

## ***Session 10: Sonship Prayer –The Power of God and Prayer***

*(Note: Mike refers to this under the old system as Establishment, Part 10, Session 10)*

I want to pause here, before we pick up that last major reason: we do not know what to pray for as we ought, and set some groundwork for the mechanics of sonship prayer because of the nature of this last reason.

In order to do this, we must first examine some things concerning the power of God. Then we will look at the answers to two questions.

First, turn to Philippians 1:19 and let us see some things concerning the power of God and prayer.

***Philippians 1:19*** *For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, <sup>20</sup> According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. <sup>21</sup> For to me to live is Christ, and to die is gain. <sup>22</sup> But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. <sup>23</sup> For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: <sup>24</sup> Nevertheless to abide in the flesh is more needful for you. <sup>25</sup> And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; <sup>26</sup> That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.*

Paul was talking about prayer there. It was not Paul's prayer but it was the saint's prayer for Paul. Paul expected God to utilize his power on Paul's behalf. But before we look at that passage, we need to go back and look at how Paul expected God to exercise his power on the saints' behalf.

To do this, we will go back to Ephesians 1 which is a prayer that every saint should be praying for every other saint today.

***Ephesians 1:15*** *Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> Cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: <sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, <sup>19</sup> And what is the exceeding greatness of his power to us-ward who*

*believe, according to the working of his mighty power, <sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, <sup>21</sup> 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 which is to come: <sup>22</sup> And hath put all things under his feet, and gave him to be the head over all things to the church, <sup>23</sup> Which is his body, the fulness of him that filleth all in all.*

According to what Paul said there, one of the greatest needs for the believer today is to grow in the knowledge of God. That was the thrust of Paul's prayer there.

If we were to examine our prayer life in the past, the number of prayers that we have said for others for them to 'know more about God' is probably not nearly as many as there are other kinds of prayers. Paul's prayers are full of requests for other saints to come to a full knowledge of God.

What is it about God that Paul really wants the saints to know? That is what Paul is about to reveal as we continue to read down through his prayer. There are three issues that Paul has in mind for those who have already been saved and are, in fact, living out of godly love.

The theme of these three issues has to do with one of God's attributes and how that attribute relates to the life of the believer during the dispensation of Gentile grace. And what is the word we use for that? The word is omnipotence.

What does "omnipotence" mean? It means all powerful, infinite power.

How many times do you think the word omnipotence is used in your Bible? It is used once in Revelation 19.

But even though Paul does not use the precise word, we can see the idea behind that word all through his writings.

***Revelation 19:6** And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*

As being omnipotent, God has unlimited, infinite, ability to exercise his powers within the boundaries of who he is as God. What that means is that there are some things God cannot do. The fact there are some things that God cannot do is what makes him God; his inability to do those things does not indicate that he is not all-powerful.

Those things would be like:

- God cannot lie (if he could, he would not be God).
- God cannot oppose himself (he cannot make a rock so big even he cannot lift it).
- God cannot grade sin on the curve.
- God cannot come up with another blessing for believers in this dispensation of Gentile grace because we already have been given all of them.

*Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

What Paul was praying for believers was for them to have a more complete understanding of the power of God and how that power relates to believers in this dispensation of Gentile grace.

Keep in mind that what was true for the saints at Ephesus is also true for us today.

There are three issues in Paul's prayer concerning our understanding of God's power:

1. Ephesians 1:18 – the hope of his calling.
2. Ephesians 1:18 – the riches of the glory of his inheritance in the saints.
3. Ephesians 1:19 – the exceeding greatness of his power to us-ward who believe according to the working of his mighty power.

Would not you like to know more about the power of God as it can work in your life? And would not you like to know how to tap into that power? That is what our text is about. If you are not interested, then Paul wants you to be interested. If you are interested great, let us jump right in.

We are going to look mostly at the first and third issue in this study. But as far as the second issue, it is important to take note that this is talking about God's inheritance in us. God looks at us today: awaiting his inheritance in us.

*Ephesians 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

**Space for personal reflection and notes**

**Space for personal reflection and notes**

## ***Session 11: Sonship Prayer –The Power of God and Prayer, Continued***

*(Note: Mike refers to this under the old system as Establishment, Part 10, Session 11)*

We are going to divide our study up into three parts:

1. Define the word *power*.
2. How does God dispense his power today.
3. The power of God on display.

The word power, like the word love, was comprised of a number of different words in the Greek language in which Paul wrote this book. While I am not a big fan of using the Greek to gain an understanding of the Bible, it is interesting that of the nine different Greek words for power, four of them are found here in Ephesians 1:19.

***Ephesians 1:19*** *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

As you read this verse, see if you can pick out the four words that Paul used to talk about power.

The first word is “power” (from the Greek word):

- Dunamis: “potential energy” and “kinetic energy” (dynamite)<sup>1</sup>

Dunamis speaks of God’s great power, but it is really about the great potential of God’s power. That is the idea behind this word. In other words, it was not just saying that the power was great, but it was pointing toward the potential of power resident in God.

Those of you who know a little about physics will recall there are two kinds of energy: potential energy and kinetic energy. Potential energy is the energy that is available for use, but it does not necessarily mean that all of that power is being used. That is the idea behind dunamis.

When Paul writes the first word “power” he is saying that God has far more power than he is using; he is all-powerful, infinite power.

Now find the second “power” term.

***Ephesians 1:19*** *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

The word is “working.”

---

<sup>1</sup> All Greek words are referenced in any Majority Text: Greek Lexicon.

Translated from the word *energon*. What word do we get in English that comes from this Greek term? It is energy.

The King James translators correctly chose the word *energon* because “working,” describes ‘power in action.’

As *dunamis* refers to potential power, *energon* (working) describes kinetic power. So, in the vast resource of God’s power, some of that power is being put to work to do something described over in Ephesians 1:19.

There is an example of this power being put to use over in Colossians 2:9-12. You could mark this reference in your bible in Ephesians 1:19. As you read the following passage, see if you can identify the word translated from ‘*energon*,’ the same work as “working” in Ephesians 1:19.

*Colossians 2:9* For in him dwelleth all the fulness of the Godhead bodily. <sup>10</sup> And ye are complete in him, which is the head of all principality and power: <sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: <sup>12</sup> Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Where in that passage is the *energon*? It is the same Greek word as translated “working” in Ephesians 1:19 but this time the translators translated it as something different. Did you spot it?

This time, it is God’s power put into operation. The same power that raised Christ from the dead is the same power that God uses to baptize us into Christ and make “all things are become new” for us in Christ.

So, not only is God an unlimited power source, but he puts that power into working, into operation on the behalf of those who take him at his word; in this case, who have put their faith in the all-sufficiency of the cross-work of Jesus Christ.

Now, getting back to Ephesians 1, we have a third power word to find. Can you identify it?

*Ephesians 1:19* And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

We are narrowing the verse down so that most of the verse has been eliminated with two more power words to go.

I know that for us, “mighty” is an adjective which describes the “power” at the end of the verse.

The word mighty is translated from the Greek word “*kratos*.” *Kratos* has to do with manifested power.

There is a progression that is being outlined in this verse, have you noticed it? Paul begins with *dunamis*, the infinite potential power of God, then he moves to *energon*, which is the kinetic power by which God is accomplishing his working or operation, and then Paul moves to *kratos*, which is God's power being manifested.

Or, to say it another way, out of his vast resource of power, God uses a portion of his power in such a way that it can be seen: manifested. That is what *kratos* is about.

As an example, let us talk about the creation of all that is in the heavens. As God created the stars, that *energon* of creation came out of his *dunamis*. As we look up into the heaven, we can see some of what God did but some of it is so far away that we cannot see it. But the part that we can see is the 'evidence' or manifestation or '*kratos*' of God's creative power.

That is what Paul is talking about in Romans 1:19-20.

*Romans 1:19* Because that which may be known of God is manifest in them; for God hath shewed it unto them.<sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

We have observed a sufficient amount of God's power to understand that there was a Creator behind the things that are seen.

Now let us go back to Ephesians 1:19 and look at the fourth power word in the verse. I am just going to show it to you seeing as there is only one word left in the verse.

*Ephesians 1:19* And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

The last word is *exusia* (Greek): the ability to exercise power.

God has great potential, he put that into action, he manifested it so men can see, and he does it according to his own pleasure. Let us look at another place where this word is used.

*Mark 12:30* And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy (Exusia: with all your ability) strength: this is the first commandment.

Getting back to Ephesians 1, we could sum verse 19 up as follows: out of God's (*dunamis*) infinite power, he put part of that power (*energon*) into action in such a way that we can (*kratos*) observe his power at work in his ability (*exusia*) to accomplish his purposes in this dispensation of Gentile grace.

So, how has God seen fit to use his power on our behalf and how is he manifesting his power today? This is what Paul is praying for the saints to understand about God.

***Ephesians 1:19** And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

The first thing we see about this power is that it is made available to those of who believe. For those who are not justified unto eternal life then this power is not directed toward them, neither is it available to them. But those who have trusted Jesus Christ have access to a particular portion of God's power.

Many years ago there was a study (anecdotal, not scientific – which is problematic) that said those who pray recuperate faster than those who do not. The study said that it made no difference what their religion was or who they were praying to in order to get the benefit.

But later, another study came along which said that there was no difference in the recovery time between those who prayed and those who did not.

The point in all of this is that the common thinking is that God's power can be put into effect for those who pray. That may be true (depending on the prayer) but the real question is 'in what way will God's power be put into effect for those who pray?'

The first qualifier is that God's power is available only for those who believe in the Lord Jesus as Savior (verse 19).

What about those people who have not trusted the all-sufficiency of the cross work of Jesus Christ? (I am not talking about people who believe in some false god. I am talking about people who believe that Jesus Christ died on the cross about 2000 years ago.) They know about Jesus but they think they must keep the law in order to be saved, or they think they have to keep asking God to save them and forgive their sins on a daily basis, or they think they must be baptized, or they think they must do something/anything in addition to what Jesus did on the cross; what about them? Is that power available to them? Not according to Paul. Look, in order to believe Paul's gospel, you must first understand Paul's gospel. And all of those things we just mentioned indicate a lack of understanding concerning Paul's gospel.

That is the first thing to get straight in our thinking.

Let us look at our question again. In what way will God's power be put into effect for those who pray?

Some would say that God is manifesting his power by miraculous healings. No doubt, there was a time in which God manifested his power to individuals in an outward way. The Bible records such accounts during God's program with Israel; therefore, we know that God can manifest his

power in an outward, observable way. No one is denying that God has the capacity to perform the miraculous in this dispensation of Gentile grace. That capacity is part of God's infinite reservoir of power (dunamis). However, the question is not: how did God manifest his power during Israel's program and especially as it progressed closer and closer to the kingdom?

**Space for personal reflection and notes**

**Space for personal reflection and notes**

## ***Session 12: Sonship Prayer –The Power of God and Prayer, Continued***

*(Note: Mike refers to this under the old system as Establishment, Part 10, Session 12)*

The question is: how does God manifest his power toward believers during this dispensation of Gentile grace?

To see the answer to this, we need to turn to Ephesians 3.

***Ephesians 3:14*** *For this cause I bow my knees unto the Father of our Lord Jesus Christ, <sup>15</sup> Of whom the whole family in heaven and earth is named, <sup>16</sup> That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;*

According to this prayer, the area in which God is empowering believers today is where? The “inner man” is where God is strengthening us.

Actually, there are five ways in which God empowers us in our inner man but we are going to only look at three of them.

### **1. Saving Power**

***Romans 1:16*** *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

There is power in the message of salvation; the gospel has power to save. And upon whom is that power exercised? It is to every one that believeth.

***1 Corinthians 1:18*** *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

The first way in which God’s power works is in the initial act of salvation and it is only on those who believe Paul’s gospel.

### **2. Sustaining Power**

When God saves a believer (by redeeming, regenerating, and reconciling him who believes the gospel of Christ), he also keeps the believer in that redeemed, regenerated, and reconciled status. This is what took place when the Spirit ‘sealed us unto the day of redemption.’

***Ephesians 4:30*** *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

That “day of redemption” refers to the day our body is redeemed. So, in that way, we could also call this God’s ‘sealing power’ because the ‘sealing’ performed by the Spirit goes hand in hand with our being securely and permanently in Christ.

God’s love for us, as reflected by those things which he has done for us and given to us as a free gift of grace, will never diminish, never be taken away from us and we can never lose them by anything we do. How wonderful is that! That is true for us because of God’s ‘sustaining power.’

Also, God’s love for us, manifested by all that he has done for us and given to us by grace, can never be altered by anything that happens, any circumstance that occurs, or by anyone outside of ourselves.

***Romans 8:38** For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

So far, we have God’s saving power put to work in the life of those who believe and that power is manifested only in the inner man. (When we get saved, we do not get changed in any physical way. If you are bald, you are still bald. If you are short, you are still short. If your eyes are blue, they are still blue. The point being that God’s saving power is only a power manifested inwardly.)

Additionally, God’s sustaining power works to preserve us in our saved condition and that is not manifested in any outward way. It works only in our inward man. We cannot see the sealing of the Spirit nor can we feel it. In fact, the only way we would know about it is to be told about it. Even then, there are no outward evidences so, by faith, we stand on the truth of what the Scripture has told us.

### **3. Enduring Power**

Now, there is a third power that is available for those who believe and it is a power that believers actually deny themselves. It is a power which is in connection with the “hope of his calling.”

**Space for personal reflection and notes**