

How God's Glory Should Affect our Praise and Prayers for Grace (Ephesians 1:14b-17)

Preached by Pastor Phil Layton at Gold Country Baptist Church on January 9, 2011

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Our text today is Ephesians 1:14-17, and as I began a couple weeks ago expressing in my testimony how blessed and thankful I am for the family I was a part of growing up, I want to begin today giving thanks with a grateful heart for *my church family* sitting before me, my real family of real brothers and sisters in Christ, who I really consider *my family*. I honestly am so glad I'm a part of this family of God. As adopted children of God we're not related to each other biologically, but we are more importantly, spiritually, if the HS has saved us and made us joint heirs with Jesus with the same heavenly Father and same heavenly brother Jesus who is not ashamed to call us brothers. The Trinity has brought us together in *this particular church family* for a purpose; to glorify Him and enjoy Him in worship together and to love each other, as a foretaste of heaven.

Of all the families the Lord could have placed me in, I'm thankful for the family He put me in. I'm so thankful for this church family He put me in. It's not that we're perfect, no family is, and if there was a perfect church, I would mess it up (and so would you). But I've never ceased to be thankful for and amazed at the unspeakable privilege of being your pastor, which I do not deserve or take for granted. I am so thankful for your desire for God's Word, how so many of you receive it and respond to it even when I've preached some things that might have gotten me run out of other churches! I can't control the outcome, my job is to seek to be faithful to all of God's truth, but I'm thankful there are so many hungry for it here.

I am so thankful to see every room in the new building full during Sunday School and on Thursday nights, extra chairs having to be brought into classes at times (less than 4 years ago all ministries were crammed into this building, believe it or not). I praise God for the growth He has blessed us with, most importantly, spiritually, as He grows our knowledge of Himself (like the end of v. 17 says). I am thankful for how His truth is reforming, refining, reinvigorating us. When I make mention of my church family to God or others I am continually deeply thankful. The love of this family to mine is overwhelming and the love so many of you have for each other, for the saints in this church (although we don't always act like saints), I praise God for. I pray it increases and that He gives us wisdom to preserve these blessings. May God reveal more of Himself like v. 17 says. I want to begin like the end of v. 14, praising God's glory. I praise God that He lets me praise His glory by the exposition of His Word. And I pray this prayer for you my family today:

Ephesians 1:15 (NAS) *For this reason I too, having heard of the faith in the Lord Jesus which exists among you and your love for all the saints,*¹⁶ *do not cease giving thanks for you, while making mention of you in my prayers;*¹⁷ *that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.*

Verse 15 begins with a clear connection to what was right before. "For this reason" or KJV "wherefore" or NKJV "therefore." What Paul just said in the verses before leads him to pray v. 15-23. We won't take the time to read to the end of the chapter or from the beginning of the chapter, but we do need to first notice the context:

To review, when HS regenerates, in v. 13, He *seals* = ownership, security, identity as God's child, in v. 14 a guarantee of inheritance (as we studied last couple weeks). *But what about people who fall away from the visible church, who seemed to be saved for awhile?*

<This question came up after last week so I want to address briefly>

It's possible for a true believer to deny Christ *temporarily* (Peter) but for Christ's true sheep, Christ pursues His sheep and won't let them stay in that state *perpetually or permanently*. He won't let out of His hand (Jn 10). It's the difference between Peter (who sinned but returned to Lord) and Judas (who was so close to the things of the Lord even for 3 years, but he turns away and never turns back, because he was never a true believer with true motive in following)

David committed adultery / murder, was unrepentant for months, but sin wasn't his regular pattern or lifestyle, and he repented of it. There's a difference between King David (who repented over his sin, like in Ps 51, couldn't stay in it, Ps 32) and King Saul (who had some remorse over sin, but never seems to be truly repentant).

There's also a difference in the New Testament / New Covenant ministry of the Holy Spirit. In OT times sometimes we read of the HS coming upon someone temporarily to empower them for some service as ruler or supernatural feat (ex: Samson or even Balaam's donkey to speak) but the NC ministry of HS after Pentecost was a saving and permanent indwelling (Jn 14:16-17). HS was always at work ("He is *with* you"). What's new? ("*forever...will be in* you").

If HS is within, we won't stay comfortable in sin; we're convicted by our sin. That's what the HS does. He brings comfort to afflicted believers and afflicts sinning believers so they're not comfortable in sin! If you sin continually comfortably, you need conviction, not comfort, your need may be conversion if there's no HS conviction.

Not everyone who has written their name in the back of their Bible with a decision date has their name written in the Lamb's Book of Life. Not every name on church membership rolls will be on the roll that's called up yonder. Not all who raised their hands at a crusade will be raised by Christ to with Him on the last day. Not everyone who walked an aisle will walk through heaven's gates. And not all who profess saving faith possess it. But when God's Spirit *possesses us*, He is and will be working within to change us.

Some people say "God loves you *just as you are*"...but I think it's better to say "God loves you *too much to leave you as you are!*" If you're part of Christ's bride, His love is *sanctifying* (Eph 5:26-27). Hebrews 12 says God's true sons experience His discipline for sin. What makes a child of God different from the world is not whether or not one sins, it's what happens and how we respond when in sin. What the HS seals, Father-God adopts, and Christ marries, none can make undone. Arminian theology falls short of Scripture. One of its 5 hallmarks is that the truly saved can lose their salvation. I understand their concern to not give people false assurance if they turn away from the faith, and the Bible does warn against apostasy. We all know people who *seemed saved at one time* but disbelieve or deny Christ later with their lips or lifestyle. But as I read I John 2:19, the explanation for those who ultimately or finally go out from us is this: they were *never* truly of us, never truly saved. It's not that they *were* Christ's bride, then Christ divorced them. He says in Matthew 7 "I *never* knew you" (i.e., intimate relationship).

I hope that helps with any open questions from our last section. If you have other questions, or aren't sure you know Christ and want to make sure He's your Lord/Savior, I'd love to talk with you later. The reason it's important to understand these things is because the glory of God is what's at stake in the total salvation of a sinner. In rounding up our last study and moving into this next section I want us to see what caught my attention in v.14b and what follows:

How God's Glory Should Affect Our Praise and Prayers for Grace

1. How God's Glory Should Affect Our Praise (v. 14)
2. How God's Glory Should Affect Our Prayers for Grace
(v. 15-17, we'll get to v. 18 next week, eye-opening grace)

#1. How God's Glory Should Affect Our Praise (v. 14-16)

Hendriksen: 'Is it any wonder that when the apostle ponders the fact that he himself and also those addressed had been emancipated from the most dreadful evil [v.7 redemption] and had been restored to the most unimaginable good [v. 3, 8], and this by the very God against whom they had rebelled, and at such a cost [v. 7 blood], and that God had even given to them the Holy Spirit as a pledge and foretaste of future climactic bliss when they would receive their full inheritance and would stand forth in dazzling splendor as God's very own [v. 13-14] – in view of all this is it any wonder that Paul begins his magnificent doxology by [praising God in v. 3 and then in v. 14] he ends it with "to the praise of his glory"?'¹

Paul moves from the HS's blessed assurance to the ultimate reason salvation is secure, as well as the ultimate reason for everything God does in v. 14b: ... *to the praise of His glory*; v. 6: *to the praise of the glory of His grace...*"; v. 12: *to the end that we who were the first to hope in Christ would be to the praise of His glory.*

3x we have this phrase, used for all 3 members of the Trinity as the transition from Father to Son to Spirit, each with the same purpose statement: "*to the praise of His glory.*" Every aspect of salvation, past, present, and future is for God's glory and for it to be praised. Every part of salvation is for the glory of God to be celebrated. Each member of the Trinity does what He does to glorify God and to increase the worship of His worthiness and weightiness (glory).

The word "glory" in secular Greek had the idea of reputation (doxa that we get doxology from), but in biblical usage its background is the Hebrew concept of glory = importance, greatness, weightiness, massiveness, majesty, significance, splendor, supremacy. It's often synonymous with "His Name." *Glorify* = magnify, exalt, honor, etc

The Father, Son, and Spirit are one God in three persons with one overarching aim and end: to glorify and magnify the name and the fame of God, radiating the radiance and brilliance of God's beauty and value to us and through us – another way to say "*to the praise of His glory.*" God chose us (Eph 1:4) to praise His glory (v. 14).

In Isaiah 43:20, the prophet says all creatures are to glorify God, even the animals glorify God, but particularly His people in v. 21: ²¹ *The people whom I formed for Myself Will declare My praise.*"

God chose us [v.20b], made us for Himself to declare His praise. End of v. 20 speaks of God's chosen people, v. 21 says what for. ⁷ *Everyone who is called by My name, And whom I have created for My glory ...* [this is why we are created, to glorify God, which in v. 7 is parallel with God's name, and in v. 21 with God's praise]

This is why God calls us to Himself, and this is why God keeps us, even though we keep sinning. See v. 24b "... you have burdened Me with your sins, You have wearied Me with your iniquities. ²⁵ "I, even I, am the one who wipes out your transgressions **for My own sake, And I will not remember your sins.** [because of God, not us]

In 37:35, God says "I will defend this city to save it, **for My sake.**"

Look at Isaiah 59. Did Israel's iniquity and inconsistency cancel out God's sin? Does sin cancel out God's plan for God's people?

59:1 *Behold, the LORD's hand is not so short That it cannot save ...* [in v. 19 when He does save despite sin of v. 2-15, why does He?] ¹⁹ **So they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind of the LORD drives.** ²⁰ "A Redeemer will come to Zion, And to those who turn from transgression in Jacob," declares the LORD. ²¹ "As for Me, this is My covenant with them..."

Paul quotes that text leading to the culmination of God's glory in Rom 11:25b (NIV) "Israel has experienced a hardening in part until the full number of the Gentiles has come in. ²⁶ And so all Israel will be saved, as it is written: "The deliverer will come from Zion; **he will turn godlessness away from Jacob [Israel].** ²⁷ And this is **my covenant with them...**" ²⁸ As far as the gospel ... they are enemies [the Israel who opposes gospel now until Messiah turns them]... but as far as election is concerned, **they are loved on account of the patriarchs, ²⁹ for God's gifts and his call[ing] are irrevocable.**" ... [Then he launches into praise, ending with] ³⁶ **from him, through him and to him are all things. To him be the glory forever! Amen.**

All things God has done and will do for Jew or Gentile are for God and through God, from God and to God, be all glory forever, amen.

Isa 60:21 "Then all your people will be righteous; **They will possess the land forever, The branch of My planting, The work of My hands, That I may be glorified.** [keeps promises for His glory]. Verses 1-2 talk about God's glory being restored to Israel and v. 3 says Gentiles and nations will come to see it, but most important is the end of v. 7, why? God: "... **I shall glorify My glorious house.**"

In Isa 61, why would God's Son and Spirit come? ¹ *The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; [Luke 4] ² To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn, ³ To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, **that He may be glorified.***

In Isa. 63, why did God lead Israel through the water/wilderness?

¹²*Who caused His glorious arm to go at the right hand of Moses, Who [God] divided the waters before them to make for Himself an everlasting name ...* ¹⁴*As the cattle which go down into the valley, The Spirit of the LORD gave them rest. So You led Your people, To make for Yourself a glorious name.*

To the end of Isaiah (and time) this is the end of all that God does:

66:18 *“For I know their works and their thoughts; the time is coming to gather all nations and tongues. And they shall come and see My glory.”* ¹⁹*“I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Tubal and Javan, to the distant coastlands that have neither heard My fame nor seen My glory. And they will declare My glory among the nations.* [that’s Israel’s mission, and ours, and God’s]

Look at Isaiah 48:9. Israel deserved judgment and wrath but God: **48:9** *“For my name's sake I defer my anger, for the sake of my praise...[v.11] For my own sake, for my own sake I do it, for how should my name be profaned? My glory I will not give to another.”*

Can it be more emphatic?! IT’S REALLY NOT ABOUT US! It’s about God’s glory, for His name, for His sake, for His praise. 6x in 2 verses God uses multiple phrases to hammer the singular point that the whole point of why God saves His people is for His glory! God created us for His glory, keeps back His anger for the sake of His praise, He forms us for Himself, forgives us for His namesake. Paul knew Isaiah well (and God well) when he wrote in Ephesians 1 all the Father, Son, and Spirit does is “*to the praise of His glory*”

Does that make you stumble or strike you as strange? Our natural minds tend to put ourselves in the center, and we can even assume God is man-centered. Even though as Christians we know it’s not good for us to be all about us, we can think what God does is all about us. But He’s not! And if He was, it wouldn’t be good for us! Let me try and unpack that: God commands us not to put any gods before Himself; nothing before Him. As believers, we understand the Ten Commandments and God’s law is ultimately for our good and reflects God’s heart and character. But does God *put us before Himself*? No! God is no idolater! He puts nothing above Himself!

And this is good for us in v. 9, that He’s gracious for His own sake, that something higher than us is the ultimate commitment of God to Himself. It’s not as it would be with human beings, some selfish unloving thing – it’s the most loving liberating thing God can do to turn us from self to see the true center of the universe, a supreme and glorious Savior directing all things *to the praise of His glory* ultimately, which is ultimately good for us and brings ultimate joy.

If you stumble over God in His Word calling us to praise Him (v. 12, we don’t like humans to do that), C.S. Lewis may help here:

‘all enjoyment [v. 11] spontaneously overflows into praise [v. 12] ... The world rings with praise ... walkers praising the countryside, players praising their favorite game — praise of weather, wines, dishes, actors, motors, horses, colleges, countries [all of you have praised who/what you enjoy this week]...children, flowers, mountains, rare stamps, rare beetles, even sometimes politicians or scholars. I had not noticed how the humblest, and at the same time most balanced ... minds praised most, while the cranks, misfits and malcontents praised least ...

I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it: “Isn’t she lovely? Wasn’t it glorious? Don’t you think that magnificent?” ... we can’t help doing [it for what] we value. I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation ... the delight is incomplete till it is expressed.’²

The book *Desiring God* adds: ‘If we were not allowed to speak of what we value and celebrate what we love and praise what we admire, our joy would not be full. So if God loves us enough to make our joy full, He must not only give us Himself; He must also win from us the praise of our hearts—not because He needs to shore up some weakness in Himself or compensate for some deficiency, but because He loves us and seeks the fullness of our joy that can be found only in knowing and praising Him, the most magnificent of all Beings...God is the one Being in all the universe for whom seeking His own praise is the ultimately loving act ... When He does all things “*for the praise of His glory*” [as Eph 1 says] He preserves for us and offers to us the only thing in all the world that can satisfy our longings. God is for us [Romans 8:31]! And the foundation of this love is that God has been, is now, and always will be [first] for Himself [Rom 11, Eph 1, Isa 40-66, etc.]’³

God does what He does for His glory, and in the process, our good is secured. His greatest glory brings our greatest good, greatest joy. When God’s glory is first in our thinking and affections, when His glory is the Sun at the center that we orbit around, along with all other things, rather than us at the center, or anything else trying to take the center, when God is most supreme, so can man’s joy be. Anything else goes against the grain of how God designed us, our chief end or purpose on the planet: to glorify God and to enjoy Him. God is most glorified in us when we’re most happy *in Him*.

When we delight in His glory and “praise His glory,” we’re doing what we’re created for, this greatest purpose for our greatest joy.

Look at 42:12. The same Isaiah often links His glory and our joy:

42:12 *Let them give glory to the LORD And declare His praise ...*

v. 11b ... *Let them shout for joy from the tops of the mountains.*

41:16b ... *But you will rejoice in the LORD, You will glory in the Holy One of Israel.* [glorifying God and rejoicing in Him parallel]

44:23 *Shout for joy, O heavens, for the LORD has done it! Shout joyfully, you lower parts of the earth; Break forth into a shout of joy, you mountains, O forest, and every tree in it; For the LORD has redeemed Jacob And in Israel He shows forth His glory.*

35:2 says even desert will “*rejoice with rejoicing and shout of joy...They will see the glory of the LORD, The majesty of our God.*”

This is the whole purpose of the whole universe, why the heavens and earth were created: to glorify God for the enjoyment of God. The heavens declare His glory (Psalm 19), it’s as if they shout out joyfully, as do the glorious mountains and forests and trees, and Jesus said if we don’t praise His glory, the very rocks must cry out!

And when Jesus came to earth in the manger, the angels cried out “*Good news of great joy ... Glory to God in the highest*” (Luke 2).

9 months earlier when Mary received the news she said (Lk 1:46)
 “*my soul glorifies the Lord, my heart rejoices in God my Savior.*”

God’s glory and our joy are very closely tied. God’s glory should affect the way we praise, which should include affections of joy, even if we’re in prison like Paul when he wrote Eph. 1 and Phil. 4. We are not God’s ultimate purpose. God’s glory is God’s ultimate purpose, which is ultimately good for us, because ultimate security and joy is found knowing salvation isn’t caused or kept *by us*. As undependable sinners, it’s freeing to know it’s in dependable hands

Jude 24: “*Now to Him who is able to keep you from stumbling and to make you stand in the presence of His glory ... with great joy. To the only God and Savior be glory...*” [that’s applying Eph 1:14 which says God is salvation’s guarantee *to the praise of His glory*]

If it was ultimately up to us to keep ourselves from stumbling or to make ourselves stand in His presence, we’d be in big trouble. But because grace isn’t ultimately because of us or based on us or even about us, since it’s ultimately about a glorious God and Savior with ultimate power to keep us ultimately saved till ultimate destination, whose ultimate purpose is *His great glory*, that gives me *great joy!*

That’s how God’s glory should affect how we praise ...

#2. How God’s Glory Should Affect Our Prayers for Grace

Back in Ephesians 1, Paul moves from the lofty language of God’s ultimate purpose of all He does in v. 14 “to the praise of His glory” to a very practical and everyday application and prayer in v. 15ff. Paul comes down from the glory of the Sierras to the foothills here, like in 1 Cor. 10:31, in things as everyday as food and drink, we are to do all to the glory of God (how? mind set on Him, thankful).

Paul starts upward (1:14, God’s glory) then outward (v. 15ff). In v. 17 you’ll notice God’s glory also affects how he prays and how he speaks to God as “*the Father of glory / glorious Father*” and the word “glory” is also in v. 18b. He hasn’t left the concept of glory.

What’s a practical way to apply v. 14b in our everyday prayer? It starts with being thankful in the way we speak and pray to God. In Romans 1:21 sinners “*did not glorify God nor were they thankful.*” Believers, in contrast, can glorify God by being truly thankful (v. 3-14). And if we cultivate a humble thankful heart as we see God’s grace in others (v. 15-16) that can cause our praise and joy to grow

¹⁵ *For this reason I too, having heard of your faith in the Lord ...*

The first reason Paul is thankful is simply for their faith in Jesus as Lord. When we meet or hear of other believers with faith in Christ, we should thank the Lord in our hearts, as we think of it (prayer).

... and your love for all the saints ...

It was not just a vertical profession, it had a horizontal expression. I like how one writer summarized v. 15: ‘the rosebud of faith ... had burst forth into the flower of love ... Faith, if it [is] genuine, and love go together, for [God’s] Magnet that draws sinners to Himself draws them together also ... (see Gal. 5:6; 1 John 4:21).’⁴

1 John presents love for the brethren (other believers) as one of the marks that someone truly has God’s love within them (4:19-20). If you have experienced the salvation of v. 3-14, you are also in v. 15 in some measure, loving other Christians, and we can grow in love. Love can be messy; sinners are messy (J. McGee ‘sloppy *agape*’)

Biblical love is not dependent on sentimental or emotional feeling, it commits to selflessly serve and sacrifice, for that person’s good. When you see that, give God glory for that in prayer, and where us saints around you don’t love as we should at other times, don’t get bent out of shape, you commit by God’s grace to love all the saints

¹⁶ *do not cease giving thanks for you, while making mention of you*

As you read Paul’s prayers in his letters, this is almost always the first of the things he mentions about everyone he prays for. As we pray, a practical application would be to give thanks for them first. Paul didn’t cease giving thanks – thankfulness kept permeating the way he would think about others as he prayed for them. God is most glorified in our prayers when there is most gratitude in them. When we are thankful, God is glorified (Rom 1:21), when not, not.

How is it possible to “*pray without ceasing*” as Paul commands in 1 Thess. 5:17? Perhaps part of the answer is simple thankfulness. If you look at the verses right before “*pray without ceasing*” you read “*Rejoice always ... In everything give thanks*” (1 Thess. 5:16, 18). If you want to study this further, take time this week to notice how Paul begins his letters and how when he talks about praying *always* or *unceasingly* notice how often thankfulness is a prominent part and how that is tied to Paul’s praising or glorifying God or his joy. It’s not that Paul literally had his eyes closed and hands folded in conscious verbal prayer to God 24/7, but it is possible by grace to have this continual attitude of gratitude permeating all we think or do or say, like Paul had, so let’s pray God will give us more of it!

I hope this morning’s message is just a start of a journey for you to study further how the glorious truths of v.14-16 intersect. I haven’t arrived, I’m on the journey, and have a long way to go but it’s my joy to share some of what the HS has taught me about how God’s glory can affect our praise (v. 14), prayers of thanksgiving (v. 16), and next week we’ll look at how it can affect our petitions (v. 17ff)

In v. 17 Paul prays to God the Father to give wisdom to believers, God’s children in the church of Ephesus and other churches and us. *Wisdom* = practical application of God’s truth. So to close out time by way of practical application, on the inside of your note sheet is a way to pray these things (extra hard copies in back at info table as well as on our website with rest of today’s sermon notes, too)

I Pray This for My Children

by Greg Harris

Adapted from blog by Dr. Harris,⁵ professor at Master's Seminary

[Rearranged, with bracketed text added]

[PRAYERS FROM EPHESIANS]

First, before praying as a [parent] for my own children, I pray [with thankfulness] AS A CHILD TO MY HEAVENLY FATHER [Eph 1:16-21,

Eph. 3:14-15] . . .

- that God will bless beyond our capacities and limitations to be parents [for His glory; Eph 3:20-21]
- for my own walk with God (Eph 4-6) before I pray for their walk; it starts with me, not with them;
- for my [spouse's] walk with God (singular) and ours collectively as husband and wife,
 - for our marriage, (Eph 5:22-33)
 - for our parenting; (Eph 6:1-4);
 - for what to say; for what not to say [Eph 4:29]
 - for wisdom and discernment in each of these areas; [Eph 5:15]
 - for godly disciplining that will not exasperate. (Eph 6:4)

I pray . . .

- that my CHILDREN will come to a saving grace of God early in their lives; [Eph 1:13]
- that they will [praise, glorify, and] worship God in spirit and truth frequently; [Eph 1:14, 5:18-21]
- that they will be thankful to God and to others; [Eph 1:15-16]
- that true biblical Wisdom will be their close associate; [Eph 1:17]
- that they will know experientially that He alone is worthy to receive all glory, honor and praise and live their lives accordingly; [Eph 1:17-21];
- that they will not be conformed to this world, but instead they will be transformed by the renewing of their minds [Eph 4:23] and the washing of water with the Word. (Eph 5:26)

[OTHER PRAYERS FROM OTHER SCRIPTURES]

I pray

- that their hearts will always be tender before God; (2 Chron. 34:27)
- that their hearts will always be inclined to God; (Josh. 24:23)
- that they will fear God and turn away from evil; (Job 1:8)
- that God will raise up godly influences for them, and that they will become godly influences; that they will have godly friends and be godly friends to others; (Psalm 1, I Cor. 15:33)
- that God will make them be/become blessings to others; (Philemon 7)
- that God will grant them an insatiable hunger and thirst for Him and His Word; (1 Pet. 2:1-2)
- that they will have a Second Coming mentality; (1 John 3:1-3)
- that they will live their lives with eternity in view; (Phil. 3:20-21)
- that they will come under strong conviction when they sin; (Ps. 51)
- that they will confess their sins to God (1 John 1:9) and to others; (James 5:16)
- that God will protect them from themselves, violent people and the evil one. *(I received these three prayer items from a godly uncle of mine who has since gone home to be with the Lord);*

I pray for MY CHILDREN'S SPOUSES, if they are to have them

(1Cor; 7:7) . . .

- that God will cultivate godliness within them and the same traits already mentioned;
- that God will bring them together at the proper time;
- that they will honor Him in their courtship and keep them pure before Him;
- that God will be the center of their home and this become evident to others;

-that God would bring them to a godly, Bible-centered church, where they may grow in their walks with the Lord, both individually and collectively.

I pray . . .

-that my DAUGHTER will become a Proverbs 31 woman and my SON an Ephesians 5 man whether God grants them spouses or not;

-that God will be at work within them both to will and to do according to His good pleasure; (Phil. 2:13)

- that they grow in the grace and knowledge of their Lord and Savior Jesus Christ; (2 Pet. 3:18)

-that they grow in favor with God and man; (Luke 2:52)

-that they will walk with God all the days of their lives; (Judges 2:7;

1 Sam. 1:11; Ps; 23:6)

- that God will grant them a sense of excellence in doing things unto the Glory of God in the everyday activities of their lives. (1 Thess. 4:1 and 4:10; 1 Cor. 10:31; 2 Cor. 1:20)

¹ William Hendriksen, *NTC: Ephesians* (Baker Books), p. 93.

² C. S. Lewis, *Reflections on the Psalms* (New York: Harcourt, Brace & World, 1958), 93–5.

³ John Piper, *Desiring God* (Sisters, Or.: Multnomah Publishers, 2003), p. 45.

⁴ Hendriksen, 96.

⁵ www.glorybooksministry.org/BlogArchive.aspx?site_id=10538&blog_id=208876&author=Greg%20Harris