

Paul's Reaction To Their Faith

EPH 1:15 For this reason [therefore, because of this] I too, having heard of the faith in the Lord Jesus which exists among you, and your love for all the saints [Christians, the people of God],

- See Colossians 1:3,4 for similar language.

COL 1:3 We give thanks to God, the Father of our Lord Jesus Christ, praying always for you,

COL 1:4 since we heard of your faith in Christ Jesus and the love which you have for all the saints;

1. The words “having heard of the faith in the Lord Jesus which exists among you, and your love for all the saints” are a great compliment to those receiving this letter.
 - a. Their “faith” was “in the Lord Jesus” and His teachings.
 - 1) They had accepted Christ, and were obeying His teachings.
 - 2) They were not following popular opinion or the teachings of men.
 - 3) They were not doing what was right in their own eyes.
 - b. They had manifested “love for all the saints.” See Gal. 6:10; Acts 2:43; 1 Jn. 3:17, 18.
 - c. It is interesting that their love was “for all the saints.”
 - d. This love would be expressed by praying for, encouraging, teaching, helping, etc.
 - e. It is essential today that we love “all the saints.”
 - 1) This includes those locally and those in far away places.
 - 2) We are to “love the brotherhood.” (1 Pet. 2:17).
2. These words also make one wonder if this letter was written to the Christians at Ephesus.
 - a. He had spent a lot of time with them assuming the letter was written to the church at Ephesus. (Acts 18-20).
 - b. He had personally witnessed their great love and devotion for Christ and His saints.
 - c. **It was not merely something he had heard about.**
 - d. It is possible he is referring to news he was hearing after his departure from Ephesus, but the absence of any personal reference, at least, makes one wonder if this letter was written exclusively to the saints at Ephesus or to a much larger audience or to the saints at Ephesus at all.
 - e. John later recorded a letter from Jesus to the church at Ephesus. (Rev. 2:1-7).

EPH 1:16 [For I] do not cease giving thanks for you, while making mention of you [that is remembering you] in my

prayers;

1. “do not cease giving thanks for you”
 - a. Paul was very thankful for these brethren, and lets them know how much he was thankful for them.
 - b. He constantly prayed for them.
 - c. This reveals that it is proper to pray for something over and over again. We are taught to be persistent in prayer.
 - d. It is also proper to constantly give thanks for brethren and others.
2. “while making mention of you in my prayers” -
 - a. Paul was one who prayed for the brethren and gave thanks for them and we should do the same today.
 - b. Prayer is powerful. (Eph. 3:20). See Jas. 5:16-18.

JAM 5:16 Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much.

JAM 5:17 Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain; and it did not rain on the earth for three years and six months.

JAM 5:18 And he prayed again, and the sky poured rain, and the earth produced its fruit.

- c. Nothing we do for brethren is better or more powerful than praying for them.
- d. Prayer is not a last resort, but it is the most powerful thing we do for ourselves and others.

EPH 1:17 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 [God].

- Greek “pneuma” [**pnoo** mah] meaning “spirit” is without the definite article.
- It denotes an attitude of wisdom and revelation. It denotes one who comes to know God’s wisdom and revelation.

1. “that the God of our Lord Jesus Christ” - See Eph. 1:3.
 - a. Jesus called God “Father.” (Matt. 16:17; 18:35; 25:34; 26:39).
 - b. Jesus was very closed to the heavenly Father and always did His will. (Jn. 4:34).
2. “the Father of glory” has the idea of “glorious Father.”
 - a. These words occur only here in the New Testament.
 - b. Jesus is called “the Lord of glory,” that is “the glorious Lord.” (1 Cor. 2:8).
3. “May give to you a spirit of wisdom and of revelation in the knowledge of Him” - See Col. 1:10.

COL 1:10 so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God;

- a. The petition means that they might come to a true knowledge of God and His will.
- b. It is certainly possible to come to the knowledge of God and of truth. (Jn. 8:32; Eph. 5:17).

EPH 1:18 I pray that the eyes of your heart [mind, spiritual eyesight] may be enlightened, so that you may know [and understand] what is the hope of His calling, what are the riches of the glory of His inheritance in the saints [holy ones, Christians, God’s people],

1. “I pray that the eyes of your heart may be enlightened”
 - a. Their mind or understanding had been previously blinded by sin and he prays that their mind will now see and understand.
 - b. He wants them to have “spiritual eyesight” that they may understand their glorious hope and glorious inheritance as saints.
2. “so that you may know what is the hope of His calling” - There is one hope, and understanding God and His word helps One to recognize this blessed hope and have assurance of it.
 - a. Christ offers the abundant life here. (Jn. 10:10)
 - b. There are even greater blessings stored up for us in heaven.
 - c. This life does not compare to the glories and blessings of heaven.
3. “what are the riches of the glory of His inheritance in the saints.” The inheritance of the saints are the “spiritual blessings” believers enjoy on earth and in heaven.

EPH 1:19 and what is the surpassing [excelling] greatness of His power toward us who believe. These are in accordance with the working of the strength of His might

1. “and what is the surpassing greatness of His power toward us who believe” - God has saved us and blessed us “with every spiritual blessing.” (Eph. 2:5; 1:3).
2. “These are in accordance with the working of the strength of His might”
 - a. McCord has “according to the manifestation of his mighty strength.”
 - b. A literal translation is “according to the operation of the might of the strength of him.”
 - c. The Greek “energeia” [eh **neh** gay ah] means “working, operation, action.”

Note:

1. These words conclude Paul’s prayer of intercession.
2. It is resumed in Ephesians 3:1, and then followed by a long parenthesis. It is completed in Ephesians 3:14-19.

EPH 1:20 which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places [heaven],

1. “which He brought about [worked] in Christ”

- a. “energeo” [eh nehr **geh** oh] means “I work, am at work, produce.”
 - b. “Brought about [worked] in Christ” is setting forth that God’s great power was demonstrated when He raised Jesus from the dead.
2. “when He raised Him from the dead” - He raised Jesus to glorify Him and to share His throne with Him.
 - a. God raised Jesus from the dead.

ACT 2:24 "And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

- b. He did this through the Holy Spirit. (Rom. 1:4; 8:11).

ROM 1:4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

ROM 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

3. “and seated Him at His right hand in the heavenly places” - God is the one who “seated Him at His right hand.”
 - a. Jesus is now exalted at God’s right hand in heaven. He later wrote that Jesus “ascended high above all the heavens.” (Eph. 4:10). The forces of evil are well below the heaven of heavens where Christ reigns. (Eph. 6:12).
 - b. He will reign throughout the Christian age.
 - c. He will turn the kingdom back to God the Father at the end of time. (1 Cor. 15:24-28).

1CO 15:24 then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.

1CO 15:25 For He must reign until He has put all His enemies under His feet.

1CO 15:26 The last enemy that will be abolished is death.

1CO 15:27 For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

1CO 15:28 And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all.

- d. Paul sets forth that Jesus will destroy death when He comes.
 - 1) This is accomplished by resurrection of all mankind. (Jn. 5:28, 29).
 - 2) This is accomplished by Jesus coming with “all” his angels. (Matt. 25:31).

Extent Of His Power

EPH 1:21 far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.

1. “far above all rule and authority and power and dominion” - Paul is emphasizing the supremacy of Jesus over every kind of authority and power. None compare to the authority and power of Christ.

- “rule” is “arche” [ar **khay**] - “beginning, a first one, leader.”
- “authority” is “exousia” [ex oo **see** ah] - “authority, power.”
- “power” is “dunamis” [**doo** ah mis] - “power”
- “dominion” is “kuriotes” [koo ree ah **tace**] - “lordship, dominion”

a. Jesus has all authority. (Matt. 28:18; Jn. 17:2).

MAT 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

JOH 17:2 even as Thou gavest Him authority over all mankind, that to all whom Thou hast given Him, He may give eternal life.

b. Observe the language that Christ’s authority is “far above.”

c. “Far above” is from “huperano” [hoo peh **rah** noh] expressing the fact that no authority even begins to compare to the One who sits at God’s right hand.

d. Pau expressed similar idea in Colossians 1:16.

COL 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him.

2. “any every name that is name” - See Phil. 2:6-11.

a. Lit. “And every name being named”

b. No name or title given to men or angels compares to being called, “God’s Son, God’s Anointed.”

3. “not only in this age, but also in the one to come”

a. “This age” refers to the Christian age in which Paul was living.

b. The “one to come” has reference to heaven. It is an endless ages.

c. Jesus is honored and praised by God and His saints now, and this will continue in heaven.

d. All will eventually acknowledge the greatness and supremacy of Jesus.

PHI 2:9 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name,

PHI 2:10 that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,

PHI 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1) Most will confess “Jesus Christ” as “Lord” too late.

2) This must be done in life and before Jesus comes again.

3) Those who wait too late to confess Christ and do God’s will be lost.

- e. We must confess and obey Christ **now** in this life, and do God's will **now** in this life. (Matt. 10:32,33; 7:21; Heb. 5:9).

EPH 1:22 And He [God] put all things in subjection under His [Jesus'] feet, and gave Him as head [authority] over all things to the church,

1. Paul exclaims that God has done two things.
 - a. "He put all things in subjection under His feet." See Matt. 28:18.
 - b. He also made "Him as head over all things to the church." See Eph. 5:23; Col. 1:18
 - 1) Apostles, prophets, elders, deacons, ministers are all subject to the authority of Jesus.
 - 2) All members of the body of Christ are subject to Christ as Head of the body.
 - 3) Christ's authority is not limited to His spiritual body. (Matt. 28:18).
2. As Head of the church, we must listen to Jesus, and listen to His leaders as long as they submit to the authority of Jesus and hold true to His teachings.

EPH 1:23 which [church] is His body, the fulness of Him who fills all in all.

1. The church is affirmed be "His body." (Col. 1:18).
 - a. It is obvious the church is not the physical body of Christ that was transformed at His ascension. (Acts 1:8-11; 1 Cor. 15:50).
 - 1) The body of Jesus was raised from the tomb, and did not see corruption. (Psa. 16:10).
 - 2) His physical body He had at His ascension could not enter heaven. (1 Cor. 15:50).
 - 3) Deductive reason forces us to conclude that His body was transformed before entering heaven.
 - 4) Our physical bodies will be raised at the resurrection (Rom. 8:11), but they will be instantly changed into immortal, incorruptible spiritual bodies once they resurrection has occurred. (1 Cor. 15:49-53).
 - b. The church is His spiritual body.
 - c. This means the church is special and should be viewed as essential. (Eph. 5:23, 25).
 - d. Anyone who suggests that the church is not important, that is essential, is speaking against Christ's body and is maintaining Christ is the head of something insignificant and He died for something insignificant.
2. "the fulness of Him who fills all in all" is a difficult expression intended to praise Christ.
 - a. Lit "the fullness of the [one] filling all things with all things"
 - b. The WNT translates "the completeness of Him who everywhere fills the universe with Himself"
 - c. The NIV has "the fullness of who fills everything in every way"

d. The church is not only Christ's body, but it is filled by Him. This seems to be what Paul is saying here.

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