

## Eph. 1:15-23

- I. I heard about your faith and love (15)
  - A. Hearing about your own faith in the Lord Jesus
  - B. And [hearing] about the love toward all the saints
    - Similar to the parallel passages in Col. 1:4 and Philemon 1:5
    - These two propositions are causally related to what follows
- II. Result: I am giving thanks and praying that God may continue to reveal His plan and great power for you (16-23)
  - A. Because of this, I always give thanks for you and pray for you (16)
    - 1. Because of this, I have not ceased to give thanks on your behalf (16a)
      - cf. Col. 1:3, 9, Rom. 1:9, 1 Th. 1:2
      - evidence of God's prior work in their life causes Paul to pray for God's continuing and furthering work in their life
    - 2. Means: Making mention in my prayers (16b)
  - B. Purpose: So that God may give you wisdom, revelation and knowledge to know His plan and great power for you (17-23)
    - 1. So that God may give you spiritual wisdom and revelation (17)
      - a How God is described: the Father of glory, the God of our Lord Jesus Christ
        - cf. v. 3, Jn. 20:17, Rom. 15:6
      - b What He will do: [He] may give to you a spirit of wisdom and revelation in knowledge of Him
        - cf. Col. 1:9, Isa. 11:2
        - Possibly referring to God's Spirit, Who is characterized by wisdom, and Who causes revelation
        - Possibly referring to a characteristic/experience that the readers will have from God
        - Notice that wisdom and revelation are closely connected
        - These are both given through knowledge of Him – by knowing Him, we have access to be given wisdom and revelation from God's Spirit
    - 2. Result: He would move your heart to know the greatness of His plan and power (18-23)
      - a That the eyes of your heart would be enlightened (18a)
        - cf. Acts 26:18, 2 Cor. 4:6
        - That you would have insight to come to full realization of the things described below
      - b Result: That we would know His calling, inheritance and power (18b-23)
        - 1) The result would be that you would know: (18b)
        - 2) What you would know: (18c-23)
          - a) What is the hope of His calling (18c)
            - cf. 4:4, Col. 1:5
            - The hope comes from the realities that result from God's calling
          - b) What is the rich glory of His inheritance in the saints (18d)
            - cf. 1:14, 5:5, Acts 26:18, Col. 1:12, Titus 3:7
            - “figurative for the possession of transcendent salvation as the inheritance of God's children” BDAG
          - c) And What is the extent of His power exercised on our behalf (19-23)
            - (1) And what is the surpassing greatness of His power toward us who believe according to the working of the might of His strength (19)
              - cf. 3:7, 20, 6:10, Col. 1:29, 2 Cor. 13:4
              - Paul piles on multiple synonyms for God's power to magnify the greatness of His infinite ability

(2) That power which worked in Christ in His resurrection and rise to rule over all as the highest authority (20-23)

(a) Which He worked in Christ (20a)

-cf. Col. 2:12

Paul defines the power of God, not just in raw ability to make things happen in the physical realm, but by His supreme work in Christ in the spiritual realm, by which He reconciled the sin broken universe to Himself.

This has three main components:

1. He raised Him from the dead – defeating death and inaugurating the new humanity
2. He seated Him at God's right hand – fulfilling the promise of Psa. 110 by giving Him shared authority/rule with God Himself – giving Him complete vindication
3. Placing Him above every other authority imaginable – i.e. definitively and finally subjecting everything under Him, especially those rulers and authorities which were in rebellion against Him. Their rebellion is absolutely unsuccessful. Therefore Christ's church, which rebels against the rebellion is vindicated and protected from the hostile powers, and also blessed by the righteous, gracious rule of Christ

Notice that believers are included in these things in 2:6

We are raised with Him

We are seated with Him

By implication, we share in his victory and vindication (while being under His authority, not having His level of authority on our own

(b) When He raised Him from the dead to authority over everything (20b-23)

(i) When He raised Him from the dead (20b)

-cf. 2:6, Acts 2:24, 3:15, Rom. 1:4, 6:9, 8:11

(ii) And seated [Him] (20c-21)

at His right hand

-cf. Psa. 110:1, 1 Pet. 3:22, Mark 16:19, Luke 22:69, Rom. 8:34, Heb. 1:3, 10:12, Acts 2:33, 5:31, Col. 3:1

in the heavenly realms

-cf. 1:3, 2:6, 3:10, 6:12

far above every ruler and authority and power and lordship and every name that is named

-cf. 4:8, Eph. 6:12, Phil. 2:9-10, 1 Pet. 3:22, Col. 1:16, 2:10, 15

Not only in this age

But also in the age to come

(iii) And He put Him over everything as the highest authority for the church (22-23)

((a)) And He submitted everything under His feet (22a)

-cf. Psa. 8:6, 1 Cor. 15:27

Absolutely everything is under the control and authority of Jesus. This is wonderful news. Cf. Matt. 28:18 "All authority on heaven and earth has been given to me."

**((b)) And He placed Him over the church as His body  
(22b-23)**

**((1)) And He gave Him to the church as head over  
everything (22b)**

-cf. 4:15, 5:23, Col. 1:18, 2:10, 1 Cor. 11:3

Christ being Lord over everything is a gift to the  
church

Christ's universal rule is good news for the church

**((2)) Which is His body, the fullness of the One  
Who fills everything in all (23)**

-cf. 3:19, Col. 1:24, 2:19, Jn, 1:16, 1 Cor. 12:27

The church is Christ's body, His expression in the  
world for the rest of this age