

10/25/98

Ephesians 1:15-23

Paul has finished declaring his praise to God for all He has done in Christ from verse three to fourteen and now moves on to his prayer for the Ephesians.

The prayer is a response of gratitude and joy for what God had done in and through the Ephesians as witnesses all around Ephesus.

And his only desire was that they would continue to grow in their relationship and be a greater witness.

The prayer of Paul for the Ephesians. 1:15-23

1:15-16 Paul's proclamation of his prayer life.

1:15 The conclusion of Paul based on all that God has done for the believer in Christ is to pray for them.

- 1) This is the first of two of prayers of Paul. Eph. 1:15-23; 3:14-19
- 2) Paul's epistles are a witness to his prayer life for the saints in Christ.
- 3) What is interesting about Paul's prayers for the saints, as well as the other prayers in the Bible, is that they emphasize

spiritual blessing, the emphasis is never on material pursuit. Phil. 1 9-11; Col. 1:9-12 prison epistles

- 4) The word "Therefore" means on account of this, all that precedes, in view of their having been redeemed, adopted as sons and sealed with the Holy Spirit. vs. 3-14
- 5) Paul's decision was base on the fact that he had heard of their faith in the Lord.
 - a) Their faith being saved, that day to day faith for living victoriously.
 - b) Their love for all the saints which is the evidence and product of the life of the Spirit that had sealed them.
 - c) The word for love is "agape", God's divine love, which was to be the distinguishing mark of the church, irrespective of their past life. In. 13:35
 - d) Agape love is the only motive God honors. I Cor. 13
 - e) Apage is the fruit of Spirit. Gal. 5:22
 - f) Agape love has been shed abroad in our hearts by the Holy Spirit. Rom. 5:5
 - * Both faith and love are a product of the work of the Spirit who has sealed them!
- 6) Some suppose that gain is godliness which is wrong. 1Tim. 6:5

- 7) Other have a sense of self importance due to spiritual gifts of the Holy Spirit yet they are no evidence of spirituality.
 * Why settle for things, when you can have the one who gives the things!

1:16 Paul expresses his commitment to pray for them.

- 1) Paul did not cease to give thanks for them and intercede for them.
 * For that reason Paul could tell the Thessalonians to pray without ceasing. 1Thess. 5:17
- 2) Prayer is not so much our persuading God to do things for us or to give us things as much as it is aliening ourselves with the will of God, in order to listen to what God has to say to me and what he has to show me.
- 3) Remember that communication is based more on listening than on speaking!

1:17-19 **Paul's particular petitions in prayer.**

1:17 Paul is praying for the Ephesians, that they may see and understand all that he has mentioned. vs. 3-14

- 1) The expression addressing God is a form of Hebrewism recognizing the splendor of Divine presence.

- 2) The general petition is two-fold.
 - a) That God may give them the spirit of wisdom.
 * If any man lack wisdom let him ask of God. Ja. 1:5
 - b) That God may give them the spirit of revelation.
 * The word revelation "apocalpsis" means to lay bare, unveil or disclose the will and mind of God.
- 3) The manner of obtaining wisdom and revelation is in the knowledge of Him.
 - a) The word for knowledge is "epignosis", accurate, full, thorough knowledge of Him
 * In Christ are hidden all... Col. 2:3
 - b) In Him is the key, Christ.
 * The Holy Spirit is the One Who reveals of all that Christ is and reveals it to the beleiver through illumination to discern, have insight and discernment of truth. 1Cor. 2:9-16

1:18-19 The outcome of wisdom and revelation in the knowledge of Christ is that the eyes of understanding being enlightened with a three-fold purpose.

- * The reference to eye of our understanding deal with the intent, emotions and will,

speaking of the heart of man, to understand the wealth we have in Christ.

- 1) That we may know what is the hope of His calling, God's. vs. 18b
 - * We have been transferred from the kingdom of darkness to the kingdom of His dear Son. Eph. 5:8, 14; Col. 1:12-13
- 2) That we may know what are the riches of the glory of his inheritance in the saints. vs. 18c
 - * We have already seen our inheritance.
 - a) Chosen. vs. 4
 - b) Adopted. vs. 5
 - c) Redeemed. vs. 7
 - d) Given an inheritance. vs. 11
 - e) Sealed with the Holy Spirit. vs. 13-14
 - * This is His inheritance.
 - a) The value that God places on the church.
 - b) The richness of His possession by virtue of His working in her.
 - c) The wonder riches of His glory as the believer and church yield to Him
- 3) That we know what is the exceeding greatness of his power toward us who believe. vs. 19a
 - a) The word exceeding means to throw beyond, in other words there is more

power available to us than we will ever need.

- b) He qualifies this power, “according to the working of His mighty power. vs. 19

1:20-23

Paul’s perception regarding the resurrection power in his prayer.

1:20

The type of power.

- 1) He is specific in the kind of power, that which He worked in Christ when He raised Him from the dead.
 - * The word from “ek” means out from the dead.
- 2) He seated Him Jesus at His at the right hand in the heavenly. vs. 20
 - * The right hand is the position of power and authority.
- 3) He in the interim did certain things.
 - a) Christ descended to Sheol or Hades. 1Pet. 3:19-20
 - b) He led captivity captive. Eph. 4:8
 - c) spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Col. 2:15
 - d) That I may know him, and the power of his resurrection and the fellowship of his sufferings, being

made conformable unto his death.
Phil. 3:10

* Whether exercised or not the power is a reality!

1: 21 The authority of the power.

* *Christ 's exaltation.*

- 1) Jesus is preeminent, far above all. Col. 1:16-17
 - a) Principalities “arche” literally “a first one, a leader”, usually used for holy angels of demons.
 - b) Powers “exousia” means delegated authority, referring to angels also.
 - c) Might “dunamis” referring to the strength and ability.
 - d) Dominion “kuriotes” means lordship.
 - e) Every name that is named, not only in this age but also in that which is to come.

* All of these include bad, good angels and earthly authorities, He Jesus is over and above all in authority.
- 2) He sits at the right hand, evident of all things made subject to him. 1Pet. 3:22
- 3) He is greater than he that is in the world. 1Jn. 4:4
- 4) He is for us, no one can be against us. Rom. 8:31, 33, 34, 35, 37-39
- 5) He is above all in this age and the one to come, the milinium. Phil. 2:9

- a) Yet we do not see all things as of yet subject to Him. 1Cor. 15:24-28
- b) All that takes place is allowed by God and He alone sets the boundaries and limits to the Satan’s activities, though it may seem otherwise at times!

1 22 The Lordship of Jesus and headship of Christ.

- 1) His headship to the church is absolute, He is Lord and calls the shots as He is in the midst of His church, the called out ones! Eph. 3:10, 21; 5:23, 24, 25, 27, 29, 32; Heb. 2:8
- 2) He is the administrator and executioner of all activity that He orders, though not all that goes on in church is what He has ordered!
- 3) The word church is used in different ways in the New Testament.
 - a) The local church. Matt. 18:1; Acts 13:1; Rom. 16:5
 - b) A gathering of believers. 1Cor. 11:18; 14:19, 23
 - c) A small house church. Rom. 16:5; 1Cor. 16:19; Col. 4:15
 - d) The Universal church. Matt. 16:28; 1Cor. 10:32; Gal. 1:13

1:23b The fulness of Christ by the church.

- 1) The church is His body illustrated by the metaphor of the many members of the body regarding gifts and different calls.
Rom. 12; 1Cor. 12; Eph. 4:16
- 2) The church body is said to be His fulness by virtue that He fills it.
 - a) His fulness by the church is a paradox in that He is complete in Himself and yet in His role of husband of the church He is not complete without her.
 - b) The word fulness “Plemora”, means the sum total of deity. Col. 2: 9-10
* The word is used of a ship filled with sailors, rowers and soldiers.
 - c) He is the source, the head and the One who fills the church in knowledge, wisdom and those to be saved.
 - Eph. 1:4 He chose it!
 - Eph. 1:19 He empowers it!
 - Eph. 1:21 He protects it!
 - Eph. 2:16 He has made it one body!
 - Eph. 4:11 He equips it!
 - Eph. 4:12 He perfects it!
 - Eph. 5:27 He has engaged it!
 - Eph. 6:12 He defends it!
 - Eph. 6:20 He uses it!
- 3) The church is looking for the kingdom of God.
 - a) The church is part of the kingdom but not the kingdom!

- b) The church will not bring in the kingdom, Jesus will!
- c) The kingdom is now present and yet to come!