

**Ephesians 1:20 – “that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,”**

3739 [e]	1754 [e]	1722 [e]	3588 [e]	5547 [e]	1453 [e]	846 [e]	1537 [e]	3498 [e]	2532 [e]
hēn	enērgēken	en	tō	Christō	egeiras	auton	ek	nekrōn	kai
20 ἦν	ἐνήργηκεν	ἐν	τῷ	Χριστῷ	, ἐγείρας	αὐτὸν	ἐκ	νεκρῶν	, καὶ
which	he worked	in	-	Christ	having raised	him	out from	[the] dead	and
RelPro-AFS	V-RIA-3S	Prep	Art-DMS	N-DMS	V-APA-NMS	PPro-AM3S	Prep	Adj-GMP	Conj

2523 [e]	1722 [e]	1188 [e]	846 [e]	1722 [e]	3588 [e]	2032 [e]
kathisas	en	dexia	autou	en	tois	epouraniois
καθίσας	ἐν	δεξιᾷ	αὐτοῦ	, ἐν	τοῖς	ἐπουρανίοις
having set [him]	at	[the] right hand	of him	in	the	heavenly realms
V-APA-NMS	Prep	Adj-DFS	PPro-GM3S	Prep	Art-DNP	Adj-DNP

1. Paul now recalls a supreme example of God’s power.
  - a. This power was seen in the resurrection of Jesus Christ which took Jesus from the state of a dead man to the right hand seat of God having absolute authority.
  - b. This power of raising Jesus was also the raising of all those who are in Christ. The resurrection of Jesus was a life giving experience for us also.
2. “he worked” (*energeken*) is from the root of where we get our word energy. God “exerted” or “worked” his mighty power. This is also seen in:
  - a. Colossians 2:12 – “having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.”
  - b. 1 Cor. 6:14 – “By his power God raised the Lord from the dead, and he will raise us also.”
  - c. Romans 1:4 – “who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead: Jesus Christ our Lord.”
  - d. Philippians 3:10-11 – “I want to know Christ--yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection **from the dead**.” (note in the text of Ep. 1:20 the “ek vekron”, or the “out from the dead” resurrection”)
3. Paul builds on OT prophecy in Psalm 110:1, “he LORD says to my lord: “Sit at my right hand until I make your enemies a footstool for your feet.”
  - a. “your enemies” in this verse are the spiritual forces about to be addressed by Paul.
  - b. Jesus claimed this verse for himself in front of the Sanhedrin (Matt. 26:64; Mark 112:36; Luke 20:41-44) – “You have said so,” Jesus replied. “But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” – Matthew 26:64
    - i. Acts 2:34-36 – “For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, “Sit at my right hand, until I make your enemies your footstool.” Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”
  - c. Jesus is seated in God’s presence. Angels (spiritual powers) stand or fall in worship:
    - i. Jesus work was complete
    - ii. Jesus is equal with God
    - iii. Jesus is on the throne ruling

4. Psalm 8:6 – “You made them rulers over the works of your hands; you put everything under their feet...”

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

5231 [e]	3956 [e]	746 [e]	2532 [e]	1849 [e]	2532 [e]	1411 [e]	2532 [e]	2963 [e]
hyperanō	pasēs	archēs	kai	exousias	kai	dynameōs	kai	kyriotētos
21 ὑπεράνω	πάσης	ἀρχῆς	, καὶ	ἐξουσίας	, καὶ	δυνάμεως	, καὶ	κυριότητος
above	every	principality	and	authority	and	power	and	dominion
Prep	Adj-GFS	N-GFS	Conj	N-GFS	Conj	N-GFS	Conj	N-GFS

2532 [e]	3956 [e]	3686 [e]	3687 [e]	3756 [e]	3440 [e]	1722 [e]	3588 [e]	165 [e]	3778 [e]
kai	pantos	onomatos	onomazomenou	ou	monon	en	tō	aiōni	toutō
καὶ	παντὸς	ὀνόματος	ὀνομαζομένου	, οὐ	μόνον	ἐν	τῷ	αἰῶνι	τούτῳ
and	every	name	being named	not	only	in	the	age	this
Conj	Adj-GNS	N-GNS	V-PPM/P-GNS	Adv	Adv	Prep	Art-DMS	N-DMS	DPro-DMS

235 [e]	2532 [e]	1722 [e]	3588 [e]	3195 [e]
alla	kai	en	tō	mellonti
ἀλλὰ	καὶ	ἐν	τῷ	μέλλοντι
but	also	in	the [one]	coming
Conj	Conj	Prep	Art-DMS	V-PPA-DMS

1. Jesus is seated above his enemies...the spiritual forces of evil identified again in:
  - a. Ephesians 6:12 – “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”
  - b. Colossians 2:15-16 – “And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross. Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.”
2. The angelic titles:
  - a. **Principality** – *arches* – ruler, beginning. It refers to a ruler such as a king or a magistrate. Arche identifies the beginning in the temporal sense or the initial starting point. Figuratively it speaks of what comes first such as the chief, the head or the priority. Arche is used to refer to “the beginning” of creation in Matt. 19:4, 8 and “the beginning of birth pains” in Matt. 24:8. In its 56 occurrences in the NT it can be translated: beginning (38x), corners (2x), domain, elementary, first, principalities, rule (4x) rulers (6x).
  - b. **Authority** – *exousias* – power, authority, weight. It refers to power and authority especially moral authority and influence. In later Judaism it developed into use as a spiritual power and soon was used to refer to a temporal, governmental power. This

word *exousia* is built with the preposition *ek-* (meaning “out from”) intensifying the word *eimi* which means “to be” or “being as a right/privilege” making the full word mean “conferred power”, “given authority”, “delegated empowerment” and “operating in a designated jurisdiction.” Matthew 7:29 says Jesus spoke as one having authority; Matthew 8:9 the Centurion said he was a man under authority. It is used 102 times in the NT and translated as authorities (7x) authority (65) charge, control, domain, dominion, jurisdiction, liberty, power, right.

- c. **Power** – ***dynameos*** – might, power, marvelous works. It refers to physical power, force, might, energy or ability. Thus, it can be used in the plural for powerful deeds, and marvelous works. *Dunamis* is used 120x in the NT and is translated as ability, mightily, miracle, miraculous powers, power (83x), strength, wealth (1x).
  - d. **Dominion** – ***kyriotetos*** – lordship, domination, dignity. It refers to lordship and is used only 4x in the NT to identify divine or angelic lordship, domination, dignity. Most often it is used with reference to a celestial hierarchy:
    - i. Ep. 1:21
    - ii. Colossians 1:16 – “For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.”
    - iii. 2 Peter 2:10 – “and to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority.”
    - iv. Jude 1:8 – “Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.”
3. “Every name being named” is a phrase that indicates these powers had been given a name by someone with a higher authority and these powers had been set in place by someone with an intended purpose. That someone is God. Originally God (Jesus) created, named and set these authorizes in place.
- a. Colossians 1:16 – “For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.”
  - b. Jude 1:6 – “And the angels who did not keep their positions of authority but abandoned their proper dwelling--these he has kept in darkness, bound with everlasting chains for judgment on the great Day.”

**Ephesians 1:22 – “And he put all things under his feet and gave him as head over all things to the church,”**

2532 [e]	3956 [e]	5293 [e]	5259 [e]	3588 [e]	4228 [e]	846 [e]	2532 [e]	846 [e]	1325 [e]
kai	panta	hypetaxen	hypo	tous	podas	autou	kai	auton	edōken
<b>22</b> καὶ	πάντα	ὑπέταξεν	ὑπὸ	τοὺς	πόδας	αὐτοῦ ,	καὶ	αὐτὸν	ἔδωκεν
and	all things	he put	under	the	feet	of him	and	him	gave
Conj	Adj-ANP	V-AIA-3S	Prep	Art-AMP	N-AMP	PPro-GM3S	Conj	PPro-AM3S	V-AIA-3S

2776 [e]	5228 [e]	3956 [e]	3588 [e]	1577 [e]
kephalēn	hyper	panta	tē	ekklēsia
κεφαλὴν	ὑπὲρ	πάντα	τῇ	ἐκκλησίᾳ ,
[to be] head	over	all things	to the	church
N-AFS	Prep	Adj-ANP	Art-DFS	N-DFS

**Ephesians 1:23 – “which is his body, the fullness of him who fills all in all.”**

3748 [e]	1510 [e]	3588 [e]	4983 [e]	846 [e]	3588 [e]	4138 [e]	3588 [e]	3588 [e]	3956 [e]
hētis	estin	to	sōma	autou	to	plērōma	tou	ta	panta
<b>23</b> ἥτις	ἐστὶν	τὸ	σῶμα	αὐτοῦ ,	τὸ	πλήρωμα	τοῦ	τὰ	πάντα ,
which	is	the	body	of him	the	fullness	of the [One]	-	all things
RelPro-NFS	V-PIA-3S	Art-NNS	N-NNS	PPro-GM3S	Art-NNS	N-NNS	Art-GMS	Art-ANP	Adj-ANP

1722 [e]	3956 [e]	4137 [e]
en	pasin	plēroumenou
ἐν	πᾶσιν	πληρουμένου .
in	all	filling
Prep	Adj-DNP	V-PPM-GMS