

Jim's Notes
July 25, 2007
The Letter of St. Paul to the Ephesians
Ephesians 1:15-18a

Ephesians 1:15

Caius Marius Victorinus (AD 300 – aft. 362):

He now moves on to specific exhortations for the Ephesians, and at the same time he warns them not to entertain contrary ideas. He first expresses himself generously: having heard, he says, of your faith in the Lord Jesus Christ. For this is the sum of things, this is virtue, this is the mystery, that there should be faith in Christ Jesus. This faith also encourages one to love all the saints, all who have faith in Christ and have been sanctified through him. Thus one who is faithful in Christ loves the saints. . . . “Therefore I also, having heard of your faith, love you.” (Epistle to the Ephesians 1.1.15)

Ephesians 1:16

Caius Marius Victorinus (AD 300 – aft. 362):

Every prayer that we offer up to God is made either in thanks for what we have received or in petition to receive something else. We are encouraged to pray both for ourselves and for those we love. So Paul says, “I make mention of you in my prayers.” “Therefore my chief prayer is first on my account, then on yours.” (Epistle to the Ephesians 1.1.16)

St. John Chrysostom (AD 349 – 407):

Consider how many people he had in mind, whom it was hard work even to remember. All these he had remembered in his prayers, giving thanks to God as though he himself were the chief beneficiary. . . . Everywhere he joins faith and love in a remarkable union. (Homily on Ephesians 3.1.15-19)

Ephesians 1:17a

St. Jerome (AD 347 – 420):

It is this God of the incarnate man who is the Father of glory, wisdom and truth, who gives the Spirit of wisdom and revelation to those who believe in his Son so that they may become wise and complete the glory of the Lord with unveiled face (II Corinthians 3:18). When this wisdom and revelation have made them wise and opened to them the mysteries that were hidden, it follows at once that they have the “eyes of their heart enlightened.” (Epistle to the Ephesians 1.1.15)

St. John Chrysostom (AD 349 – 407):

Glory is the name among us which denotes that which is most magnificent. *The Father of glory* means “the one who has given you these most extraordinary gifts.” Through his

subordinate efforts his glory is revealed. Everywhere in Scripture this name is applied to God: *Glory*. (Homily on Ephesians 3.1.15-19)

Hilary of Poitiers (AD 300 – 367):

Where Jesus Christ is, there is God, and where there is glory, there is the Father. (On the Trinity 11-17)

Ephesians 1:17b

Ambrosiaster [pseudo-Ambrose] (about A.D. 370):

The hope of their faith lies in a heavenly reward. When they truly know what the fruit of believing is, they will become more eager in acts of worship. (Epistle to the Ephesians 1.18.1)

Ephesians 1:18a

St. Jerome (AD 347 – 420):

His phrase “eyes of the heart” clearly refers to those things we cannot understand without sense and intelligence . . . Faith sees beyond what the physical eyes see. Physical eyes are in the heads of not only the wise but the unwise. (Epistle to the Ephesians 1.1.15)

St. Ephraim the Syrian (c. AD 306 – 373):

The signs manifested to the external eyes of the Jews did them little good. But faith opened the eyes of the hearts of the Gentiles (Homily on Our Lord 32)