

4/3/22

Ephesian 1:18-23

Paul having heard about the faith of the Ephesians in the Lord Jesus and their love for the saints when he was in prison, caused him to respond in two ways.

1. To give unceasing thanks for them.
2. To intercede for them in prayer that God would give to them the spirit of wisdom and revelation in the knowledge of Jesus.
3. This is 4-5 years after having left Ephesus, Paul was still hearing about the effectiveness of the power of the gospel to save lost sinners and love one another with the agape love of God.

* Remember the first division, the wealth of the believer by the love of God. Eph. 1-3

We stated that the word that “hina” in verse 17 refers to intent and purpose of Paul’s prayer, one specific request, that God would give to them the spirit of wisdom and revelation in the knowledge of Jesus.

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

1:18-19 The prayer for spiritual illumination by the Holy Spirit.

1:18a-b The call God had for their lives.

- 1) The result of Paul’s prayer request for the spirit of wisdom and revelation in the knowledge of Jesus is stated, “The eyes of your understanding being enlightened.” vs. 18a
 - a) The believer is able to perceive and comprehend spiritual things for their walk with Jesus Christ.
 - 1)) The word eyes “ophthalmos”, refers to the physical organ that allows us to see and perceived and identify things.
 - a)) The context plainly reveals the word “eyes” is not used literally.
 - b)) It is used figuratively for the eyes of the mind, for the faculty of the new man knowing spiritual things through the wisdom and knowledge of Jesus.
 - 2)) The word understanding “dianoia” confirms the figurative sense indicating the faculties of our mind to perceive clear and correctly.

* The result of wisdom revealed in the knowledge of Jesus Christ.
 - b) The other reading in some manuscripts is the word “heart” instead of “eyes”.
 - 1)) The heart “kardia”, refers to the inner man also, the new man in Christ.

* The center of spiritual life, as a believer, the fountain and seat of thoughts, passions, desires, affections, purposes, and endeavors.

- 2)) God has given to us a new heart of flesh to instruct us.
- a)) “Clearly *you are* an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of **flesh**, *that is*, of the **heart**.” 2Cor. 3:3
- b)) “let us draw near with a true **heart** in full assurance of faith, having our **hearts** sprinkled from an evil conscience and our bodies washed with pure water.” Heb. 10:22
- c) The activity is possible because the Holy Spirit had regenerated them, not mere human intellect.
- 1)) The word enlightened “photiza”, means to shed rays, to shine, to brighten up or illuminate.
- a)) A participle perfect middle voice, literally, having been enlightened.
- b)) The believer’s eyes having been illuminated are spiritually alive able to receive and perceive things of God.
* The phrase “may give” applies to both wisdom and revelation, the aorist active, continuously. vs. 17c
- 2)) Paul is praying that as they continue to walk in Christ, all they learn might be made alive by the Holy Spirit giving them spiritual and practical

- understanding regarding all their spiritual blessings. Col. 1:9-12
- 2) The first specific area Paul desired them to have spiritual perception was in God’s plans for their lives, “that you may know what is the hope of His calling.” vs. 18b
- a) The statement implies the intent and purpose of God for a person, this does not occur automatically, a person must seek God!
- 1)) Those who lean so heavily on the election and predestination, as taught by John Calvin and his followers do not nor can allow any room for human responsibility and accountability.
- a)) They believe and teach God predestined some only by His decrees.
- b)) They are going to be in heaven and can do nothing about it or alter it.
- 2)) The Bible clearly teaches man has human responsibility to God.
- a)) God gave Adam clear choices and consequences before the fall.
- b)) Adam after the fall was responsible for his choices and the consequences, as Cain was judged by God for killing his brother Abel.
- b) The statement implies that the intent and purpose of God for a person is knowable and important to be known and not to be confused with our own plans.

- 1)) The word know “oida”, means to perceive with any of the senses, intuitively as believers.
 - * The context is the sphere of spiritual life “in Christ”, seeking and knowing to act upon it in obedience, having greater accountability.
- 2)) The intent and purpose of God regards the hope of His calling.
 - a)) The word hope “elpis”, means to confidently anticipate or expect, usually with pleasure.
 - * The **hope** we are to know is not one of uncertainty, but certainty based on God’s word and prayer for this life and the next.
 - b)) The clear perception of what God has called me to be and do for Him.
 - * God’s divine plan while on earth, subject to the head, Christ.
- 2)) The hope of a Christian is a living hope, blessed hope, good hope, better hope, sure and steadfast hope!
- c) Once we come to Christ the Scriptures are clear as to the hope of God’s calling for our lives, it is to glorify Him.
 - * “And *whatever* you do in **word** or **deed**, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.” Col. 3:17

- d) Once we are saved we need to be joined to the body of believer, the church, to grow, develop and mature spiritually.
 - * Presenting our body a living sacrifice...Rom. 12:1-2
 - e) We are to constantly ask God to guide and open our eyes in the sphere of the Spirit. 1Cor. 2:9-16
- 1:18c** The value God sees in the life of saints.
- 1) The believer’s value is based on what God has done, “what are the riches of the glory.”
 - a) The statement once again implies that the intent and purpose of God for a person are knowable and important to be known.
 - 1)) The word know “oida”, applies once again to what God desires the believer to perceive regarding their life.
 - * The context is the sphere of spiritual life “in Christ”, seeking and knowing to act upon it in obedience.
 - 2)) The process though in the sphere of the Spirit is through natural means.
 - * Reading, studying, meditating and praying according to the word.
 - b) The valuable content is ascribed to God, “What are the riches of the glory”
 - 1)) Paul is not speaking about earthly things considered as valuable riches.
 - * Be they material possessions or wealth, as silver and gold.

- 2)) This refers to the heavenly wealth God bestowed on the believer.
- a)) The word riches “ploutos” is used for valuable possession that make a person wealthy.
- b)) The word in our text again is spiritual, in view of salvation and identified as “riches of the glory”, God’s glory based on grace, not man or his works. Eph. 1:2, 6a
* With every spiritual blessing in the heavenlies, in Christ. vs. 3
- 3)) The word glory “doxa” as before has the sense of splendor and brightness, with the idea of dignity and honor that belongs only to God
- 4)) All three persons of the Godhead being involved are to be praised for this glory. vs. 6a, 12, 14b
- c) Listen to some of the “riches of the glory” Jesus has imparted to us by grace.
- 1)) He forgave us all our sins, bought and redeemed us for the slave market.
- 2)) He adopted us making us joint heirs with Christ and gave us spiritual gifts.
- 2) The believers are valuable to God, “of His inheritance in the saints.”
- a) The believer is God’s possession in the present.
- 1)) The word saint identifies the believer.

- a)) Saint “hagios”, the root word is holy, by our relation to Christ.
- b)) The same root word is used for the word sanctification, to be set apart.
- 2)) The benefits of a saint are many.
- a)) His sons and daughters, His family and peculiar treasure or possession.
- b)) His body, the church, His chaste virgin bride. 2Cor. 11:2; Eph. 5:24-26
- b) The believer in the future, the church collectively will be His inheritance to be displayed for all eternity.
- 1)) Inheritance “kleronomia”, means the eternal blessedness of God by us.
- a)) This sounds almost blasphemous, but remember, we are valuable to Jesus only because He has justified and made us spiritually alive for Him.
- b)) Our inheritance is the blessedness we have received in Christ. vs. 14
- 2)) This occurs at the rapture.
- a)) Called a mystery, we shall not all sleep “die” we shall be changed. 1Cor. 15:51
- b)) Caught up together with them in the clouds to meet the Lord in the air and be with the Lord. 1Thess. 4:17
* We were a speck of sand, Christ has made us a pearl of great price for Himself!

- c) The triple parable reveals the value God places on one sinner by the joy in heaven over one sinner repenting. Lk. 15:1-32
- 1)) Jesus delivered us from the power of darkness and transferred us into the kingdom of the Son of His love. Col. 1:13
 - 2)) The thoughts of God towards His children are amazing, “They are more than can be numbered.” Ps. 40:5

1:19 The power God imparted for the life of the saints. vs. 19

- 1) The power of God is for the benefit of the believer, “and what is the exceeding greatness of His power.” vs. 19a
 - a) Paul described the boundless potential of the power of God.
 - 1)) The word know “oida”, applies for the third time to what God desires the believer to perceive regarding their life in Christ and His power. vs. 18b
* The context is not to human natural ability, but Divine power.
 - 2)) The Ephesians had experienced a sample of this power by the new birth.
* Regeneration and sanctification!
 - b) The description of the power of God is simply that it is Omnipotent.

- 1)) The word exceeding is a verb, not an adjective, indicating action, in the present active tense.
 - a)) Exceeding “huperballon” means a throwing beyond, to surpass referring to the efficiency of God’s power.
 - b)) The same word is used to describe the exceeding glory of the covenant of Grace, in contrast to Law. 2Cor. 3:10
 - c)) Used for the exceeding riches of God’s grace and love. Eph. 2:7; 3:19
- 2)) The word greatness complements the word exceeding, giving emphasis to God’s power that is Omnipotent.
 - a)) The word greatness “megethos”, a noun appears only this time in the New Testament.
 - b)) The root word “mega” means weighty or something great in size or quantity.
 - c)) The greatness of the power of God is by virtue of who He is, God.
- 3)) The power of God is of His own.
 - a)) The word power “dunamis”, it indicates inherent power residing in something by virtue of its nature, it is sufficient to do anything, it is never limited by anything or person.
 - b)) God is the source of His own power, not dependent on anything or anyone for His Omnipotence.

- c)) The word appear 120 times in the New Testament, we get our word dynamite from this word.
- 2) The apostle Paul declared that the power of God is for the benefit of the believer, “toward us who believe, according to the working of His mighty power.” vs. 19a-b
- a) The Omnipotent power of God that is sufficient, efficient and inherently residing in Him is available to the saints.
- 1)) The phrase towards “eis” simply means for us to have the necessary and effective benefit for our lives.
* Be it for trials, temptations, sorrows marriage or sufferings.
- 2)) Those who believe, the saints.
- a)) The word believe “pisteuo”, means the one who has trusted Jesus to save him or her by the same power.
- b)) This one is continuing to trust and lean on Christ for His super-natural power to live life from day by day.
- b) The Omnipotent power of God is always made available to equip us for the thing God brings and allows in our lives.
- 1)) The phrase working “energeia”, means denotes operative power, we get the word energy from it. Eph. 3:7
- 2)) The word mighty “ischus”, means power as an endowment or possession of power. Eph. 6:10

- 3)) The word power “kratos”, means manifested strength and will use it again with the armor. Eph. 6:10
* Twice these two words are joined together in the epistle, “might power”, endowed and possessed power to manifest strength, God’s not ours!
- c) In the last 46 year that I have been in ministry I have witnessed God’s Divine power in the lives of obedient believers.
- 1)) Divorce for 25 years, they come to the Lord and remarry in Christ.
- 2)) Wives obedient to the Lord to not divorce their husband in difficult marriages, God did not release them.
- 3)) I have seen bitter hearts be broken and filled with the love of God.
* “Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us...” Eph. 3:20-21
- d) The Holy Spirit is sufficient to give us illumination for life to wisely yield to His transforming power for all things. Zech. 4:6; Eph. 5:18
* This life involves spiritual warfare.”
2Cor. 10:4-6; Eph. 6:10-18; 1Jn. 4:4

1:20-21 The type of power that is available working towards those who believe.

1:20a The power of His resurrection, “which He worked in Christ when He raised Him from the dead.”

- 1) The prayer was for the Ephesians to comprehend that the same resurrected power that raised Jesus was working on their behalf. vs. 20
 - a) The kind of power indicated points back to the previous verse. vs. 19
 - 1)) The boundless Divine power of God’s Omnipotence again.
 - a)) Remember the phrase exceeding greatness “huperballon dunamis”, means a throwing beyond, to surpass for the efficiency of God’s inherent power residing in Him by virtue of His nature, in the present active tense.
 - b)) God being the source of His own Omnipotence, dependent on nothing or anyone, limitless.
 - 2)) This Omnipotent inherent power residing in God is always made available for all things in our lives.
 - a)) Mighty “ischus” power “kratos”, His endowment or possession of power in manifested strength.
 - b)) All these words piled up are trying to express the all-sufficient power of God working “energeia”, His operative power for us. Eph. 6:10

- c)) Twice these two words are joined together in the epistle, “mighty and power”, endowed and possessed power, in order to manifest strength, God’s not ours.
- b) The One who operated this power to raise Christ was the Father.
 - 1)) The personal pronoun “He” refers to the Father. Eph. 1:20a
 - 2)) He is called the God and Father of our Lord Jesus. Eph. 1:3a
- c) This supernatural power had already been experienced by the Ephesians.
 - 1)) They had been spiritually dead, alive by the resurrected power. Eph. 2:1-2
 - 2)) They were sanctified and transformed by the same resurrected power to live apart from sin in holiness.
 - 3)) They would one day die physically, their bodies to be raised out from the dead at the Rapture. 1Thess. 4:16-17
- 2) The resurrected power being supernatural altered the process of death by Jesus. vs. 20
 - a) The body of Jesus was not left in hell, nor did it see corruption, prophesied in the Psalms. Ps. 16:10-11
 - 1)) Peter quoted it on the Day of Pentecost saying they were all witnesses. Acts 2:23-24, 31-32

- 2)) The physical body of Jesus died and was resurrected a glorified body, He was not just brought back from death.
 - * Literally having raised Him out from “ek” the dead!
 - 3)) The glorified body of Jesus had new capacities, it passed through walls, was touched as a physical body and could receive food and contain it.
- b) The power of the resurrection changed some important things.
- 1)) The resurrection robbed death of its sting and Hades of its victory. 1Cor. 15:55-56
 - 2)) The resurrection destroyed Satan who had the power of death. Heb. 4:14
 - 3)) The resurrection is the very heart of the gospel message. Acts 2:24, 32; 3:15; 4:10; 10:40
 - * Jesus mentioned His death and resurrection from Caesarea Philippi, but the disciples never understood it!
 - 4)) Power to raise me up also, “And God both **raised** up the Lord and will also raise us up by His power.” 1Cor. 6:14
- c) Power to blot out my sins, love my enemies and be victorious above my situation and temptations. 1Cor. 10:13

1:20b The power of His coronation.

- 1) The coronation position is one of permanence and rest, “and seated Him”.

- * Literally, having seated Him!
- a) The High Priest in the Tabernacle and the Temple of Solomon never rested.
- 1)) The first, the Holy place 15’ by 15’, it contained the lampstand, the table of showbread the altar of incense.
 - 2)) The second, in the Holy of Holies 15’ by 15’, was the ark of the covenant, the mercy-seat with the two cherubim, one on each end.
 - 3)) There was no chair in either room, the work of the priest was never done, it had to be repeated constantly.
 - * “For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach **perfect**.” Heb. 10:1
- b) The High Priest was always working to mediate, offer incense sacrifices, blood on the altar and prayers, a type of Christ.
- 1)) Jesus seated indicated the finished work of atonement, having full authority as mediator, after the order of Melchizedek forever. Heb. 7:25; 7:21-24
 - 2)) Stephen being full of the Holy Spirit, gazed into heaven and saw the glory

- of God, and Jesus standing at the right hand of God. Acts 7:55-56
- 2) The coronation position of authority is one earned and inaugurated at this set time, “at His right hand.”
- a) Jesus is the Second person of the Trinity, God eternal, Incarnate. Jn. 1:1, 14
 - b) Jesus was the Last Adam to reconcile us back to God, due to the fall of the First Adam. 1Cor. 15:45
 - c) Jesus came in fulfillment of all the Old Testament prophecies, sacrifices, shadows and types in the law. Lev. , Heb.
 - d) Jesus came as the Lamb of God to die and propitiate the sins of the world to save those believing in Him. Jn. 1:29; 1Jn. 2:2
 - e) Jesus died a horrible death being crucified, the wrath of God being poured out on Him for sinners. Ps. 22; Is. 53
 - f) Jesus dismissed His spirit and said, “It is finished”, the work of atonement for sinners. Jn. 19:30
 - g) Jesus descended to Hades, preached to those present and led them to heaven. Eph. 4:9-10; 1Pet. 3:19-21
 - h) Jesus was raised out from the dead and ascended up on high to the Father to be seated at His right hand. Acts 2:34; 3:7; 5:31; 7:55-56; Rom. 8:34; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1Pet. 3:22

- i) This was prophetic of Jesus, “The LORD said to my Lord, “Sit at My **right hand**, Till I make Your enemies Your footstool.” Ps. 110:1
 - j) “But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool.” Heb. 10:12-13
- 3) The coronation position involves the highest privilege, dignity and honor, “in the heavenly places”.
- a) The right hand is the place of all authority and power.
 - * The place of favor, next to the Father for the unique rule of the Son of God, Jesus, intercede for sinners and saints.
 - b) This authority and power does not originate or come from the earth.
 - 1)) Both are from the Father in heaven.
 - 2)) Both are spiritual, not physical, the phrase, heavenly “epouranios” is in the plural, literally “heavenlies” and refers to the spatial realm of the unseen world of spiritual reality.
 - c) The sphere or dimension is supreme over all the earth below, where the spiritual world is active and present.
 - 1)) The word “places” in italic indicates it is not in the original Greek, but inserted in to complete the thought.

- 2)) Satan, the prince and power of the air in the lower regions of the atmosphere, is the sphere of his deception and his angels. Eph. 2:2
- d) The phrase “heavenlies” appears five times, only in this epistle of Paul.
- 1)) In our text it indicates the domain or the rule of God to impart to the believer all that is necessary in the process of salvation. Eph. 1:3
- 2)) The second time, it refers to the exceeding great power for the benefit of the believer, due to the fact that Jesus is “seated at the Father’s right hand in the heavenlies. Eph. 1:20
- 3)) The third time, it refers to the believer being seated in the heavenlies with Christ by His grace alone. Eph. 2:6
- 4)) The fourth time it refers to the church giving witness to angels in the heavenlies about the manifold wisdom of God. Eph. 3:10
- 5)) The fifth and last time it refers to the spiritual warfare that is constantly going on in the heavenlies. Eph. 6:12
 * “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made

the worlds; who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.” Heb. 1:1-3

- e) We must not forget the place of honor, as ambassadors, called sons and daughters of God and that we will reign with Christ. 2Cor. 5:20; 6:18; Rev. 20:6

1:21 The power of His exaltation.

- 1) The superiority of Jesus is above every creature or rank in heaven and earth, angelic or human, “far above all principality and power and might and dominion.” vs. 21a
- 1) Principality “*arche*”, means a first one or leader.
- a) All these were used by the Gnostics for teaching angel hierarchy.
- b) Also for those men in the highest offices and position in the world.
- c) And for the first order of angels, good or evil. Rom. 8:38; Eph. 6:12
- b) Power “*exousia*”, is delegated authority.
 * Those men who are under the authority of other men and used for government, good and bad angels. Rom. 13:1-2; Eph. 6:12

- c) Might “dunamis”, means inherent power residing by virtue of its nature.
- 1)) Those men who rule inheriting over others as Kings, dictators or God. Eph. 3:7, 16, 20
 - 2)) This would include angels over other ranks angels, good of evil.
- d) Dominion “kuriotes”, means lordship.
- 1)) Those men who rule over others with absolute authority. 2Pet. 2:10
 - 2)) This would include angels over other angels, good of evil and used for fallen angels. Col. 1:16
* Jesus created all things in heaven and earth, visible and invisible, thrones or dominions or principalities or powers, all things were **created** through Him and for Him.
- e) The angles are created spirits to serve God and man.
- 1)) They are divided into good and evil, those fallen through the rebellion in heaven by Lucifer, leading one third astray. Is. 14; Ezk. 28; Rev. 12:4
 - 2)) Some are called demons having to possess a physical body, but they are fallen angels.
 - 3)) Some of these angels are behind the evil of nations, such as the Michael indicated to Daniel about the Prince

- of Persia and Ezekiel about the King of Tyre. Dan. 10:13, 20; Ezk. 28:1-20
- 4)) Satan is the prince and power of the air, the god of this world, holding men captive at his will. Eph. 2:2; 2Cor. 4:4; 2Tim. 2:26
 - 5)) We will judge angels. 1Cor. 6:3
- 2) The supremacy of the name of Jesus is above every name that is named, “and every name that is named, not only in this age but also in that which is to come.” vs. 21b
- a) The name Jesus means Yahweh is salvation, indicating His character, nature, deity and all that He is.
 - 1)) Gabriel told Mary His name was Emmanuel, God with us. Matt. 1:23
 - 2)) In the name of Jesus devils are cast out, healing is available. Lk. 9:49; Acts 4:4-10; Ja. 5:14
 - 3)) Salvation is only in Jesus name. Acts 4:12
 - 4)) For his name you will be hated and reproached. Lk. 21:17; 1Pet. 4:14
 - 5)) “And the high priest stood up in the midst and asked Jesus, saying, “Do You answer nothing? What *is it* these men testify against You? But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, “Are You the Christ, the Son of the Blessed? Jesus said, “I am. And

you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.”

Mk. 14:60-62

- b)** The extent of the supremacy of the name of Jesus is in this age and the one to come.
- 1)) This age “aion” means period or duration.
 - 2)) This age refers to the present age of man, the age to come is the Kingdom.
 - a))** “Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.” Phil. 2:9-11
 - b))** As we walk and live in the Spirit, greater is He that is in us than he that is in the world (Satan), the wicked one does not touch us. 1Jn. 4:4 5:18b

1:22-23 The Lordship of Christ validates the prayer.

1:22a The preeminence of Jesus in view of all things in the church.

- 1) The priority rank of influence has been given to Jesus, “And He put. vs. 22a

- a)** The One imparting this top rank is indicated by the personal pronoun “He”.
 - * The Father, the First person of the Trinity, the One who sent the Son.
- b)** The supremacy of Jesus by His enthronement now results in His preeminent control, “And He put”. vs. 21
 - 1)) He divested Himself of His glory to be the Lamb of God to take away the sins of the world. Phil. 2:6-8; Jn. 1:29
 - 2)) He prayed to the Father to restore Him to His original glory before the world was. Jn. 17:5
 - 3)) He was raised and seated at God’s right hand. Eph. 1:21
- 2) The priority rank of influence of Jesus is over all, “all things under His feet”. vs. 22a
 - a)** Paul is quoting the Psalms. Ps. 8:6
 - 1)) The context of the Psalm is the glory of God’s creation. Ps. 8:1-3, 5
 - a))** He set His glory above the heavens, the work of His fingers, the moon and the stars, which He has ordained. vs. 1-3
 - b))** God made Adam a little lower than the angels and crowned Him with glory and honor. vs. 5
 - 2)) God put all things under Adam’s rule, dominion and control. Ps. 8:6

- a)) At the fall Adam lost the complete dominion God gave him before the fall.
 - b)) Yet Adam still had superior dominion over the creation after the fall, though marred by sin and death and blinded spiritually by Satan.
 - c)) Satan is the god of this world, but he is a squatter, nothing belongs to him, the earth belongs to God!
- b) Paul in quoting the Psalm applying it to Jesus to confirm the complete universal subordination and subjugation “under His feet”, but now it is regarding the church, this is the context.
- 1)) The extent is “all things”, includes total and complete authority over the church. vs. 20-21
 - a)) The fulfillment applies to Jesus by the word under “hupotasso” a military term, to line up under or to be subordinate to another.
 - b)) The imagery is in the Bible in the conquest of enemies, placing one’s foot on the neck. Josh. 10:24
 - 1))) “Heaven is my throne and the earth is my footstool.” Is. 66:1
 - 2))) “You have put all things in subjection under his feet.” For in that He put all in subjection under him, He left nothing *that is* not put under him.

But now we do not yet see all things put under him.” Heb. 2:8

- 2)) The complete fulfillment is still in the future, but though things seem to not be under His control, they are not out of His control.
 - a)) “The King’s heart is in the hand of the Lord, as the rivers of waters and He turns it wherever He wills.” Prov. 21:1
 - b)) Nebuchadnezzar said, “He does what He wills and no one can say, what are You doing?” Dan. 4:35
 - c)) Evil spirits are subject to God, having limits, even Satan. Job 1:12
- c) Jesus God-Man has absolute authority and control over everything, but all is not subject to Him completely yet.
- 1)) “He is the image of the invisible God, the firstborn over **all** creation. For by Him **all** things were **created** that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. **All** things were **created** through Him and for Him. And He is before **all** things, and in Him **all** things consist.” Col. 1:15-17
 - 2)) “For He must reign till He has put all enemies under His feet. The last enemy *that* will be destroyed *is* death.

For “He has put all things under His feet.” But when He says “all things are put under *Him*,” *it is* evident that He who put all things under Him is excepted.” 1Cor. 15:25-27

d) Jesus will judge all at the White Throne Judgment and bring in the eternal order. Rev. 20-21

* Is. 65:17; 2Pet. 3:10-13; Rev. 21:1-5

1:22b-23a The position of Jesus in view of the body of the church. vs. 22b-23a

1) The enthronement of Jesus is with all vested authority and power to be the ruler of the church, “and gave Him *to be* head over all *things* to the church.” vs. 22b

a) The One responsible for the ruling position of Jesus as head is the Father.

1)) This is indicated by the personal pronoun “He”. vs. 22a

2)) The Father and Son are one in the plan of salvation and the Holy Spirit.

a)) The Father is the source.

b)) The Son is the channel.

c)) The Holy Spirit is the agent.

b) The Father gave the Son to be the head of the church.

1)) The word gave “*didomi*” means to give something to someone, with the idea of their advantage.

* Jesus being the God-Man to benefit the sons and daughters of God, for again by the gospel.

2)) The imagery of a head regards Jesus and indicates certain things.

a)) The head hears, sees, thinks, gives commands to the body, co-ordinates and directs the body.

* Eph. 4:15; 5:23; Col. 1:18; 2:19

3)) The extent is over all.

a)) The word over “*huper*” means on behalf or above for the benefit of willful submission.

b)) All “*pas*” anyone, anything and everyone.

c) The headship of Jesus is supreme overall authority and control over the church.

1)) The word church “*ekklesia*” is made up of two words.

a)) The word “*ek*” means out and “*kaleo*”, means to call, to call out.

c)) The word was used by the Greeks to describe a civil assembly of people, as in Athens: characterized by:

1))) Citizens with power to declare war, peace, elect generals and raise funds.

2))) They began with prayer and sacrifice.

3))) They later used the word in a wider sense, for a convened assembly

- of citizens as in Acts, when they were questioned, as to their assembly. Acts 19:32, 39, 41
- 2)) The word “ekklesia” describes and identifies the people who were, have been and will be called out from sin and darkness by the Spirit to hear the voice of God through the gospel.
- a)) Jesus came to call sinners to repentance, not just to call sinners. Mk. 2:17
- b)) Jesus calls a person to respond, not merely believe, for devils believe but at least they tremble! Ja. 2:19
- c)) The word church “ekklesia” appears 115 times in the New Testament.
- d)) “I will build my church...” Matt. 16:18
- e)) Jesus walks in the midst of the seven churches. Rev. 1:13
- 2) The nature of the church is as the body of Christ, “which is His body.” vs. 23a
- a) The word body “soma” is a unique metaphor not found in the Old Testament for the people of God!
- 1)) There are other metaphors for the church, as a bride, a family, an army.
- 2)) The body metaphor illustrates diversity and unity of the church in submission to the authority, control

- and direction of the head, Jesus. Rom. 12; 1Cor. 12; Eph. 5:23, 30, 32
- b) Every one in the church body is different, being comprised of many members, ears, eyes, hands, feet, legs, yet it is one body.
- 1)) All receive a measure of faith. Rom. 12:3
- 2)) All have a different office, different gifts according to grace, God dividing severally as He wills to be used. Rom. 12:4, 6; 1Cor. 12:11, 18; Eph. 4:7
- 3)) All is God’s divine sovereign work by His Holy Spirit, in the diversity of the church, the body of Christ, the nature of the church is a **living organism**, not an organization to be run as a corporation with management principles.
- 4)) There is organization, but only that found in the Bible!
- 5)) There is to be a shared effectiveness, yet the bigger the church the easier people can hide!
- 6)) All are to see themselves as parts of the whole body.
- 7)) All are to recognize their importance for the life of the body.
- 8)) All are to recognize the privilege of being called by God.

- c) Jesus desires to speak to His church daily since it is mentioned 115 times in the New Testament, it belongs to Him.
 - 1)) Our English word relating the church as His is the Greek word “kuriakos”, it means belonging to the Lord.
 - 2)) The word appears twice in the New Testament to identify the “Lord’s Supper” and Sunday “The Lord’s Day”. 1Cor. 11:20; Rev. 1:10
- d) Paul told the Ephesian elders Christ is the One who purchased the Church with His own blood. Acts 20:28
 - 1)) We do not own or add to the church.
 - 2)) We are not over or in control of the church.
 - 3)) We are the church, the representatives of Jesus Christ to the world.

1:23b The person of Jesus in view of the body of the church. vs. 23b

- 1) The church of Jesus, His body, completes Jesus, “The fullness of Him.” vs. 23b
 - a) Paul has given two metaphors, the head Christ Jesus, the body the people saved.
 - b) In a way that we do not understand nor able to comprehend, the church brings a sense of completion to Christ, the head.
 - 1)) The word fullness “pleroma”, means to fill up or complete.

- a)) Used of a ship fully supplied for sail, a seeming paradox of Christ.
- b)) Used for Christ filling us. Col. 2:9
- 2)) Not that Christ in Himself is deficient or incomplete, but He refuses to see Himself complete, without His bride.
- 4)) Not that the church adds to Him as creator, redeemer, but as a groom Jesus is incomplete without His bride.
- 5)) The complement to Him is as a bride to a husband.
- c) Christ refuses to see Himself as complete until the full number of those who will repent of their sins are saved.
 - 1)) Jesus began to collect His body the church during His earthly ministry.
 - 2)) Jesus commissioned the twelve, Paul and others to preach the gospel and He continues to add to His church. Rom. 11:25
- 2) The reason Jesus is the One responsible for everything is stated, “Who fills all in all.” vs. 23b
 - a) Paul is continuing to speak about the body of Christ, the church, not the universe and everything created.
 - 1)) Jesus calls evangelist, pastor-teachers, gives gifts to each member of the body.

- 2)) Jesus nourishes, develops, matures each member and the corporate body, call the Priesthood of believers.
- 3)) Jesus gives all power and authority to the church, “Apart from me you can do nothing!” Jn. 15:5
- b) Paul is stating that every believer is able to be all Jesus has called and equipped them to be in the church body.
 - 1)) We are literally, a kingdom of priests, all having equal standing before God by grace through faith! Rev. 1:6
 - 2)) John Wesley was confronted by the Anglican Church when he began to ordain lay people, who were called and anointed of God.
 - 3)) Pastor Chuck Smith received much opposition when he opened his heart to the hippies, even ordained some.
- c) Jesus will return for His church.
 - 1)) Jesus completes us, “For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power.” Col. 2:9-10
 - 2)) The body is the fullness of Jesus at the same time, that is why Paul says, “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, but I

speak concerning Christ and the church.” Eph. 5:31-32