

4/3/22

The Lordship Of Christ
Eph. 1:22-23

Paul prayed the Ephesians might come to obtain a personal and full knowledge from God the Father through the Son; that would produce wisdom and revelation causing their eyes to be enlightened. Eph. 1:15-23

1. To the hope of His calling. vs. 18a-c
2. To the riches of the glory of His inheritance in the saints. vs. 18d
3. To the exceeding greatness of His power towards us who believe. vs. 19a

According to the working of His mighty power, the very same one that:

1. Raised Christ from the dead.
 2. Seated Christ at the right hand.
 3. Seated Christ far above all angelic ranks.
- * This is one long sentence in the Greek! vs. 15-23

Paul now at the end of his prayer emphasizes the Lordship of Christ in three ways: Eph. 1:22-23

- I. The preeminence of Jesus in view of all things in the church. vs. 22a
- II. The position of Jesus in view of the church. vs. 22b-23a
- III. The person of Jesus in view of the body of the church. vs. 23b

I. The preeminence of Jesus in view of all things in the church. vs. 22a

- A. The apostle Paul declared the priority rank of influence has been given to Jesus. vs. 22a
* “And He put”.
 1. The One is imparting this top rank is indicated by the personal pronoun “He”.
 - a. The Father.
 - b. The First person of the Trinity.
 - c. The One who sent the Son.
 2. The apostle Paul just stated the supremacy of Jesus by His enthronement now results in His preeminent control, “And He put”. vs. 21
 - a. Having divested Himself of His glory. Phil. 2:6-8
 - b. Being the Lamb of God, Who took away the sins of the world. Jn. 1:29
 - c. Having prayed to the Father to restore Him to His original glory before the world was. Jn. 17:5
 - d. Being raised out from the dead, seated at the right hand of God. Eph. 1:21
- B. The apostle Paul declared the priority rank of influence to Jesus is over all. vs. 22a
* “all things under His feet”.
 1. Paul is quoting the Psalms. Ps. 8:6
 - a. The context of the Psalm is the glory of God’s creation. Ps. 8:1-3, 5

- 1) He set His glory above the heavens, the work of His fingers, the moon and the stars, which He has ordained. vs. 1-3
 - 2) God made Adam a little lower than the angels and crowned Him with glory and honor. vs. 5
- b.** The Psalm declares God put all things under the rule, dominion and control of Adam. Ps. 8:6
- 1) But through the fall Adam lost the absolute and complete dominion God gave him prior to the fall.
 - 2) Yet Adam still had superior dominion over the creation after the fall, but he and the creation was tainted by sin and death and spiritual blindness by Satan.
 - 3) Satan is the god of this world, but he is a squatter, nothing belongs to him, the earth belongs to God!
- 2.** Paul in quoting the Psalm applying it to Jesus to confirm the complete universal subordination and subjugation by the expression, “under His feet”, but now it is regarding the church, this is the context.
- a.** The extent is “all things”, means total and complete authority over the church. vs. 20-21
- 1) The fulfillment applies to Jesus by the word under “hupotasso”, a military

term to line up under or to be subordinate to another.

- 2) The imagery is in the Bible for 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
- b.** The complete fulfillment is still in the future, but though all things seem to not be under His control, they are not out of His control.
- 1) “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
 - 2) Nebuchadnezzar said, “He does what He wills and no one can say, what are You doing?” Dan. 4:35
 - 3) Evil spirits are subject to God, having limits, even Satan. Job 1:12

Illustration

A King has influence as the first in rank over his subjects and kingdom, yet there may be a few rebels, but they are not in complete control.

Application

1. Jesus as God-Man and His authority is evident as He is seated at the right hand of God.
 - * “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. Jesus is in complete control of all things, without violating individual free will.
 - a. Jesus defeated Satan and his angels as He descended to Hades, preached to the prisoners and delivered them to heaven. Col. 2:15; 1Pet. 3:19-21
 - b. “But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.” Heb. 2:9
3. Jesus, the Last Adam died for sinful man and creation and will redeem both. Rom. 8:20-22
 - a. “For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and

- labors with birth pangs together until now.” Rom. 8:20-22
- b. “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
4. The redemption of the earth will take place after the White Throne Judgment. Rev. 21
 - a. God says, “For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind.” Is. 65:17
 - b. Peter says, “But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.” 2Pet. 3:10-13
 - c. John declared, “Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.

Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, “Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away. Then He who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful.” Rev. 21:1-5

The Lordship of Jesus is in view of His preeminence to all things in the church!

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

- A.** The apostle Paul declared by virtue of His enthronement with all vested authority and power, Jesus is the ruler of the church. vs. 22b
* “and gave Him *to be* head over all *things* to the church.”
1. The One responsible for the ruling position of Jesus as head is the Father.
 - a. This is indicated by the personal pronoun “He”. vs. 22a

- b. The Father and Son are one in the plan of salvation and the Holy Spirit.
 - 1) The Father is the source.
 - 2) The Son is the channel.
 - 3) The Holy Spirit is the agent.
2. The Father gave His Son to be the head of the church.
 - a. The word gave “*didomi*” means to give something to someone, with the idea of their advantage.
 - 1) Jesus being the God-Man to benefit the sons and daughters of God.
 - 2) Those born again by the gospel.
 - b. The imagery of a head regards Jesus and indicates certain things.
 - 1) The head hears for the body.
 - 2) The head sees for the body.
 - 3) The head thinks and gives commands to the body.
 - 4) The head leads coordinates and directs the body.
* Eph. 4:15; 5:23; Col. 1:18; 2:19
 - c. The extent is over all.
 - 1) The word over “*huper*” means on behalf or above for the benefit of willful submission.
 - 2) All “*pas*” anyone, anything and everyone.
3. The headship of Jesus is supreme overall authority and control over the church.

- a. The word church “ekklesia” is made up of two words.
 - 1) The word “ek” meaning out.
 - 2) The word “kaleo”, meaning to call.
 - 3) The word was used by the Greeks to describe a civil assembly of people, as in Athens: characterized by the following.
 - a) They were citizens with power to declare war, peace, elect generals and raise funds.
 - b) They began with prayer and sacrifice.
 - c) 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
- b. The word “ekklesia” describes and identifies the people who were, have been and will be called out from the world, by the Spirit of God, to hear the voice of God through the gospel.
 - 1) Jesus came to call sinners to repentance not just simply to call sinners. Mk. 2:17
 - 2) Jesus calls a person to respond, not merely believe, for devils believe but at least they tremble! Ja. 2:19
 - 3) The word church “ekklesia” appears 115 times in the New Testament.

- B. The apostle Paul identified the nature of the church as the body of Christ. vs. 23a
* “which is His body.”
 1. The word body “soma” is is a unique metaphor not found in the Old Testament for the people of God!
 - a. There are other metaphors for the church, as a bride, a family, an army.
 - b. 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
 2. Every one in the church body is different, being comprised of many members, ears, eyes, hands, feet, legs, yet it is one body.
 - a. All receive a measure of faith. Rom. 12:3
 - b. All have a different office, different gifts according to grace, God dividing severally as He wills to be exercised. Rom. 12:4, 6; 1Cor. 12:11, 18; Eph. 4:7
 - c. All is God’s divine sovereign work by His Holy Spirit, in the diversity of the church, the body of Christ, making the nature of the church a **living organism**, not an organization to be run as a corporation with management principles.
 - 1) There is organization, but only that found in the Bible!

- 2) There is to be a shared effectiveness, yet the bigger the church the easier people can hide!
- f. All are to see themselves as parts of the whole body.
 - * Pasadena is but a small portion of the entire church body of Christ in the world.
- g. All are to recognize their importance for the life of the body.
- h. All are to recognize the privilege of being called by God.

Illustration

Listen to the comment of Wuest, the Greek commentator, “The life of the Head flowing through the bands of supply, is constantly joining together and causing to grow together the individual members, this process being controlled or dominated by the operative energy put forth, the volume or strength of this operative energy coming from the Head of the Body, being determined by the capacity of each part to hold and allow to operate in him or her.” Wuest, Vol. 1:1975, 105

Application

1. We must recognize Jesus desires to speak to His church today since the church is mentioned through the various books of the New Testament.
 - a. In Paul’s letters it is found 62 times.
 - b. In Acts it is found 24 times.
 - c. In Hebrews it is found 2 times.

- d. In James it is found 1 time.
- e. In 3 John it is found 3 times.
- f. In Revelation it is found 20 times.
- g. In the gospels it is found only 3 times.
 - 1) Church discipline, two times. Matt. 18:17
 - 2) “I will build my church.” Matt. 16:18
 - 3) Jesus walks in the midst of the seven churches. Rev. 1:13
2. The concept and idea in the New Testament is clear and un-mistakenable, the church belongs to Jesus.
 - a. Our English word that relates the church as His, is the Greek word Greek “kuriakos”, which means belonging to the Lord.
 - b. The word appears twice in the New Testament.
 - 1) To identify the “Lord’s Supper”. 1Cor. 11:20
 - 2) To identify Sunday “The Lord’s Day”. Rev. 1:10
 - c. 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 the church.
 - 2) We cannot increase the church.
 - 3) We are not over or in control of the church.
2. The body of Christ is the representative of Christ to the world.
 - a. All have equal standing, in the beloved. Eph. 1:6
 - b. All are saved by grace, through faith. Eph. 2:8
 - c. All are God’s workmanship in Christ. Eph. 2:10
 - d. All are one in Christ, the middle wall of partition has been broken down between Jew

and Gentile or any other cultural, racial or economic boundaries. Eph. 2:14

- e. All of the church is built upon the foundation of the apostles and prophets, the gospel of Christ, Christ being the chief corner stone. Eph. 2:20
- f. All individually and collectively comprise the temple of God. Eph. 2:21-22
- g. All have access to the full knowledge about the church, a mystery hidden in Christ, for ages till the New Testament. Eph. 3:9
- h. All the church is an open display of God's wisdom to the angels in heaven. Eph. 3:10
- i. All are connected in Christ to each other, in order to maximize the efficiency and effectiveness of the body. Eph. 4:16

3. If the church is going to be directed by God, certain things are a must to be in tune with the mind of God through Jesus the head.

- a. Each person must be a man or woman of the word, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16
- b. Each person must be a man or woman filled with the Holy Spirit, "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:18-19

- c. Each person must be a man or woman before Him in prayer, "Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints." Eph. 5:18
 - 1) Striving to glorify God, not man or self.
 - 2) Recognizing that in our interdependence, we need one another.
 - 3) Understanding that in our interrelations, we affect one another.
 - 4) Some believe it does not matter how people live, yet do any of us believe a member of a family can live any way they want and not affect the rest of the family members? I don't think so, it is the same in the church!

The Lordship of Jesus is in view of His position of head to the church!

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

- A. The apostle Paul declared that His body, the church, completes Jesus. vs. 23b
 - * "The fullness of Him."
 - 1. The metaphor Paul has given is two-fold.
 - a. The head Christ Jesus.
 - b. The body the people saved.
 - 2. In a way that we do not understand nor able to comprehend, the church brings a sense of completion to Christ, the head.

- a. The word fullness “pleroma”, means to fill up or complete.
 - 1) It is used of a ship fully supplied for sail, a seeming paradox of Christ.
 - 2) It is used for Christ filling us. Col. 2:9
 - b. Not that Christ is deficient or incomplete in himself, but that Christ refuses to see Himself as a complete, without His bride.
 - c. Not that the church adds anything to Him as creator, redeemer, but as a groom Jesus is incomplete without His bride.
 - d. The church is a complement to Him, as a bride to a husband.
3. Christ Jesus refuses to see Himself as complete, until the full number of those who will repent of their sins are saved.
- a. Jesus began to collect His body the church during His earthly ministry.
 - b. Jesus commissioned the twelve, Paul and others to preach the gospel to continue to see God add people to His church.
 - c. Jesus has been saving people ever since the First century throughout the world and adding to His church body.
 - 1) Peter says, “So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord **added** to the **church** daily

those who were being saved.” Acts 2:46-47

- 2) Paul declared, “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the **fullness** of the **Gentiles** has come in.” Rom. 11:25

- B. The apostle Paul declared the reason, Jesus is the One responsible for everything. vs. 23b
 - * “Who fills all in all.”
- 1. Paul is continuing to speak about the body of Christ, the church, not the universe and everything created.
 - a. Jesus calls evangelist, pastor-teachers, etc.
 - b. Jesus gives gifts to each of the members of the body.
 - c. Jesus nourishes, develops and matures each member and the corporate body, call the Priesthood of believers.
 - d. Jesus gives all power and authority to the church.
 - * “Apart from me you can do nothing!” Jn. 15:5
- 2. Paul is stating that every believer is able to be all Jesus has called and equipped them to be in the church body.

- a. John tells Jesus has made us kings and priests unto God, His Father, literally, a kingdom of priests! Rev. 1:6
- b. Yet, despite this truth, there are many in the church that have allowed a separation and division between clergy and laity.
- c. Thinking that the pastor is the only one that can perform ministerial duties.
- d. John Wesley was confronted by the Anglican Church when he began to ordain lay people, who were called and anointed of God.
- e. Martin Luther withstood the Roman Church, not only on justification by faith, but on the clear distinction between clergy and laity as a form of elitism by teaching that the priests had greater favor before God than the average believer.
- f. Pastor Chuck Smith received much opposition when he opened his heart to the hippies, even ordained some.

Illustration

You cannot have a vine without branches, a shepherd without sheep, a captain without soldiers, so you cannot have a head without a body.

Application

1. We must seek to be filled by Christ everyday that you and I may be all that we can be.

* “But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.” Phil. 4:8-14

2. We must recognize the value Christ places on His church.

- a. Jesus died for His church.
- b. Jesus intercedes for His church.
- c. Jesus provides all for His church.
- d. Jesus defends His church.
- e. Jesus grows, develops and matures His church.
- f. Jesus equips His church.
- g. Jesus reproves, rebukes and chastens His church.
- h. 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

The Lordship of Jesus is in view of His person to the body of the church!

Conclusion

Paul ended his prayer emphasizing the Lordship of Jesus in three ways.

- I.** The preeminence of Jesus in view of all things in the church!
- II.** The position of Jesus in view of the church!
- III.** The person of Jesus in view of the body of the church!