

THE BOOK OF EPHESIANS

"Demonstrations of God's Power" (2)

Ephesians 1:22-23

Introduction

1. The "wherefore" at the beginning of Paul's prayer (v. 15) shows that it is inextricably united to the previous section (vv. 3-14). The record of God's grace provoked Paul to pray.
2. Only the Holy Spirit can bring about the full knowledge about God (v. 17) and to that end Paul prayed. He longed for the believers to have illumined hearts (understanding) concerning three items: a) the hope of His calling; b) the glory of His inheritance; c) the greatness of His power (vv. 18b-19a).
- c. Paul was really lost for words to explain God's power "to usward who believe" (v. 19). To clarify, he illustrated this marvelous power. Four crucial events in our Lord's life tell the story: a) His resurrection; b) His exaltation; c) His session; and d) His position.

1. THE SESSION OF CHRIST v. 22.

Christ's exaltation above all has been declared (vv. 20, 21). Here is an affirmation that He has dominion over all.

a. It is effected

There is no question about the reality of this matter. The verb "put" parallels "wrought" (v. 20). Being aorist, God sees it as an accomplished fact. There is no doubt about the ultimate outcome. The verb means to put in order, hence like a military arrangement, God has established Christ at the top. It is done.

b. It is related

Scripture is clear that dominion has been given to man (Psa. 8:5-8). Obviously by virtue of New Testament explanation, the ultimate interpretation refers to Christ (Heb. 2:8). That Christ is head of creation is unquestioned (Col. 1:16, 17).

c. It is delayed

While not relinquishing His sovereign position, it is evident that our Lord does not now exercise His position (1 Cor. 15:25, 26). This will take place following the mediatorial reign of Christ (1 Cor. 15:27, 28). The final triumph of the triune God is yet to be.

NOTE: Two glorious activities in which Christ participates in His session are: 1. Intercession (Heb. 7:25) and 2. Advocacy (1 John 2:1, 2).

2. THE POSITION OF CHRIST vv. 22, 23.

a. In relation to God

The verb shows that God the Father has taken Christ, absolute sovereign over all (v. 22) and established Him as head also over the church. The emphatic position of "Him" and the anarthrous "head" make the statement stupendous. It is an incredible revelation. An organic connection between Christ and the church is established. Christ becomes God's "gift" to the church.

b. In relation to the church

While the Greek word church can mean any assembly of people (Acts 7:38), in this context it means that called out people which are Christ's body. The church is a New Testament concept because: a) it was promised (Matt. 16:18); b) it was died for (Acts 20:28); c) it was given a resurrected head (here); d) it was formed by the Holy Spirit (1 Cor. 12:13). The church so described is an organism. This in no way eliminates the local church, an organization (cf. 1 Thess. 1:1).

c. In relation to all things

The last phrase of v. 23 is difficult. It may have aspects of three thoughts: 1) Christ is meant (Col. 1:19; 2:9); 2) Church is meant, hence receives all from Christ; 3) Body is meant. The church complements Christ. Comment: Christ is filled with God's essence. As head, He does provide all for the body. The church, as His body, makes the figure complete (1 Cor. 12:12).

Conclusion It is amazing grace that saved a wretch like me. Only such power as described here could do the saving. Thank God it was done.

Hail, glorious head of all Thine own,
Our equal source of peace and power
Thou for our sins didst once atone,
Thou art our life of life this hour.

Then, Lord, in strong communion still,
O bind us faster, to be free,
Thou working out by us Thy will,
We working out Thy will by Thee.