

012 - Head Over All to the Church - Ephesians 1:22-23 - 2014-08-10

Call to Worship: 1 Chronicles 29:11

Scripture Reading: Psalm 18:43-50

Sermon: "Head Over All to the Church" Ephesians 1:22-23

Benediction: Romans 5:12-13

Ephesians 1:22-23 And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, (23) which is His body, the fullness of Him who fills all in all.

INTRODUCTION

We are continuing in what God the Father, by His great power, has done for the Lord Jesus Christ. Last time we considered three of the four things here mentioned.

- God the Father, by His great power, raised the Lord Jesus Christ from the dead;
- God the Father, by His great power, seated the Lord Jesus Christ at His right hand in the heavenly, far above [everything];
- God the Father, by His great power, put all under the Lord Jesus' feet

Today we take up where we left off, and consider this fourth thing that God the Father, by His great power, has done for the Lord Jesus Christ.

God the Father, by His great power, has given the Lord Jesus Christ to be head over all to the church.

TEXT: Ephesians 5:22-23

BODY

God the Father, by His great power, has given the Lord Jesus Christ to be head over all to the church. Let us understand some things about this relationship God has given between Christ as head and the church as His body.

I. Understand first the poetic language in which the relationship is described

“All” the Greek word “pas” is part of the poetry here

NIV: v. 22 “all things” “everything” v. 23 “everything in every way”

KJV, ESV: v. 22 “all things” “all things” v. 23 “all in all”

literally “all”

all, all, all-in-all !

hupo and *hyper* like hypodermic and hyperactive

“all under . . . over all”

“pas hupo . . . huper pas”

“all under his feet . . . over all head”

“fullness” and “fills”

the fullness of Him who fills

and all he put under his feet, and him gave head over all to the church, which is His body, the fullness of Him who all in all fills

II. Understand the giving of the relationship by the Father

A. as with everything other good thing, this relationship of Christ with His church comes from the Father, that all praise may be to God

B. it was a giving of Christ to the church to be its head

1. we understand what a terrible condition a body is in without any head---it cannot live at all

2. we understand what a pitiful condition a body is in with a head that is not suitable

3. but God the Father gave the church a head, and a perfect head, the Lord Jesus Christ

4. APPLICATION: Let us be thankful for such

a. what a union!

b. better than a slavemaster or tyrant or mere monarch

5. APPLICATION: Let us not try to be separate from or usurp the place of the head---God has given it to us!

C. it was a giving of the church to Christ to be His body

EXCURSUS: God as trinity and Christ as the God-man

1. God as a Trinity: Father, Word or Son, and Holy Spirit

- essential unity
- distinction of persons; not separate, but distinct

2. Christ as the God-man

- divine nature
 - human nature
 - hypostatic union; no human being except Christ understands this perfectly!
 - divine nature and human nature in one person
-

C. it was a giving of the church to Christ to be His body

1. APPLICATION (from Goodwin): Won't Christ take good care of what He has been given?

- illus. given something by your parents; you will do well to take care of it
 - a. unpleasant providences are not to be feared
 - b. the long wait is not to be dreaded

III. Understand the mystical nature of the relationship

-that is a little bit of a joke, to say you should see that it is a mystical union, because mystical means you can't see it

A. considered regarding the church universal

e.g. "mystic, sweet communion with those whose race is won"

B. considered regarding the church local

C. NOTE: You know I have been reading Thomas Goodwin on Ephesians chapter 1; he was a congregationalist in the middle 1600s; he observed in this place that the church has only these two aspects to it; the bible does not teach us to have a national church

IV. Understand the blessing of the relationship

A. It is fullness to Christ

1. of course the Son of God, as God, is not lacking in anything
 2. but the Son of God has so descended in taking on human nature as to consider Himself not to be full or complete until He has union with His church as His body
3. APPLICATION

Could this be of help to you as you struggle through this life? The Lord Jesus Christ counts His relationship with you, Him being the head, and you being the body, as fullness to Him.

B. It is filling to us

1. by nature, we are not full of the Lord Jesus Christ
 - a. tempted to think we have all we need
 - b. actually we are poor, blind, and naked

2. He fills us---all in all
 - a. He is the One who fills all in all ways
 - b. He is the One who fills all the members of His church with all we need
 - i. by the Holy Spirit
 - i. for godly life in this age
 - 1) virtue
 - 2) comfort
 - ii. for eternal life in the age to come
3. He fills us---as a head the body
 - a. nutrition
 - b. direction

CONCLUSION

- God the Father, by His great power, raised the Lord Jesus Christ from the dead;
- God the Father, by His great power, seated the Lord Jesus Christ at His right hand in the heavenly, far above [everything];
- God the Father, by His great power, put all under the Lord Jesus' feet
- God the Father, by His great power, has given the Lord Jesus Christ to be head over all to the church.

Let all, then praise God for all His power, thanking Him for exerting that power to do such marvelous things for the Lord Jesus Christ, and for us in Him as His body.

gave Him to be head over all *things* to the church

Goodwin:

For God to give Christ to be the Head to the Church was a gift to her; for God to give to Jesus Christ to be the Head of the Church, was a gift to Him. the words do ambiguously refer to both.

Given by the Father to the Church:

under His feet, advanced to be His body
e.g. Esther advanced from slave to queen

Given by the Father to the Son: John 17:6

[not a quote] We are comforted to think how Jesus Christ is sure to do all for His church, when it is a gift from the Father that He is Head of it.

[not a quote] If even Christ has headship over the church because given it by the Father, let us resist anyone taking authority over the church if not given to it by Christ. [Quoting] Therefore you may very well ask any other men, if they take any authority over the Church, "Will you shew your office, that it is warranted in the word?"

All the kings and princes in Christendom, and all the parliaments in the world, cannot set up an office over the Church which Christ hath not set up.

JRY: Similarly, Christ gives us our charge, what we are to do, and our methods, how we are to do it. Let us not arrogate to ourselves the headship in these things.

JRY: More on that in its place in chapter 4.

Goodwin:

if he be over all, it is for her, for her good, for her comfort

Hodge:

he gave him to the church as her head; or, he constituted him head for the church

Henry:

he may dispose of all the affairs of the providential kingdom in subserviency to the designs of his grace concerning his church.

Poole, Goodwin:

[not quoting] what a better rule the head has over the body than a king over his kingdom

which is His body

see Ephesians 4:15-16 and 2:19 and 5:23, 29

see Romans 12:5

see 1 Corinthians 12:12

Goodwin:

[Goodwin was a Congregationalist]

[not quoting] This is true of the church universal and of each local church

JRY: Goodwin here takes opportunity of the mention of the church to disprove the Presbyterian and the Episcopal forms of church government!

kingly office: we are ruled by Christ naturally and inwardly

prophetical office: doth teach the members by way of impression, a secret impression, carrying them on to do the thing it teacheth

priestly office: the head speaks for the members

First, He is Head in respect of eminency

Secondly, He is Head in respect of influence, of communicating

1. life
2. motion
3. strength

Hodge:

The sense in which Christ is the head of the church, is that he is the source of its life, its supreme ruler, ever present with it, sympathizing with it, and loving it as a man loves his own flesh.

Intimate union, dependence, and community of life, are the main ideas expressed by this figure.

It is the indwelling of the Spirit of Christ, that constitutes the church his body. And, therefore, those only in whom the Spirit dwells are constituent members of the true church. But the Spirit does not dwell in church officers, nor especially in prelates, as such; nor in the baptized, as such; nor in the mere external professors of the true religion, but in true believers, who therefore constitute that church which is the body of Christ, and to which its attributes and prerogatives belong.

the fullness of Him

Hodge:

The church is the fullness of Christ in that it is the complement of his mystic person. He is the head, the church is his body.

Trapp:

having voluntarily subjected himself to be our Head, accounts not himself complete without his members. In which respect we have the honour of making Christ perfect as the members do the body.

Poole:

the church is called the fulness of Christ, not personally, but relatively considered, and as Head of the church. The head is incomplete without the body; Christ in his relative capacity as a Head, would not be complete without his mystical body the church.

Calvin:

This is the highest honor of the Church, that, until He is united to us, the Son of God reckons himself in some measure imperfect. What consolation is it for us to learn, that, not until we are along with him, does he possess all his parts, or wish to be regarded as complete!

who fills all in all

JRY (summarizing comments)

who fills all His members with all His gifts

see Ephesians 3:19; 4:10

Goodwin:

This word 'all' is not to be extended to all things in the world . . . It is to be restrained to his body, to believers, they are the all here mentioned.

[not quoting] If we are to be filled, there must be an emptiness, which we do well to acknowledge. JRY: e.g. Laodician church

consider what he filleth us with. He filleth us with his Spirit.

How is it that Christ filleth his Church? He doth it two ways
meritoriously
efficiently

Hodge:

The expression τὰ πάντα ἐν πᾶσιν, all in all, or, all with all, does not mean all the church in all its members, or with all grace, but the universe in all its parts. There is nothing in the context to restrict or limit τὰ πάντα. The words must have the latitude here which belongs to them in the preceding verses.

It is not that he replenishes all his people with his grace; but that he fills heaven and earth with his presence. There is no place where he is not. There is no creature from which he

is absent. By him all things consist: they are upheld by his presence in them and with them. The union, therefore, which the church sustains, and which is the source of its life and blessedness, is not with a mere creature, but with Christ, God manifested in the flesh, who pervades and governs all things by his omnipresent power. The source of life, therefore, to the church is inexhaustible and immortal.

Henry:

Jesus Christ supplies all defects in all his members, filling them with his Spirit, and even with the fulness of God (Ephesians 3:19)

Trapp:

in all ordinances, occurrences, providences, relations, comforts, &c

Poole:

lest Christ should be thought to have any need of the church, because of her being said to be his fulness, it is added, that she herself is filled by Christ. Christ fills all his body, and all the members of it, with the gifts and graces of his Spirit,

Calvin:

There is no impropriety in limiting the word all to its application to this passage; for, though all things are regulated by the will and power of Christ, yet the subject of which Paul particularly speaks is the spiritual government of the Church

