

THE BOOK OF EPHESIANS

Lesson 06

Chapter 1:19-23, The Study

"The Church As Complementary in Its Secret Power"

J. Deering, AncientPath.net

Recap of Chapter 1:13-18

The Major Creation Work of the Holy Spirit 1:13-14

The Church As The Complement to Its Risen Head 1:15-18 (Complementary in its Spiritual Perception)

Through Its Spiritual Excitement 1:15-17

Through Its Spiritual Enlightenment 1:18

Paul started off by telling the Ephesians that their faith was made known to him while in prison in Rome. He was excited to learn of the changes that local church had been through. Imagine a church made up of former mostly gentile unbelievers so far away in this foreign country. I imagine it is much like our enthusiasm toward local churches started up in far away foreign lands by those God has sent from our church(es). His enthusiasm is also obvious concerning the Ephesian church's love and ministry toward other local churches in their country. His letter makes his love for them obvious – he wants them to know the riches of the **Grace of the Father God, His Son, and His Holy Spirit.**

Paul prays for them and gives thanks for them all the time. This should be a lesson for all of us – pray for the work of God in and through the lives of effective believers in those far places that we know about through those whom we support as missionaries. Demonstrate to them our love for them and their work.

Paul tells them about the “good news” – their salvation and the giving to them the Person and Power of their sealing in the Holy Spirit, who will bring about their redemption in salvation, to the Father’s Glory. He then encourages them to seek and entrust God through insight and revelation from the Holy Spirit, especially to get to know God the Father.

Paul desires a list of great spiritual benefits for each of them; Gifts from the Father’s Grace: A spirit of Wisdom and Revelation in the knowledge of the Father, and that Their hearts would be permanently enlightened for... The Hope in God’s Calling, and The Riches of God’s received Glory through His inheritance of the saints (holy ones).

THE TRIUNE BLESSING:

Through Its Spiritual Enlightenment, 1:18

Paul expresses... that you are to Enlighten Your **Hearts:**

With the **HOPE** in the Father's Calling of You

With the **RICHES** of God's Glory in You

through its **SPIRITUAL EMPOWERMENT, 1:19**

Before going on... Let us renew in our hearts, “Who Is Jesus Christ?”

“In the beginning was the Word (the Preexisting Son of God), and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made.”

The Church As Complementary in Its Secret Power 1:19-21
Paul's Commentary on the Church's Secret Power
"The Power of His Endowment"

The Visualized Text

1:19 [Mac]

and **third**,

*what **extraordinary mega-power** is available
 for **us believers** —*

relative to the internal operation

*of the **strength** of **His** (the Father's) **might**.*

1:19 [NASB]

and [third]

*what is the surpassing greatness of **His** (the Father's)
power*

*toward **us who believe**.*

*These are in accordance with
 the working of the strength of
 His (the Father's) might.*

In our last lesson, verses 1:13-18 give us pictures of who the Father is and what He has accomplished In-Christ for our sake. They are yours... **if** you will pursue and acquire them.

Now we journey with Paul as he describes this "mega-power" as it empowers the Church and us.

First, :17 - That the Father of glory may give to **you**... and (a) a spirit of **wisdom**, (b) a **revelation** in the **knowledge** of **Him**

Second, :18 - That you may **KNOW**... (a) what is the **HOPE** of **His Calling**, (b) the **RICHES** of **His Glory**, and
 And now we move into this lesson that begins with verse :19.

And Now - Third, :19 - What is the **Surpassing Greatness** of **His** (The Father's) **Power** toward **US** who believe.

Paul doesn't stop with just knowing about the **Hope of God** in-Christ, but he goes on to remind us that the **surpassing power of God** is available, **through Christ, to us** who believe. We need to see that there is no reason to live in fear, no reason to live our lives in desperation and spiritual poverty. The Power of God is immediately available to us to live **as Christ**. The **Father's power** is directed toward **us** who believe. He stirs and moves the events of the world **for the benefit of His children**. The believer's blessings and tragedies of this life are all part of the "test of faith" that are brought through the Power of God as **preparation for the life here after**. Life "here after" is of His greatest concern for us. If a day in heaven is worth a thousand of our years – consider the value of God's preparations in us in our lifetime here on earth.

Those who believe in Christ Jesus are of **such great value** to God the Father - they are an extension of **His son**. He will do everything He can to bring **you to maturity in Christ**. **The decisions are yours to make.**

The Church As Complementary in Its Secret Power 1:19-21

Paul's Commentary on the Church's Secret Power

"The Power of Endowment"

The Power of Example - Christ Raised from the Dead

The Visualized Text

1:20 [Mac]

*He (the Father) operated this way in the **Messiah**:*

***first**, when He (the Father)*

***raised Him** (Christ) **from among the dead**;*

***second**, when He (the Father)*

seated Him** (Christ) **on His** (the Father's) **right hand

in the heavenlies,

1:20 [NASB]

*which **He** (The Father) brought about in **Christ**,*

*(first) when **He** (The Father) raised **Him** (Christ) from the dead and*

*(Second) seated **Him** (Christ) at **His** (The Father's) **right hand***

in the heavenly places

Paul now moves on again speaking about the **Complementary power of the Church**, given by God the Father that works within both the Church as a whole, and its in-depth working in each believer.

If **you** are **in-Christ**, the power that raised Jesus from the dead is the power working in you and it is available to you. The work of the Cross of Christ has resulted in the Power of God being able to efficiently and effectively **raise you from** both the **Spiritual deadness** that has separated you from God **and** to also literally raise you from the **deadness of the grave** into newness of both body and life. This resurrection power comes only from God – it is not available from anyone or anything else.

Think of the Power of God the Father to **#1, raise dead Jesus from the grave to live eternally as God the Son.** Paul wrote in 1 Corinthians, ***"But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep."*** This was no "resuscitation," like Jairus' daughter or Lazarus – who would need to return to the grave upon the end of their physical lifetimes.

Think of the Power of God the Father to **#2, place resurrected Jesus onto the heavenly Throne and give to Him the power of being seated at God's right hand** – the very position of power... described in the next verse! But before we get there...

Now, think of the Power of God given to you. That power which raised your inner person from spiritual death.

"The believer received spiritual resurrection for the inner man at the moment of salvation. He will experience physical resurrection for the outer man when Christ returns to a summit meeting in the clouds with His purchased people. In the interim Paul said he desired to possess the experiential knowledge of the Power of Christs resurrection in his walk." ¹

"I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead."

(Philippians 3:10)

¹ MacCorkle, Douglas B., *God's Special Secret*, 1993, MBM Books, Cocoa Beach, FL., p. 57

The Church As Complementary in Its Secret Power 1:19-21

Paul's Commentary on the Church's Secret Power

"The Power of Endowment"

The Power of Example - Christ Raised from the Dead

The Power's Extent

The Visualized Text

... seated at God the Father's right hand...

1:21 (Mac)

high above every kind of

rule,

authority,

power,

***lordship,** and*

***every title** that is named not only*

in this age but

in the one to about to come.

1:21 [NASB]

far above all

***rule** and*

***authority** and*

***power** and*

***dominion,** and*

***every name** that is named, not only*

in this age but also in the one to come.

Here on earth and in heaven the power of God is demonstrated in the lives of those men and women who have willingly chosen to believe upon His Son, Jesus Christ. The emphasis of this verse is upon **the Power of God as He exercised it upon His Son**. The resurrection of The Christ, **the placing of Him at God's own right hand** in Heaven itself. The right-hand position indicates Christ's power as God's own son. He now sits upon the throne beside God the Father. **God the Father has put Christ in charge**. The extent to which God the Father has put His Son in charge **includes everyone and everything, everywhere**. The

force of the verse is that Christ is over all powers, including this world. That power extends to all the angels (good or bad), satan and his demons and workers and every other creature of heaven that we don't know about. Further, Paul states, **Christ is over every Name that could be called out as an authority anywhere.** That power has been placed into **Christ's** hands for **now and forever.**

It is also important that we do not miss Paul's statement that Christ has been **seated on the throne.** His work is finished, He has **done** all that He needed to do, and doing all that, He sat down. It was His work that was done, and when He finished what He was sent to do, He said **"It is finished."** And then in heaven, beside His Father, **He sat down.**

"There is nothing (or no one) so elevated or excellent, by whatever name it may be named, that is not subject to the majesty of Christ." "Not just names - but the entire command and government of the universe."

John Calvin.²

² http://www.biblestudyguide.org/comment/calvin/comm_vol41/htm/iv.ii.v.htm (2 of 3)
Verse 22 of Ephesians 1:20-23)

The Church As Complementary in Its Secret Power 1:19-21

Paul's Commentary on the Church's Secret Power

"The Power of Endowment"

"The Power of Example"

"The Power's Extent"

His care in Universal and Church Headship

The Visualized Text

1:22 [MAC]

Third,

when

He (The Father) subordinated everything
under His (Christ Jesus') feet,

Fourth,

when

He (The Father) established Him (Christ Jesus) as
Head over all things to the Church.

1:22 [NASB]

(Third,)

And He (The Father) put all things in subjection
under His (Christ Jesus') feet, and

(Fourth,)

He, (The Father) gave Him (Christ Jesus) as
head over all things to the church,

Continuing in the same line of thought, God the Father upon Christ's resurrection from the dead proclaimed Jesus Christ as the ultimate ruler of all things pertaining to the Ecclesia (the Church) (thus: The Church of Jesus Christ). This is a specific proclamation made so that there would be no misunderstanding about who would be the Lord of this new body of "set-apart" ones. No man, angel or creature would ever have the "divine" right to proclaim himself ruler of the church. This title and responsibility would always and fully belong only to the Son of God who the Father resurrected to life eternal.

Christ, by the nature of who He is, was already the creator and sustainer of all that is but God the Father has declared so that there would be no misunderstanding about who now controlled the Power that is destined for the Church, and who was head of the body of Christ. This power and position will become fully known upon Jesus Christ's second advent, as the world enters into the Promised Kingdom of God on earth and perhaps even more as the body moves into life eternal.

It should be noted as well that Christ has been given the authority to be the absolute head of **everything** that pertains to the "Body of Christ," the "Ecclesia," "the body of called-out ones," "those who have been set apart to God." We call this group "the Church." Not the local church, not any denomination or religious group, but every member of the universal **believing** Body of Christ.

We all report to Him and Him alone. The Body of Christ is the fullness of God the Father's accomplishments through Jesus Christ. We certainly can add no fullness to God the Father, God the Son, or God the Holy Spirit, but we **represent His fullness**, filling all that can be filled as we are The Body of Christ.

This brings up the issue of the long contentious argument "Is Christ your Lord, Is Christ your Savior, can He be one and not the other?" Without trying to stir-up this old "hobby horse," there is certainly this one sense that Christ is "*The Savior of the World*" (John 4:42; 1 John 4:14) and absolute Lord over all things of the Body of Christ. (Ephesians 1:20-23).

Many believe that one can be saved and live in any manner they wish. There can be no debate amongst those who hold a high view of the Scriptures that these two statements are absolutely true. The long argued "Savior / Lord" issue is about personal relationship and works - not about the absolute truth of Christ's position as set-up by God the Father.

For the true believer, you are both saved and under the Lordship responsibilities of your Savior. As one travels through their lives, as believers, it becomes more and more obvious that salvation can only be measured at the end of one's earthly life. That should bring great encouragement for a life to be lived according to the Power of God the Father, Son, and Holy Spirit every day, and in every circumstance.

Certainly, those who have never been called of God or followed Him by Faith into belief that He is the Christ have any right to expect entitlement to anything that comes as a relationship benefit in the Body of Christ. Yet there are apparently many who have never heard the call of God, nor responded in faith who share pew space amongst us in our local churches. And there are those who, even though called and in-Christ by faith, never allow themselves to submit to His full authority in their lives. In fact, most of us are only somewhere in the transition between carnal and spiritual.

All believers need to be careful in what they think as being a believer. Jesus has made that very clear, you are to believe that Jesus, the Son of God Almighty, willingly and at the Father's request, gave His life on the Cross of Calvary as a substitute for you for the removal of the cost and penalty of your sins, and to freely give to you forgiveness and life eternal with Him.

We all need to consider Christ's warning...

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'"

(Matthew 7:21-23)

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

(Matthew 11:28-30)

So, in every local body there are two kinds of people - the saved, and the unsaved. Our responsibility to both groups is the same ... for the saved amongst us we must wholeheartedly endeavor to strive in unity for growth and spiritual maturity for His sake.

For the unsaved amongst us we must wholeheartedly endeavor to strive for their salvation. They are the closest to us, they are among us in our local churches, they are the immediate evangelistic ministry. What keeps them from coming to Christ? Probably calloused hearts. They have come and been poorly fed or poorly treated during their earlier church lives and see no need for further communion with Christ.

And then there are our families, our neighbors, strangers, etc., etc., etc.

One of my favorite things to do is pull apart portions of the Greek koine text to explore meaning. Here's my "pulled-apart" version of John 3:16.

"For (it was) in this manner (that) God actively showed His love to mankind. He actively and intentionally, gave His one and only born Son so that everyone who is believing in Him (that Son) may not be destroyed, but be having life eternal."

The Church As Complementary in Its Secret Power 1:19-21

Paul's Commentary on the Church's Secret Power

"The Power of Endowment"

"The Power of Example"

"The Power's Extent"

His care in Universal and Church Headship

His Care In Headship – The Fulfillment of All Blessings

The Visualized Text

1:23 [MAC]

*The Church is **His (Christ Jesus')** Body – the fullness of **the One (The Father)** Who **constantly fills all blessings in all members.***

1:23 [NASB]

which is

***His (Christ Jesus')** body, the fullness of **Him (The Father)** who fills all in all.*

The Church is His Body, for the first time the term Church replaces the plural pronouns we and us of verses 3-23. In rhetoric the term Body is a metaphor – some would even say a simile – but what is represented here is really simple and literal, it is a metaphor that speaks for the vital mystical union between the **Head** and the **Body**.

The **Body** is those who have been called, those who have responded to God's call with belief by Faith, who officially make up the "Body of Christ." This group is often referred to as "The Church **Invisible**," "The **Universal** Church," "The **catholic** church (not in the Roman sense)." It is made up of all those who were in Christ in the past and are now dead, those who are now alive in Christ, and all those who are yet to **believe** and become **in Christ**.

It is this body of believers in Christ who bring a fullness to the plan and purposes of God. We certainly can't add to God and make Him more. He is all in all. But there is the fullness of the

completion of His plan of salvation and the making of a people who are wholly His - because **they** desire it. How wonderful it is to be loved, and loved by someone who just loves you, not because of anything you bring to the table. Think of how God feels when you love Him just because **you choose** to love Him and love Him through the means and by the path that He has prescribed **through His son Jesus**. That is **His** fullness.

**HOMEWORK:
QUESTIONS AND ANSWERS – 1:19-23**

**LOOK AT THE QUESTION AND IGNORE THE ANSWER...
THEN STUDY THE ANSWER!**

(1:19a)

"and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might"

1. What does the phrase "surpassing greatness" mean?

Like the game of leapfrog. Every time greatness gets ahead, greatness leaps over and gets ahead even more.

2. List the attributes and evidence of His power?

Salvation, overcoming sin and evil, creation of all that there is, sustaining all that there is, etc.

3. Which of these attributes and evidence are for believers?

All of His power and greatness has been expended toward those who would willingly love and obey Him.

4. What is the implication for you as a believer concerning this Power of God?

"If God be for you, who can stand against you" (Romans 8:31)

5. The last sentence of this verse implies what concerning God's power?

The plan of God is worked out in the strength of His might toward us who believe.

6. What is the implication for you as a believer as to the intentions of God and His power?

The implication is that God is working in and with you in all things using the might of His power in your interests, and that brings Him great glory.

(1:19b)

"These are in accordance with the working of the strength of His might"

1. The last sentence of this verse implies what concerning God's power?

God's power is aimed at making known the riches of His grace of the glory of His inheritance in the saints and specifically, through the resurrection of Jesus Christ from the dead and seating Him at the right hand of God.

2. What is the implication for you as a believer as to the intentions of God and His power?

The implication is that God expends His power on the behalf of the believer.

3. Is God's might working?

God's power and might is working on behalf of His glory through the saints - The Body of Christ.

(1:20)

"which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places,"

1. What did God bring about in Christ ...?

The Hope of His calling, The Riches of the Glory of His inheritance in the saints, and the surpassing greatness of His power toward us who believe.

2. Revisit what it means to be "in Christ," and what it means here.

Remembering from earlier in chapter 1, the "sphere" of being "in-Christ." This "sphere" of responsibility include all that Christ has done, is doing, and will do on behalf of the individual members of "The Body of Christ." These three particular responsibilities (#2) are especially pointed out as being "in-Christ" by virtue of His resurrection and ascension.

3. When did this take place?

At the Resurrection of Christ.

4. How did this take place?

At the time of the Resurrection, God brought about in Christ, a new hope of His calling, a revelation of the riches of the glory of His inheritance in the saints, and a demonstration of the greatness of His power toward us who believe.

5. Who raised Jesus from the dead?

God the Father is given the credit for raising Jesus from the dead in this passage.

6. Why did God raise Jesus from the dead?

As the just and righteous response to the work of Jesus Christ on the Cross bringing forgiveness for the sins of the world - God demonstrated His pleasure with His Son's obedience through the Resurrection.

7. How did Jesus die?

His death occurred on the Cross through crucifixion. A perversion of twisted Jewish law found Jesus guilty of blaspheme, the Roman legal system - although they found Him not guilty of any crime worthy of death - was responsible for declaring Him to be crucified, however, no one killed Jesus the Christ. It was Jesus Himself who yielded up His own spirit. No man, men, or human institution can kill God.

9. What was Jesus' reward?

The declaration of putting all things in subjection to His

power.

10. Where did God place Jesus?

God the Father placed Jesus the Christ at His right hand - the place of power.

11. What is the implication that Jesus is "seated" and not "standing?"

His work is finalized, done, and complete. He no longer has any need to stand and labor, now He is in the position of sitting - as He said, "It is finished."

12. What is the implication of God's right hand?

Being at the right hand of a King is the position of power -
"The right-hand man."

13. Where did this take place?

In the Heavens.

14. When did this take place?

Following the Resurrection and Ascension of Jesus Christ.

(1:21)

**"far above all rule and authority and power and dominion,
and every name that is named, not only in this age, but
also in the one to come."**

1. What relationship does this "seating" have on heavenly and worldly powers?

This position of power is "above" ALL other authorities and powers.

2. What are the differences among rule, authority, power, and dominion?

These terms work up the ladder of power from the lowest to the highest.

3. What names could be named to fit these authorities?

Kings, presidents, senators, representatives, police, sheriffs, guards, masters, religious leaders, angels, demons, satanic hosts, Satan himself, etc.

4. When is this power applied?

The age of Israel, and the age of the church (Israel was the age when the statement was made, the age of the Church was "the one to come.")

(1:22)

"And He put all things in subjection under His feet, and gave Him as head over all things to the church,"

1. Who put all things under whose feet?

God the Father put all things under the feet of Jesus Christ.

2. What does "subjection" mean?

The Greek word here is *hupotasso*, under-submission, to be subdued, to be placed under subjection (to be come a subject of another).

3. How much power does it take to do this?

In order to place all things under submission would take all power.

4. Who has this kind of authority?

Only God.

5. Who gave Him as head over all things to the church?

God the Father gave Jesus Christ as head.

6. What does "head" or "headship" mean?

Headship implies the "control center" of all power, much as the head of the physical body contains the brain that controls the rest of the body.

7. What does the preposition "over" mean here?

The place of authority - to be over someone else is to be in a place of authority concerning them.

8. How many things is He over?

ALL things.

9. How many is all?

ALL.

10. Is He head over you?

As head over ALL - YES.

11. What does that mean to the church?

That Jesus Christ is responsible and accountable for the rule and ministry of the church (Ecclesia).

12. Which church?

The Ecclesia, the Body of Christ, The Church Universal, all those who have, are, or will be believers in The Lord Jesus Christ.

13. If you are a believer, who is the authority over your life?

It should be Jesus Christ ALONE, no other being, or organization (spiritual or otherwise) is given the right to be head over you.

(1:23)

"which is His body, the fullness of Him who fills all in all."

1. What is "His body?"

The New Testament defines His body as those who have willingly believed upon the Lord Jesus Christ as their Savior alone.

2. List the implications of being "His body."

The "body" implies there are body parts and a head. The head controls the body, the body parts follow the leadership of the head.

3. Who is the "fullness of Him?"

The Body of Christ bring fullness to God the Father.

4. How many or how much is "all?"

ALL.

7. How many or how much is "all in all" then?

(All X all), a way of saying ALL that includes everything, everyone, everywhere.

8. Are you part of the fullness which fills Him?

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The Writings of Douglas B. MacCorkle

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Jeremiah 18:15

"Don't stumble from the Ancient Path."

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