"JESUS IS EXALTED"

Ephesians 1:20-23
2-15-2023

INTRODUCTION:

***Jesus is exalted! He should be respected, honored, and praised!**

Four facets of Christ's exaltation:

I. Jesus is exalted
to a place of total <u>POWER</u> (v 20)
"At his own <u>right hand</u>"

II. Jesus is exalted
to a place of total <u>HONOR</u> (v. 20)
"At <u>his own</u> right hand <u>in the heavenly places</u>"

III. Jesus is exalted
to a place of total <u>PRE-EMINENCE</u> (v. 21)
"Far above all . . ."

IV. Jesus is exalted
to a place of total <u>AUTHORITY</u> (v. 22)
"All things under his feet . . . head over all"

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INTRODUCTION:

In the context describing the content of Paul's prayer for the Ephesians, he in verses 20-23 takes an excursus and expounds on the Father's power in raising and exalting His Son.

The resurrection of Christ was the ultimate demonstration of God's power. The power behind his resurrection is the same power that Paul desired to know (Phil. 3:10)

When Jesus was on earth He humbled himself so low (II Cor. 8:9; Phil. 2:5ff).

During His humiliation, He did not have the independent use of His power; He did not have the global praise of men; He was not viewed as pre-eminent by the lost world; nor did He exercise independent authority; His world-wide geographic influence was limited until He was exalted (Jn. 14:27-29)

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Four facets of Christ's exaltation:

I. Jesus is exalted
to a place of total POWER (v 20)

"At his own right hand"

"Set him" - the fact that Christ is seated pictures the completion of His work (Heb. 1:3).

"Right hand" = a place of importance

Why the "right hand" and not the left?

God's right hand is His place of power (SEE: Omnipotence notes)

Why is God's right hand the hand of power?
(Ex. 15:6, 23; Ps. 89:13, 118:16; Is. 48:13)

Because that is where Jesus is seated (Ps. 110:1; Mk. 16:19; Lk. 22:69; Acts 7:55; Rom.
8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 8:1, 10:12, 12:2; *I Pet. 3:22).

Jesus is "the power of God and the wisdom of God" (I Cor. 1:24).
Respect his power,

Utilize His power

II. Jesus is exalted to a place of total HONOR (v. 20)

"At his own right hand in the heavenly places"

"Right hand" = a place of honor

After Jesus was exalted, He received back the glory He shared with the Father before creation (Jn. 17:5).

Jesus is worthy of the same honor the Father receives (Jn. 5:21-23 - "Honor" = to treat with equal value)

This proves His deity.

Honor Him by the things you say, do, places you go, people you associate with, etc.

III. Jesus is exalted to a place of total PRE-EMINENCE (v. 21)

"Far above all . . ."

"Principality" = rulership

Jesus is above all earthly and celestial rulers (cp. Eph. 6:12 - He is infinitely above Satan and his cohorts)

"he is King of kings and Lord of lords"

"Power" = authority; the right to rule
"Might" = power; the might to rule
"Dominion" = lordship; place of rule
Christ dominates all!

"Above . . . every name" = above Satan; above Michael and Gabriel; above every president; above every governor, commander, captain, mayor, etc. above the most famous of athletes, celebrities, wealthy millionaires

"This world [this age]" - This age extends from Pentecost to the Rapture

"That which is to come" - the Millennial Age

Christ's pre-eminence - SEE: Col. 1:15-18

Is He pre-eminent over every area of your life? Is He on the throne of every area of your life?

IV. Jesus is exalted to a place of total <u>AUTHORITY</u> (v. 22)

"All things under his feet . . . head over all"

"Put all things under" = hupotasso - a military word describing rank or position. Everything is subjected or subordinate to Christ.

Everything is subordinate under Christ's feet with the exception of God the Father who is Head of the Trinity (I Cor. 15:27)

"Head" - SEE: Eph. 4:15-16; 5:23)

The Head <u>thinks</u> for the body
<u>responds</u> for the body
<u>directs</u> the body
<u>controls</u> the body

"All power ("authority") is given unto me. . . " (Mt. 28:19)

"The church" - not a reference to the local church but to the church at large, which is made up of all true believers from Pentecost to the Rapture that will one day be assembled in Heaven.

The word "church" (ekklesia) occurs 115 times in the N.T. - <u>92</u> refer to the local church. <u>18</u> refer to the "universal" church.

Mt. 16:18 - "I will build my Church"

I Cor. 12:28 - "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers..."

I Cor. 15:9 - "I persecuted the Church of God"

Gal. 1:13 - "I persecuted the Church of God"

Eph. 1:22, 23-"Gave Him to be head over all things to the Church"

Eph. 3:10 -"Be made known through the Church"

Eph. 3:21 - "Might be glory in the Church"

Eph. 5:23-32 - "...Christ also loved the Church and gave Himself for her..."

Phil. 3:6 - "Concerning zeal, persecuting the Church"

Col. 1:18 - "He is the Head of the Body, the Church..."

Col. 1:24 - "For His body's sake, which is the Church."

Heb. 12:23 - "To the general assembly and Church of the firstborn (ones), which are written in Heaven..."

--Popery is a blow against the headship of Christ (He is no vicar for Christ)

--All ecclesiastical hierarchies dethrone Christ as the head

"Body" - singular speaking of "<u>one</u> body" (I Cor. 12:13)

"His" - we belong to Christ

"His Body" - Just as a body is subordinate to the signals received from the brain, so the body of Christ is subordinate to His command and orders

> The church of Jesus Christ is illustrated in the New Testament by the use of four metaphors (or analogies). Namely: the <u>Body</u> of Christ; the <u>pillar</u> and <u>ground</u> of the truth; the <u>temple</u> of God; and the <u>Bride</u> of Christ.

The "<u>Body</u>" of Christ

a. Scripture: Romans 12:4-18; I Cor. 12; Eph. 4:4-16.

b. An important point: As the Scripture uses the term "Body" in reference to Christ's church, it is speaking of the Church in prospect (the greater Body of Christ which will gather in Heaven). This "body" is a type, representation or picture of the local organized Body of believers. These specific local bodies of Christ are manifestations or concrete exemplifications of the generic Body of Christ ("the general assembly" - Heb. 12:23), which is in prospect.

Because the term "Body" is mentioned by the Apostle Paul to local churches (at Rome, Corinth, Ephesus and Colosse), this provides the basis for the "Body of Christ" to be applied with its teaching to the local church.

c. Basic teachings of this metaphor:

1) It is the body through which Christ ministers in this age (Eph. 4:12-16).

2) The body is a picture of unity and diversity (many members in one body) (I Cor. 12:12-31).

3) As the body grows to maturity, so must the Body of Christ (Eph. 4:12-16).

4) The Body of Christ has but one Head - Jesus Christ (Eph. 1:22).

> "The head is the intelligent director, the authoritative lawgiver to the body, and furnishes the will-force for active obedience. The Church as the Body is to obey the directions, and to execute the authoritative mandates of Christ, the Head" (Hiscox, p. 38).

"The fullness" - the bride of Christ will fully display His grace for all eternity

"Filleth all in all" - the Christian lacks nothing

Reason: Christ fills (completes, finishes) the Church in everything, in every way, in every one

Are you submitted to the Lordship of Christ?

CONCLUSION:

Invit. hymns "He's My Very Best Friend"
"Be Thou Exalted"