

- A. The Church Leader
 - 1. what do people think?
 - 2. what does the Bible say ...
 - a. ... about human leaders?^A
 - b. ... in our Scripture reading^B and text?
- B. Leader ... because of the Exercise of the Father's Omnipotence
 - 1. God Has Power over His Creation
 - a. Where does the poet discover God in Psalm 18:7-15?
 - b. What was one natural phenomenon Solomon explained^C
 - 2. God's Three-Phase Power 1:19a
 - a. Power (*dynamis*) - means
 - b. its three phases (facets) are 1:19b
 - (A) Working (*energeia*) - means
 - (B) Strength or power (*kratos*) - means
 - (C) Might(y) (*ischyos*) - means
 - 3. God's Power Evidenced in the R_____ 1:20a
 - a. what is man's great commonality?^D

^A Hebrews 13:17, 1 Timothy 5:17
^B Colossians 1:15-20
^C Ecclesiastes 1:7
^D Genesis 3:19

- b. What is different about Jesus Christ?
- C. Leader ... because of the Exaltation of the Christ
 - 1. the Place of Honour 1:20b
 - 2. the Place of Mediation 1:20b
 - a. example of Bathsheba^E
 - b. the Christ as our High Priest^F
- D. Leader ... because of the Expanse of Christ's Authority
 - 1. Head of all powers 1:21
 - 2. Head of all created things^G 1:22a
 - 3. Head of the Church 1:22b-23
 - a. What is Jesus our Head considered to be to the church?^H

- E. for further meditation
 - 1. the nature of Jesus the Christ^I
 - 2. the nature of His authority^J
 - 3. the nature of Christ's body, the church^K

^E 1 Kings 2; see verse 19
^F Hebrews 7:25-8:1
^G Psalm 110:1-2
^H John 1:16
^I Jeremiah 23:24, 1 Kings 8:27, Psalm 139:7, Colossians 1:16-17, Hebrews 1:3
^J Matthew 28:18, Philippians 2:9, 1 Peter 3:22, John 5:23
^K Ephesians 4:15-16; 5:23, 29; Romans 12:5, 1 Corinthians 12:27

A. Introduction

1. who is the church leader?

- a. there are many varied opinions on this subject
- b. in my younger days in reference to this subject, I heard
 - (A) of such-and-such as being a board-run church
 - (B) and another as being a pastor-run church
 - (C) it is easy for a board or a pastor of a church to become so accustomed to doing things in a certain way so as to step beyond responsibility into presumption
 - (D) that is why we had asked you to express an opinion in our church survey on the statement, **'The Pastor and/or Board has too much or too wide control over FFBCA.'**
 - (1) there were some who thought this is the case
 - (2) this is good to know so we can correct ourselves
- c. some think that in a congregational assembly of believers, such as we are, that it is the congregation is to lead since they have a vote in church decisions
 - (A) someone has commented about this, **'The church is a flock, a flock of sheep; sheep don't lead, sheep follow'**, but I wouldn't dare to say such a thing!
 - (B) the congregational principle is that, to express it in a nutshell, decisions on church matters are made by the corporate body of Christ in unitedly seeking singular guidance upon them from the Holy Spirit
- d. in some other forms of communion, the leader is seen to be
 - (A) the local bishop of the denomination
 - (B) the synod of presbyters (or elders)
 - (C) the archbishop over a group of bishops
 - (D) in the Roman church, the cardinals and the pope
 - (E) in the Orthodox church, the patriarch

2. but what does the Bible say?

- a. yes, there are leaders in the church; the Scriptures tell us to follow these leaders:
- b. "Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. ..." (Hebrews 13:17a)
- c. and, this leadership is to be found in those men who are variously termed as elders-overseers-pastors, as in "The elders who rule well are to be considered worthy of double honour, especially those who work hard at preaching and teaching." (1 Timothy 5:17)
- d. but who is THE leader? You have already heard the answer in our Scripture reading this morning of Colossians 1:15–20, but listen to it again in this morning's text:

3. Ephesians 1:19b–23:

- a. "¹⁹ and what is the surpassing greatness of His power toward « {unto} » us who believe. *These are* in accordance with the working of the strength of His might 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*, 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. ²² And He put all things in subjection under His feet, and gave Him as head over all things to the church, ²³ which is His body, the fullness of Him who fills all in all."
- b. THE leader of the church, the One who rules the church – as well as everything else – is the Head of the church, the exalted Lord Jesus Christ;
 - (A) The Church Leader, our Church Leader, our Lord is Jesus, the Christ because of
 - (1) the Exercise of the Father's Omnipotence
 - (2) the Exaltation of the Christ
 - (3) the Expanse of Christ's Authority
 - (B) once we understand this foundational truth, then our attitude toward church should be forever changed

B. The Church Leader, our Church Leader, our Lord is Jesus, the Christ because of the Exercise of the Father's Omnipotence

1. God's has Power over His Creation

- a. over both His old creation and His new creation

- b. in Psalm 18, especially verses 7 to 15, the poet describes how he sees God in the storm
- (A) and, by the way, if you have children who are afraid of thunderstorms, this is a good place to teach them to see God's hand and have an awe and respect for Him
 - (B) let me just extract a verse or two from this passage
 - (C) v. 7, "the earth shook and quaked; And the foundations of the mountains were trembling And were shaken ..."
 - (D) v. 10, "He rode upon a cherub and flew; And He sped upon the wings of the wind."
 - (E) vv. 13-14, "The LORD also thundered in the heavens, And the Most High uttered His voice, Hailstones and coals of fire. He sent out His arrows, and scattered them, And lightning flashes in abundance, ..."
- c. when David and Hyewon were visiting us at Christmas, we took the opportunity to go down and to see Niagara Falls
- (A) we heard the waters roar we felt the earth shaking
 - (B) we saw the great power plants with great dynamos that power a great deal of New York State and Ontario
 - (C) yet those dynamos are puny when compare to God's
 - (D) this is what that great naturalist, Solomon observes in Ecclesiastes 1:7, "All the rivers flow into the sea, Yet the sea is not full. To the place where the rivers flow, There they flow again" – God's dynamos take all of that water flowing over Niagara, and through the Welland canal, and that continues through the St. Lawrence to the ocean, and carry it back to the headwaters where it recommences its journey
 - (E) yes, God's power is over all the old creation
- d. but, Paul has prayed that they may know God "and what is the surpassing greatness of His power toward « {unto} » us who believe. ..." (Ephesians 1: 19a) – His power over His new creation – this is His power as manifest to believers
- (A) that we the children of God might know this power
 - (B) not as an intellectual curiosity
 - (C) but as a daily, practical reality
 - (D) a reality that solidifies our faith to its Source

2. God's Three-Phase Power

- a. So Paul prays that we know God "and what is the surpassing greatness of His power toward « {unto} » us who believe. *These are in accordance with the working of the strength of His might*" (Ephesians 1:19)
 - (A) in looking at verse 19 we are going to look at four Greek words – now don't get worried about that; all but one of these have close relatives in English so they will quickly become familiar to you
 - (B) the first is the word 'power' itself.
 - (C) we have already made reference to an English relative – that is our word dynamo; but we could equally well use dynamics or dynamite as illustrations of power
 - (D) this is the Greek word *dynamis* – power
 - (E) this power is basically the inherent capability, the essential authority which God has to accomplish His purposes through the word, the word of His command
 - (F) now Paul, as he often does and does again in a verse or so, heaps up terms so that we will be left in no doubt as to *the surpassing greatness of His power*
 - (G) when power leaves the dynamos at Niagara, it is transmitted in three-phases; Paul now speaks about three phases or aspects of God's power unto us:
- b. The first phase or aspect is *energeia*, English word energy, and is translated in the AV, NAS and NIV as 'working'
 - (A) this is power that is operative, efficient, effective
 - (B) when the dynamos of Niagara capture the power that is in Lake Erie as it plummets downward, they are able to transmit that power by the power lines radiating in every direction
 - (C) but, other than the hum of those high-tension wires, that power, capable as it is, is not doing anything
 - (D) but when that power goes into your home, lights a bulb, cools your refrigerator, or runs your washing machine, then it becomes operative, efficient, effective
 - (E) now, that is a poor analogy, but this phase of God's power is when it is applied to working His purposes; in this world; in this church; in my life; in your life
 - (F) then it becomes efficient, effective
- c. The second phase or aspect is *kratos*, which appears in English in such words as *democrat* or rule by the people

- (A) NAS & NIV translate this as *strength*; the AV, as *power*
 - (B) it is power that is in control, that rules, has dominion
 - (C) from time to time I take scrap metal down to the yard on Woodbine south of Stouffville road
 - (D) there they have a large electromagnet, through which a relatively small current is running, that can hold onto tons of iron; it controls that iron so it cannot fall off
 - (E) God rules in the affairs of men; Nebuchadnezzar was left to eat grass for 7 years in order to learn this truth
 - (F) God is the sovereign ruler
- d. The third phase or aspect is *ischyos*, which is translated as either *might* or *mighty*
- (A) in humans, this is muscular power
 - (B) it is power as it is used to accomplish the difficult, to work against opposition or other forces
 - (C) and, this leads us most naturally to

3. God's Power Evidenced in the Resurrection

- a. "which He brought about in Christ, when He raised Him from the dead ..." (Ephesians 1:20a)
- b. death is the great, universal opponent to the human race
- c. "By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return." (Genesis 3:19)
- d. death is our common end
 - (A) the widow of Zarephath's son raised by Elijah: dead
 - (B) the Shunammite woman's son raised by Elisha: dead
 - (C) Lazarus was raised by the Lord Jesus: dead.
- e. BUT the power, energy, rule, might of God was
 - (A) shown in Jesus the Christ, effected in Jesus the Christ
 - (B) in that Jesus, God's Anointed, our representative, was raised from the dead
 - (1) not merely from a state of death, like those named
 - (2) doctors can resuscitate those who are in a state of death, medically dead without any vital signs
 - (3) but such people will one day die
 - (C) the word dead is plural; Jesus was resurrected from among the dead ones; leaving the place of departed spirits to live forevermore

f. The church Leader, our church Leader, our Lord is Jesus, the Christ because of the exercise of the Father's omnipotence in raising Him from the dead

C. The Church Leader, our Church Leader, our Lord is Jesus, the Christ because of the Exaltation of the Christ

1. The Place of Honour

- a. "which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places," (Ephesians 1:20)
- b. we baptists are not much in observing holy days which are commemorated in the calendar of some churches
 - (A) it's unfortunate for these are links demonstrating that our faith is based on historical fact, not fancy
 - (B) we did observe Resurrection Sunday, 28 days ago
 - (C) but we have nothing planned for 12 days from now, Thursday, May 1, which is Ascension Day
 - (D) perhaps we should, for this is the great evidence of the culmination of Christ's work on the cross, that the Father, in granting rest after toil, sat Him down
- c. 'right hand' should not be thought of in spatial terms but in its implications; it is the place of honour
- d. Jesus of Nazareth, Son of Man, Son of God, was raised to the place of highest honour

2. The Place of Mediation

- a. "which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places," (Ephesians 1:20)
- b. Kings set upon their right hand those who consort in their rule, who have the king's continual audience
- c. Solomon's half-brother, Adonijah, had tried to be king
 - (A) in 1 Kings 2 he asks Bathsheba to gain him a favour
 - (B) v. 19, "So Bathsheba went to King Solomon to speak to him for Adonijah. And the king arose to meet her, bowed before her, and sat on his throne; then he had a throne set for the king's mother, and she sat on his right."
 - (C) that was a place of mediation; for Adonijah it failed
- d. but our mediator, who pleads for us, is there forever: Hebrews tells us^{7:25} Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. ...^{8:1} Now the main point in what has been said *is this*: we have such a high priest, who has taken

His seat at the right hand of the throne of the Majesty in the heavens”

e. The church Leader, our church Leader, our Lord is Jesus, the Christ because of the Exaltation of the Christ by which He sits in honour and intercedes as our Mediator

D. The Church Leader, our Church Leader, our Lord is Jesus, the Christ because of the Expanse of Christ’s Authority

1. Head of all powers

a. “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.” (Ephesians 1:21)

b. again Paul in order to emphasize his point

(A) gives us one of his famous lists

(B) listing the various terms by which those who have power may be called: rule, authority, and so on

c. some have tried to link these terms to the various Jewish speculations as to the orders and responsibilities of angels and others to the classes of demonic activity

d. such speculations are vain, and comparison with similar lists leads to the conclusion that there is no attempt by Paul here to teach of graduated ranks of spiritual beings

e. but what is taught, in bringing these terms together, is ‘the unique supremacy and absolute sovereignty proper to Christ and meaning simply that whatever powers or dignities existed, and by whatever names they might be designated, Christ’s dominion was above them all.’^{1-(2)}}

f. Christ’s supremacy sweeps in the totality of created objects not only as they exist now, but also in any possible future

2. Head of all created things

a. “And He put all things in subjection under His feet, ...” (Ephesians 1:22a) is an indirect reference to the Messianic promise found in Psalm 110

b. Christ’s supremacy is universal

(A) it takes place in the heavenly places

(B) it extends to ‘all things’ without qualification

(C) and it dominates all opposition, for the passage in Psalms particularly deals with Messiah’s enemies

c. so, then, we find that this Head of the universe, is given as

3. Head of the church

- a. ²² And He put all things in subjection under His feet, and gave Him as head over all things to the church, ²³ which is His body, the fullness of Him who fills all in all." (Ephesians 1:22-23)
- b. He brings His universal Headship to Head the church
 - (A) Imperial Life – large British branch, later a subsidiary – had among its directors a Lord – brings to the company a certain prestige, but also power in that such a person had the ear of people of influence
 - (B) God gives to the church as its Head, its leader, the one who is the Head of all things, both the material and the spiritual universes
- c. the Church of God, the people of God, enjoy the Presence of God in the person of Jesus the Christ, the Son of God, in a very special way: we are His Body and we enjoy the fulness of Him
 - (A) "For of His fullness we have all received, and grace upon grace." (John 1:16)
- d. The church Leader, our church Leader, our Lord is Jesus, the Christ because of the universality of Christ's authority

E. Conclusion — the church is God's creation

1. its importance is shown by what God has done to form it
 - a. its honour is demonstrated by Head He gives to it
 - b. a head in which the church is to be in vital union
2. and what is true of the church as the mystical, universal body of Christ, is also to be true of each member of the local body of Christ who has been made part of the true church by new birth of the Spirit of God. Let each of us then live each day
 - a. aware of the power God has exercised for us in Christ
 - b. praising our exalted Saviour seated in the place of honour
 - c. and, submissive to our Head, our Lord Jesus Christ

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ASV	American Standard Version of 1901
AV	Authorized (King James) Version
ERV	The Revised Version of 1885
NAS	New American Standard version © 1960, 1995 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
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2. Expositor's Greek Testament, Principal Salmond on Ephesians, *in loc*.