

Ephesians Series

Lesson #046

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Dean Bible Ministries

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EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

The Fullness of Him
Ephesians 1:23

Eph. 1:16, “[I also] do not cease to give thanks for you, making mention of you in my prayers:

Eph. 1:17, “that the God of our Lord Jesus Christ, the Father of glory, may give to you the Spirit of wisdom and revelation in the knowledge of Him,

Eph. 1:18, “the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

Eph. 1:19, “and what is *the exceeding greatness of His power toward us who believe, according to the working of His mighty power*”

- ***That you may know what is the hope of His calling***
- ***That you may know what is the wealth of the glory of His inheritance in the saints***
- ***That you may know what is the exceeding greatness of His power toward us who believe***

Eph. 1:22, “And He put all things under His feet, and gave Him to be head over all things to the church,”

Eph. 1:22, “And He put all things under His feet, and gave Him to be head over all things to the church,”

ὑποτάσσω *hupotasso*

**3 sing aor act indic
to subject; to submit;
“He [God the Father]
subjected all things ...”**

Eph. 1:22, “And *He put all things under His feet*, and gave Him to be head over all things to the church,”

1 Pet. 3:22, “who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.”

ὑποτάσσω *hupotasso*

3 sing aor pass ptcp

to subject; to submit;

“had been subjected to Him”

Psa. 8:5, “For You have made him a little lower than the angels, and You have crowned him with glory and honor.

Psa. 8:6, “You have made him to have dominion over the works of Your hands; You have put all things under his feet,”

Heb. 2:7, “ ‘ You have made him a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands.

Heb. 2:8, “ ‘ You have put all things in subjection under his feet.’ For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him.

Heb. 2:9, “But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.”

Eph. 1:22, “And *He put all things under His feet, and* [also, even] gave Him to be head over all *things* to the church,”

**Eph. 1:22, “And *He put all things under His feet*, and gave Him to be head over all *things to the church*,”
literally, gave Him headship over all**

κεφαλή *kephale*

fem sing acc

head; figurative for authority

1 Cor. 11:3, “But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.”

1 Cor. 11:3, “But I want you to know that the authority of every man [male] is Christ, the authority of woman is man [male], and the authority of Christ is God.”

Eph. 4:15, “but, speaking the truth in love, may grow up in all things into Him who is the head [authority]—Christ—

Eph. 4:16, “from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.” [cf., Col. 2:19]

Col. 1:18, “And He is the head [authority] of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

Col. 1:19, “For it pleased the Father that in Him all the fullness should dwell,”

**Eph. 1:22, “And *He put all things under His feet*, and gave Him to be head over all *things to the church*,”
literally, gave Him headship over all**

ἐκκλησία *ekklesia*

fem sing dat

**“congregation,
assembly, church”**

**Eph. 1:23, “which [the Church] is His body,
the fullness of Him who fills all in all.”**

**Eph. 1:23, “which [the Church] is His body,
the fullness of Him who fills all in all.”**

σῶμα *soma*

neut plur acc

**(n) body; physical body;
metaphorically for the
Church, the body of
Christ**

**What the Bible Teaches
About
The Body of Christ,
The Church**



1. The Body of Christ came into existence on the day of Pentecost, AD 33, with the baptism by the Holy Spirit.

Christ uses God the Holy Spirit to identify us with His death, burial, and resurrection.

Matt. 3:11; Rom. 6:3–6

1 Cor. 12:12, “For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.

1 Cor. 12:13, “For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

1 Cor. 12:27–28B, “Now you are the body of Christ, and members individually. And God has appointed these in the church: ...”

2. All Church Age believers, and only Church Age believers, are members of the body of Christ (1 Cor. 12:12–14, 27; Eph. 5:30).

Eph. 5:30, “For we are members of His body, of His flesh and of His bones.”

3. Through this extended metaphor, Christ is the head or authority over the Church, just as the human head where the brain is housed controls and is the authority over the physical body.

Eph. 4:15, “but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—

Eph. 4:16, “from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.”

Eph. 5:23, “For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.”

4. During the Church Age, Christ is at the right hand of the Father, the command post, but seated. His ministry primarily is directed to the Church as priest, advocate, and intercessor (Heb. 2:17; 3:1; 4:14–15; 1 John 2:2; Rom. 8:34; Heb. 7:25).

5. Christ is the head of the Church, and not said to be the head of the cosmos. He has authority over all, but a specific relationship of authority to the Church, His body.

Eph. 1:23, “which is His body, the fullness of Him who fills all in all.”

**πληρόω *pleroo* pres mid
part masc sing gen to
fill; fulfill
when used with the
verb πληρόω *pleroo* it
normally has the idea
of “completeness, the
absence of any
missing elements.”**

**πλήρωμα *pleroma*
neut sing nom
“fullness; that
which has been
completed”**

**Noun, has either an
active sense “that
which fills,”
or passively, “that
which is or has
been filled.”**

1. *Pleroma*, the noun *fullness*, can have a passive sense, i.e., that which has been filled, which would be talking about the Church receiving a filling of something.

2. Christ also received fullness in Hypostatic Union from the Father

Col. 1:19, “For it pleased the Father that in Him all the fullness should dwell,”

Col. 2:9, “For in Him dwells all the fullness of the Godhead bodily;”

3. This indicates that Christ is the One who is filled by the Father, and is in turn filling or completes the Church, the Church has received His fullness.

Eph. 4:10, “He who descended is also the One who ascended far above all the heavens, that He [Christ] might fill all things.”

**Rom. 8:29, “For whom He knew
beforehand, He also fore-ordained to be
conformed to the image of His Son, that He
might be the firstborn among many
brethren.”**

2 Pet. 1:3, “as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue,”