

Ephesians 1:19-23
Knowing God's Power

It's one thing to come here week after week and sing songs that are so uplifting, and theologically sound, and praising our God; it's another thing when these songs are just right in line with what we're looking at and the Scripture that we're studying for the morning. As we have been singing of the greatness of our God and His power and His awesome attributes in that regard, we will see more of His power in the text before us in Ephesians 1 as we return. And you'll remember, as we return to Ephesians 1, we're kind of caught in the middle of a passage here, it's really the middle of a prayer; the prayer that Paul has launched into for the Ephesian church, he'll do so again in chapter 3, but here at the end of chapter 1, verses 15 through 23, he's launched into prayer.

And so we left off at verse 18, it's where we finished and we're going to pick up at verse 19; but before we do that I'd like to read our verses again, I'd like to get a running start this morning. I'd like to do a recap, so to speak, of what we have covered so that way, we are then on the same page running into verse 19 to finish out the chapter. But let's join together, let's read what we have before us, let's read Ephesians 1, and we'll start at the beginning in verse 15 of this prayer, through verse 23, the end of the chapter.

Ephesians 1, verse 15: "For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, 16 I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory may give you a spirit of wisdom, and of revelation in the knowledge of him. 18 Having the eyes of your hearts enlightened that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints 19 and what is the immeasurable greatness of his power toward us who believe. According to the working of his great might, 20 that he worked 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 above every name that is named, not only in this age but also in the one to come.

22 And he put all things 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."

This is the prayer of Paul that we've been studying as we launched into last time, and what we see is what the grounds were for Paul to begin praying. Why Paul did move into prayer came in verse 15 when he said, "For this reason." For this reason, a very clear phrase, hinting at, in light of everything I've just said, in light of everything we've just discussed in verses 3 to 14, in light of the "glories of our salvation," as he described it, the spiritual blessings that we have in the heavenly places in Christ, in light of all those blessings of salvation, Paul moves to prayer. He has to, there's no other proper response at this point. He has given us a theological treatment of salvation, it's been a doxological one where he's praising God in the midst of it, and he moved from praise to gratitude and petition, making requests known.

But not just recognizing the theological truths and the glories of our salvation as far as moving Paul into prayer, but we see that it's also additionally because of who he's talking to, and who he's praying for. He thinks of the Ephesians, and he thinks of them fondly, because of their vertical relationship with God, their faith in the Lord Jesus, as well as their horizontal love for one another. The way that they are living that out, Paul thinks of all these things together, and it moves him to pray. So after giving thanks for the Ephesians, he reveals the content of how it is that he remembers them in prayer. What is it that Paul is praying for this church? How does Paul pray for the churches? How should we, as believers, pray for one another?

We notice that, rather than it being the common, modern prayer requests, and the way we often are wanting to pray for each other, we aren't necessarily doing a bad thing by praying these things, but we're coming short a little bit when we pray for success, or for health, or for safety. Rather than Paul making that the big emphasis and crescendo of his prayer; instead, he prays that they would have knowledge of God, that they would know God, and how massively important that is. Because your knowledge of God

has everything to do with how you will live your life. Your knowledge of God will inform, and it will impact your response to any given situation that comes your way. It will be the means by which you make decisions, and how you plan your life, and what you are trying to do. Your increased knowledge of God will show in this life, and that's what Paul is praying for these Ephesians.

And his prayer for them, to have increased knowledge of God, he actually prayed three specific ways that their knowledge would grow, and we've covered two of them already; that was where we left off last time. Two of the specific ways that he prays that their knowledge of God would increase, and that is where we left off in verse 18. So your first point on your handout is actually a review point for us, reviewing verse 18 where Paul prays for believers to know God's glorious plan for the future. Verse 18 read, "Having the eyes of your hearts enlightened that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints." And so these are the first two specific ways he wants the Ephesians' knowledge of God to increase.

First, in regard to even their own salvation, and their own hope and glory in the future, he wants them to be able to look ahead, and to recognize the hope that is stored up for them, the inheritance that they are anticipating, and expecting, and waiting for, not necessarily wishing for, but they know they will have that inheritance that is in Christ, in the heavenly places. He first prays that they would understand that hope, they would grasp that future reality in a better sense than they have before. And he follows that up with another future element, that they would recognize God's own inheritance of them, God's own inheritance in the future of the saints, God taking you, believers, that have found yourself entrusting everything you are to Jesus, God receiving you as His own, and saying that you are His. Paul wants the Ephesians, he wants us, to understand both those things. Looking out into the future, the realities of our salvation, that, in a word, we are God's and God is ours. That is the simple fact of the matter, that Paul is praying for, these are the first two specific ways that he wants the Ephesians' knowledge to increase, looking to the future.

However, when we cover this third way, we're going to recognize it actually kind of expands and it becomes the larger part of his prayer here, and the difference that we notice where the first two specific ways he wanted their knowledge to increase has to do with the future of salvation. What we see now in this third and final way that he's praying for the Ephesians, this relates directly to the present. Right now, right now for the Ephesians, right now for you and I, as we study this passage this morning. So this is where we find Paul prays for believers to know God's great power in the present, God's great power now, in the present. And this becomes directly applicable for us as we continue to study Paul's prayer, and his heart for the Ephesians.

We come to verse 19 and we continue on, where he says "and" and introduces this third and final request, "and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might." This is the last thing he wants them to truly grasp and understand. But first of all, as we look at this, this is clear that he's wanting them to grasp and understand power. But notice the description of this great power. In the ESV, we have "the immeasurable greatness of his power," as Paul describes it. When we look at other English translations, it helps us recognize just how important this is. The NASV says, "what is the surpassing greatness of His power." The net Bible and the NIV say, "what is the incomparable greatness of His power." The New King James version says, "what is the exceeding greatness of His power."

And so you kind of get the idea, that in the English translations of the original Greek that Paul wrote, they're struggling, they're trying to communicate to you and I in the English language. They're trying to communicate just how big a deal this was to Paul. He really wanted the Ephesians not just to understand God's strong, God's powerful; but you need to understand the immeasurable greatness, surpassing, exceeding, it's far beyond what you would understand just as "strong," He is immeasurably great in His power. However, it's pretty clear that Paul is speaking very, very clearly just of the vastness of God's power; we need to grow in that, in our understanding, grow in our knowledge of God, including His power; that attribute, not just knowing He has it, but what is the great display of it.

Second, in verse 19, notice the direction of this great power. This great power is not simply manifested by God in some arbitrary or meaningless fashion, which would be very common to how the Greeks and the Romans would view the "gods," just kind of "up there," not really connected with mankind, kind of doing their own thing, almost in a comical fashion, or in an entertainment type of fashion. But not so with God, as Paul is explaining it here, this great power from God has been purposely directed toward His creation. And he says, even more specifically, it's been purposely directed towards mankind - God's greatest creation - mankind. But we can even say more, this great power from God has been specifically directed to you who are here today, you who are believers. That's what Paul says in the text, right, in verse 19 we look down very clearly, "the greatness of his power toward us who believe."

If that's you, if you have come to that spot where you have entrusted yourself to Christ and Christ alone, then you know you have this massive, immeasurable great power from God toward you, directed at you. We actually know this just from the testimony of Scripture even in other places. The beginning of the church age in the book of Acts, when Jesus was sending out the disciples and the apostles, what would then become the foundation for and the building up of the church, He said "you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the Earth." We have power, just in the very presence of God Himself in us, working through us. As Paul would state in Colossians 1, "For this I toil, struggling with all his energy, that he powerfully works within me," recognizing that we do have power, it is God's immeasurable, great power working in and through us. Paul wants the Ephesians to know that, Paul wants believers to grasp that; understand who our God is, understand the power He has, and understand that it's for a purpose. It's not just a simple display, it is a purpose of working in and through you.

And finally in verse 19, notice the display of this great power. Paul sets up for elaborating on God's display of His great power toward believers at the end of verse 19 in stating this: that this power is "according to the working

of his great might that he worked," spilling over into verse 20 a little bit. This isn't really an ordinary phrase for Paul to set up what he's going to say next. I mean, if Paul really wanted to talk about God's powerful display and what that looked like, he could have said it differently. He could have said, he wanted the Ephesians to know "what is the immeasurable greatness of his power toward us who believe that he showed in Christ. That he revealed in Christ. That he displayed in Christ." But that's not how he says it. He says he wants them to know this power that's "according to the working of his great might that he worked." He's just piling on more words, these more synonyms that are all really just essentially referring to the same idea of power and might and strength and dominion and authority, all these different words that Paul is pulling from to continue to convey the idea that this is vast and immeasurable, the greatness of God's own power.

In fact, one commentator, trying to convey and understand what Paul is saying here, says it this way: "Having mentioned the surpassing greatness of God's power, Paul is now going to show that it is literally according to the power of the power of His power. This is how powerful God is, and I want you to know that all that power is according to the power of the power of His power." So much power and strength coming from God, Paul is just trying to communicate this. Maybe to give a picture of the way that this might work, and the complexities of it as they come together to show how vast and immense this power is; it'd be one thing this morning if I took out an owner's manual to, or if I just had some quick facts on a bulldozer. A bulldozer, a classic tractor, and I just started to give you some quick facts about how heavy it is, and how powerful the engine is, and what it could do, and some of the different facts about it, and you could be impressed. You could sit there this morning and go, "Wow. Bulldozers sound pretty powerful. That's good to know."

It'd be another thing, though, if I could say, "In fact, we've got one right outside. Let's all just move outside, and you could actually see one in person." And you'd go, "Oh wow. Yeah, these are bigger than I realized, I haven't really been up close to a bulldozer. Look at those tires, look at this machine, this is massive. Yeah, I'm sure that could definitely do the job."

And you'd be even more impressed with the power of a bulldozer. And then I could take it another step, and I could get up in there and fire up the engine and get it going; and then you would hear, and you would recognize, and it would be rumbling, and you would recognize "This thing is powerful, this is so strong." And then I could take it another step further, and I could get in it, and I could go to the parking lot and just move everybody's car, and just plow through, and show you this display, and you'd say, "We get it, stop messing up our cars, it's powerful, I got it."

That's kind of what Paul is doing here though, he really wants to just keep heaping up these words and these synonyms; not just because he wants to show off his vocabulary, but because he wants the Ephesians, he wants you and I, to recognize this is the immeasurable greatness of the power of God, multi-faceted, it's immense, it's vast. This is what Paul is doing here, he wants the Ephesians to understand this, he intends for all believers to understand this great power that is at work towards us who believe. And in order to increase our understanding of God's power, Paul then gives us specific displays of that power, we get four specific displays of this immeasurably great power of God that has unfolded, that is available to you and I who believe.

The first display we see is the powerful resurrection of Christ; looking into verse 19, into verse 20, "According to the working of his great might, that he worked in Christ when he raised him from the dead." This power, this multi-faceted, this massive display of power seen perfectly and clearly in the resurrection of Christ. And I don't know what you were thinking in your mind when you thought, the power of God. A lot of stories, a lot of displays of God's power come to my mind. You might think of the Old Testament and immediately go to creation week, you say, "What would that have been like?" God just speaking things, everything that I now know and see, Him speaking it into existence? That's power. Or the world getting so wicked that He has to preserve only one family and destroy everyone else? That's power. Or perhaps even just how He interacted with Israel, His people. He's splitting seas and delivering them from the largest nation at that time. Or He's taking them into the promised land and obliterating the armies in front

of them with massive hailstones falling out of heaven, all these amazing and wonderful scenes that we can think, that is power, and I would love to see that.

But that's not what Paul goes to, Paul goes to an even more obvious display of God's power, and I would say an even more vital display of God's power. Paul spoke of the resurrection as a display of God's power multiple times in his writings; in Romans 1:4 he talks about how Jesus was declared to be the Son of God in power according to the Spirit of holiness by His resurrection from the dead. In Philippians 3:10, Paul declares that he wants to know Christ and the power of His resurrection, that is his desire.

Obviously, when we think about resurrection, to conquer death is to defy all human experience, there's no question about that. I mean, how could one even begin to grasp the concept of resurrection in Jesus' time in light of the basic course of events in life? I mean, as far as what people knew, and what they experienced, and what they had seen before Jesus, death had always been an enemy to which humanity had no strategy. Humanity had no ability to combat death, they just simply embraced it as the inevitable; death is death, it is what we will all experience, and this is what mankind is faced with. The strategy was to embrace it and know that your days are numbered. So when the resurrection is actually contemplated, and when it's actually seen in the person of Jesus Christ, it's an obvious display of God's power.

But it's not just a wonderful display of God's power because no one had done it yet, He did something that no one had done; but I think if we expand out and recognize the full teaching of history and Scripture, we see just how vital this display of God's power is. The resurrection of Christ is a necessary and vital display of His power. Death is not simply the natural and normal experience for all of mankind, death is the rightful payment and punishment for the sins of mankind. You, and everyone else that has lived, has lived a life that has been just full of sin. And the payment, the wages for that sin is death, as Scripture makes very clear. So mankind has been powerless to change their inevitable doom of death, because of living sinful lives.

But when Christ defeats death in His resurrection, He sounds a war cry, He

blows a trumpet, He draws attention to something; not just because it hadn't been done before, but to the reality that there's a possibility that there is a way to fight against death, and that is to get rid of its first cause, sin. The resurrection of Christ stands as God's powerful act of breaking the curse of sin that had caused death to spread to all mankind; it all started with sin, and the result was death. The resurrection is God flexing His muscles for all created beings, so that we who believe in Christ might have hope and the demons opposed to Christ might shudder. For Satan and his demonic realm, their gameplan, their strategy of encouraging sin and allowing for more of it so that there would be the guarantee of death for all mankind, has now been exposed. There has now been a hole that has been blown through their strategy, as Christ comes and conquers death. The power of God displayed in the resurrection of Christ is truly stunning, it is immeasurable.

Paul wants us to realize that that same power has been directed to you. You think, "This is massive. There's no comparison to such a powerful display as the resurrection." But Paul says, "let me take that amazing display and say, 'You need to know this. This is God's work, not just in the person of Christ, but now towards you.'" For those who have refuge in Christ, there is strength to press on; this is the beauty of God's power. First and foremost, it offers salvation from sin for all mankind. Secondly, it continues to strengthen and uphold Christians throughout the duration of their life on Earth. This is because of what Christ accomplished in His resurrection. This is the first display he mentions, but there's three more. He continues on in our passage, and next we find the powerful recognition of Christ.

We return to verse 20, he states, "that he worked 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 above every name that is named, not only in this age but also in the one to come." So much to say about this amazing recognition of Christ, several aspects of God's power just in who Christ is and how He is recognized in this verse.

First, we see God's power in Christ's location. Consider where Christ is. He's not in the grave, as we cleared up, and He's not just stuck on Earth

wandering around; but Jesus has ascended to the heavenly places. And you might think, "Well big deal. There's angels in the heavenly places. There's demons in the heavenly places. What's the big deal about Jesus being in the heavenlies?" Well, I think you need to take it to the next step further. What is Jesus doing in the heavenly places? Is anyone else doing what Jesus is doing in the heavenly places? He is at the right hand of God. That's a pretty specific location, that's a very privileged location. That's something that God alone has the authority to share with whomever He desires, and He only shares it with the Messiah, His Son. Which angels have been so privileged to take up the location at the right hand of God? No one comes close. This is only allotted for God's Messiah, especially as the Old Testament would prophesy in Psalm 110, verse 1, "The Lord says to my Lord: 'Sit at my right hand until I make your enemies your footstool.'" The fact that Christ is in the heavenlies, at the right hand of God, shows such power of God.

Additionally, we just noticed the very simple observation that Jesus is seated. He's sitting down. He's sitting down at the right hand of His Father. This is a reminder that He's completed the work that was given to Him. The work that He came to the Earth to accomplish, that He ultimately went to the cross and bled for, the work of atoning for sin and allowing for forgiveness for mankind; when He said, "It is finished," He meant it, that work was completed. And so Jesus ascending into the heavenlies, sitting down, done with His work of atoning for sin. As the author of Hebrews would say, "He is the radiance of the glory of God, and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the majesty on high." Jesus' own location, just where Jesus is located in the heavenlies, sitting down at the right hand of the Father, shows the power of God and what Christ has done.

But we see more; second, we see God's power in Christ's position, or His rank. Notice His position and rank; Paul clearly states: Christ is "far above all rule and authority, and power and dominion, and above every name that is named." Name any dominant earthly power you can think of, any ruler; Jesus is greater. Consider even the angelic and demonic powers that are at work both in the heavens above and on the Earth below; Jesus is greater. The

most legendary of athletes are known simply by a name, you just have to say the name and everyone understands who you're talking about, and why they are great; why they are a name above many other names, and there is no explanation for them, because they are already legends in our books.

Well, Jesus' name will not simply be added to a list of respected names; Jesus is not content with just simply being inducted into the Hall of Fame along with a lot of other greats. Jesus stands above all other names. He's not on the shelf with many other trophies and many other men; He has His own shelf, He is above all. As Paul would state in Philippians 2:9, "Therefore, God has highly exalted him, and bestowed on him the name that is above every name." There's no competition, no one comes close, He's not in a league with anyone else. He's all alone and stands uniquely above everyone else, that's why we sing - "All hail the power of Jesus' name, let angels prostrate fall, bring forth the royal diadem and crown Him Lord of all" - Jesus' clear name being exalted above any and everyone else.

Third, we also see God's power in Christ's eternal recognition. Notice how clear Christ is, and forever will be, recognized as Lord of all. Paul plainly states, Jesus is "above every name that is named, not only in this age, but also in the one to come." And this is typical when it comes to people that are legends, or greats, people hear their name and they say: "Yeah, that's true, they were great, but there's always going to be someone else that comes along. Someone else is going to come and do something greater. Someone else is going to come and shatter their record. Someone else is going to come and conquer more land. Someone else is going to come and do something better than them."

Not so with Christ. We find very clearly that His name is exalted, His position is exalted both now in this age and in the one to come. His location at the right hand of God, His rank over all creation, and His eternal recognition are displays of God's power that we must know. This powerful recognition of Christ encourages us if we have given ourselves to Him, if we're in that position. We will not be disappointed, for He is over all. Who can compete with Him? We need not wonder concerning the future, because

He will forever be recognized as over all. He will not be dethroned in a thousand years, He will not be dethroned in a million years; He is forever over all. How could we possibly idolize any other person, or power on this Earth when they falter in comparison to Christ? Why would we allow ourselves to fear any peer or authority in our life, when clearly by comparison, Christ is definitively and eternally over all? More importantly, how will we live our lives to reflect the knowledge and confidence that Christ is Lord over all? How will that change the way that we live, with this knowledge?

Paul continues on, not just recognizing and showing where Christ is in His position; he goes on to speak of the powerful rule of Christ. He states in verse 22: "And he put all things under his feet." Not only does the position of Christ in the heavenlies display God's power, but Paul adds by describing the dominance of Christ. Consider the clear dominance of Christ; the picture of this dominance is seen in that phrase, "all things under his feet." All things are under His feet. In the ancient world, this was a typical display of dominance; when the victor would be able to come up to their foe, or their enemy, and they would be on the ground and the victor would have their foot upon the throat, or the neck, of the one that they have overthrown, the one who has now been defeated. One commentator states, "The metaphorical language "under his feet" has the idea of victory over enemies; it is used with the winner of a duel, who places his foot on the neck of his enemy who has been thrown to the ground. Like Joshua, who had his generals place their feet on the necks of the five defeated Amorite kings; the victory has been gained, the dominance of Christ is clear."

Paul paints this picture of Christ's rule and dominance over all His enemies; the New Testament affirms this subjection. Peter says in 1 Peter 3:22, that Jesus "has gone into heaven and is at the right hand of God, with angels, authorities and powers having been subjected to him." It might be helpful to address, maybe, a concern that's popping up in your mind at this moment; you're thinking, "How has Christ subjected all things to Himself, when it feels like there's still a lot of bad and evil at work in the world? If it is true that Christ is exalted in the heavenlies, and all things have been subjected to

Him, then why are we still seeing the evil, and why are we still seeing the bad; why wouldn't He just be done with it?" You might even think, I mean, later on in Ephesians, we're going to get to chapter 6, and Paul acknowledges that this is going on in the world. He says, "For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places." Satan is at work, his demons are at work, they are working in this world and we struggle and battle against them, in addition to our flesh and its sinful desires.

So how do we reconcile these things that Christ is over all in dominance, and yet there is still evil and rebellion in this world? The answer is simply that Christ does, in fact, rule over all, and He does have dominance over all forces of evil, He just has chosen to delay the exercise of that authority. He will, in fact, display that perfectly and ultimately when He returns; when He does return, that display, that exercising of that authority will be seen and clear and evident to everyone at that time. He will trample all His enemies. This doesn't make Christ's current rule meaningless; because without Christ ruling, things would be far worse. Without Christ being at this position of dominance and authority, it would be worse than what we see and even experience now on Earth.

But what we must do is not neglect the obvious things that Christ is doing. What is Christ accomplishing? How is He dominating? In what way is He ruling and clearly making this known? I think the most obvious thing is that Christ is building His church, just like He said He would. This is the promise He gave to Peter; "I will build my church." And notice how He says clearly, "The gates of hell shall not prevail against it." Christ is ruling, He is dominant, and He is building His church. He is at work, and Satan can do nothing about it; the demons cannot thwart Christ. The powerful rule of Christ must remind us of God's power toward us who live for Him. He hasn't abandoned us to work on our own; He's not saying, "Good luck church, I hope you figure it out, do the best with what you have."

Every time we share the powerful gospel message with those who are

blinded by Satan, we know that Christ is more than able to drive Satan far away, in order to bring new life to the lost. Every time we call out for Christ to help, we call out to the only One who is sovereignly reigning over all; we don't call out to someone on this Earth, we don't call out to angels, we don't call out to deceased loved ones, we call out to the sovereign King over all, who actually can do something about our situation. Every day, we seek to walk in holiness, we rely on the strength of Him who is perfectly holy and has already defeated sin. Our King is powerful, and His power is directed towards us who believe. He has been recognized, and He is reigning and ruling as King; call out to Him, seek after His power, His strength, to work mightily within you.

Finally, Paul gives us the last display of God's power in the powerful right of Christ. The right that Christ has; He has been given as head over all things to the church. Paul states, "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." Consider two things here; just at the end of verse 22, consider the privilege that we have. The privilege that the church has; what confidence we can have moving forward, what confidence and assurance we can have as we try to build God's church, as we try to accomplish His will and bring about His glory, as we try to do these things, your confidence can be and ought to be in the leadership of this church. And you think, "What do you mean? Like the pastor?" No. "Oh, like the elders?" No. "The deacons?" Nope. "The office staff?" No. "The amount of money we have?" Nope. "The amount of people we have coming?" Definitely not.

Do not put your confidence in those things; your confidence and your privileged position in this church is that Christ is your leader. Christ is the head. Christ is the One who is in complete control, and building His church. And we fall in line; what privileged position we have in relationship to Christ. It is His Son, Jesus Christ, the head, the Lord over all, the King of Kings, who is building His church, and we are privileged to take part in that process. But with that, of course, responsibility that must come, as verse 23 states: "which is his body, the fullness of him who fills all in all." We are the means, we are the way by which Christ does fill all things; we are the means

by which Christ's presence is being made known to the world, that Christ's holiness can be made known, that the love of Christ can be made known, through us. That's the responsibility we have; we'd better represent Him well, we'd better yield ourselves to Him, we'd better not let our agenda get in the way, we'd better not set up our ideas and go after our pursuits; we'd better surrender all of that, every day, to Christ, and say, "You fill this church, You be our head, You lead us and You work in and through us and bring about what You want."

That is the purpose for why we exist. Let us take that responsibility seriously, and let Him lead in and through us. Great privilege, and yet great responsibility at the same time. We're grateful to represent Him in our time on Earth, and we must be eager to serve our King, and give Him everything we have. In light of these wonderful displays of His glorious power and His immeasurable greatness that we've examined, we recognize what comes before it to bring even Christ to this glorified position. The reality of the cross, and the good news that we look to celebrate this morning.