

LIVING UNDER THE UNIQUE HEADSHIP OF CHRIST AND IN THE UNIQUE DIVINE FELLOWSHIP

(Friday—First Morning Session)

Message One

The Unique Headship of Christ

Scripture Reading: Phil. 2:9-11; Acts 2:36; 5:31; Rev. 1:5; Eph. 1:22-23; 4:15-16; Col. 1:18

- Phil 2:9 Therefore also God highly ^{1a}exalted Him and ²bestowed on Him the ³name which is ^babove every name,
Phil 2:10 That ¹in the name of Jesus ^aevery knee should ²bow, of those who are ³in ^bheaven and ⁴on earth and ⁵under the earth,
Phil 2:11 And every tongue should ¹openly confess that Jesus Christ is ^{2a}Lord ³to the ^bglory of God the Father.
Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both ^{1a}Lord and ^bChrist, this Jesus whom ²you have ^ccrucified.
Acts 5:31 This One God has ^{1a}exalted to His ^bright hand as ²Leader and ^cSavior, to ³give ^{4d}repentance to Israel and ^cforgiveness of sins.
Rev 1:5 And from Jesus Christ, the faithful ^aWitness, the ^bFirstborn of the dead, and the ^cRuler of the kings of the earth. To Him who ^dloves us and has ¹released us from our sins ²by His ^eblood
Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,
Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.
Eph 4:15 But ¹holding to truth in ^{2a}love, we may ^{3b}grow up into Him in all things, who is the ^{4c}Head, Christ,
Eph 4:16 ¹Out from whom ^aall the Body, being ^{2b}joined together and being knit together through every ^{3c}joint of ⁴the rich supply ⁵and *through* the ⁶operation in the ^dmeasure of ⁷each one part, ⁸causes the ^{9c}growth of the Body unto the ^fbuilding up of itself in ^{10g}love.
Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

I. In ascension Christ is the God-exalted One, the One who has received the name which is above every name—Phil. 2:9-11:

- Phil 2:9 Therefore also God highly ^{1a}exalted Him and ²bestowed on Him the ³name which is ^babove every name,
Phil 2:10 That ¹in the name of Jesus ^aevery knee should ²bow, of those who are ³in ^bheaven and ⁴on earth and ⁵under the earth,
Phil 2:11 And every tongue should ¹openly confess that Jesus Christ is ^{2a}Lord ³to the ^bglory of God the Father.
- A. The Lord humbled Himself to the uttermost, but God exalted Him to the highest peak—vv. 7-9.
- Phil 2:7 But ^{1a}emptied Himself, taking the ²form of a ^bslave, ^{3c}becoming in the ⁴likeness of men;
Phil 2:8 And ¹being found in ²fashion as a man, He ³humbled Himself, becoming ^aobedient even unto ⁴death, and *that* the death of a ^bcross.
Phil 2:9 Therefore also God highly ^{1a}exalted Him and ²bestowed on Him the ³name which is ^babove every name,
- B. “God exalted Him and ushered Him back as Lord in the Godhead:
1. This was not just a refilling of what had been emptied but the ushering of a *man* into the Godhead by the Father.
 2. The Son became Jesus (the man) and was received back into the Godhead.
 3. Now we know the preciousness of the name of Jesus.
 4. In the whole universe there is no one like Him” (Watchman Nee, *Authority and Submission*, p. 45).
- C. God has bestowed on the exalted Christ “the name which is above every name”—v. 9:
- Phil 2:9 Therefore also God highly ^{1a}exalted Him and ²bestowed on Him the ³name which is ^babove every name,
1. The highest name in the universe, the greatest name, is the name of Jesus—Eph. 1:21.
Eph 1:21 Far above all ^{1a}rule and authority and power and lordship and ²every ^bname that is named not only in this ^cage but also in that which is to come;

2. The name of the incarnated, crucified, resurrected, ascended, and exalted Jesus is excellent in all the earth—Psa. 8:1, 9.
 Psa 8:1 O Jehovah our Lord, How excellent is Your name In all the earth, You who have set Your glory over the heavens!
 Psa 8:9 O Jehovah our Lord, How excellent is Your name In all the earth!
3. *In the name of Jesus* means in the sphere and element of all that the Lord is; it is in this way that we worship the Lord and pray to Him—Phil. 2:10.
 Phil 2:10 That ¹in the name of Jesus ^aevery knee should ²bow, of those who are ³in ^bheaven and ⁴on earth and ⁵under the earth,
4. The day is coming when those on every level will bow their knees and openly confess that Jesus Christ is Lord; on that day the Lord alone will be exalted—vv. 10-11; cf. Isa. 2:11-17.
 Phil 2:10 That ¹in the name of Jesus ^aevery knee should ²bow, of those who are ³in ^bheaven and ⁴on earth and ⁵under the earth,
 Phil 2:11 And every tongue should ¹openly confess that Jesus Christ is ^{2a}Lord ³to the ^bglory of God the Father.
 Isa 2:11 Man's haughty look will be abased, And the loftiness of men will be humbled; But Jehovah alone will be exalted In that day.
 Isa 2:12 For Jehovah of hosts will have a day Over everything proud and lofty, And over everything lifted up that it may be abased;
 Isa 2:13 Over all the cedars of Lebanon, Which are lofty and lifted up, And over all the oaks of Bashan;
 Isa 2:14 Over all the lofty mountains, And over all the hills that are lifted up;
 Isa 2:15 Over every high tower, And over every fortified wall;
 Isa 2:16 Over all the ships of Tarshish, And over all their pleasant artifacts.
 Isa 2:17 And the haughtiness of the ordinary man will be humbled, And the loftiness of the men of distinction will be abased; But Jehovah alone will be exalted In that day.

II. The Lord Jesus has been made the Lord by God (Acts 2:33, 36), He has been exalted as the Leader over all the rulers (5:31), and He has been made the Ruler of the kings of the earth (Rev. 1:5):

- Acts 2:33 Therefore having been ^aexalted to the ^bright hand of God and having received the ¹promise of the Holy ^cSpirit from the Father, He has ^dpoured out this which you both see and hear.
- Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both ^{1a}Lord and ^bChrist, this Jesus whom ²you have ^ccrucified.
- Acts 5:31 This One God has ^{1a}exalted to His ^bright hand as ²Leader and ^cSavior, to ³give ^{4d}repentance to Israel and ^eforgiveness of sins.
- Rev 1:5 And from Jesus Christ, the faithful ^aWitness, the ^bFirstborn of the dead, and the ^cRuler of the kings of the earth. To Him who ^dloves us and has ¹released us from our sins ²by His ^eblood
- A. As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28), but as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection; in His ascension He was made the Lord of all to possess all—Acts 2:33, 36; 3:15; 10:36.
- Luke 1:43 And how has this *happened* to me, that the mother of my ^{1a}Lord should come to me?
- John 11:21 Then Martha said to Jesus, Lord, ^aif You had been here, my brother would not have died.
- John 20:28 Thomas answered and said to Him, My ^aLord and my ^{1b}God!
- Acts 2:33 Therefore having been ^aexalted to the ^bright hand of God and having received the ¹promise of the Holy ^cSpirit from the Father, He has ^dpoured out this which you both see and hear.
- Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both ^{1a}Lord and ^bChrist, this Jesus whom ²you have ^ccrucified.
- Acts 3:15 And the ¹Author of ^alife you ^bkilled, whom ²God has ^craised from the dead, of ³which we are ^dwitnesses.
- Acts 10:36 The word which He sent to the sons of Israel in announcing the gospel of ^apeace through Jesus Christ (this One is ^bLord of ¹all)

- B. God exalted the man Jesus, who had been rejected and killed by the Jewish leaders, as the highest Leader, the Prince; He rules sovereignly so that the environment might be fit for God's chosen people to receive His salvation—5:31.

Acts 5:31 This One God has ^{1a}exalted to His ^bright hand as ²Leader and ^cSavior, to ³give ^{4d}repentance to Israel and ^eforgiveness of sins.

- C. As the Ruler of the kings of the earth, the God-exalted Jesus is the Ruler over all the ones who are in power; He is the chief Ruler in the divine government for the fulfillment of God's eternal plan—Rev. 1:5.

Rev 1:5 And from Jesus Christ, the faithful ^aWitness, the ^bFirstborn of the dead, and the ^cRuler of the kings of the earth. To Him who ^dloves us and has ¹released us from our sins ²by His ^eblood

III. In Christ's ascension God made Him the unique Head of the Body, the church, and inaugurated Him into the headship of the universe; the Head of the whole universe is Jesus—Col. 1:18; Acts 2:36; Eph. 1:22-23:

Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both ^{1a}Lord and ^bChrist, this Jesus whom ²you have ^ccrucified.

Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,

Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.

- A. Ephesians 1:20-22 states that when Christ ascended to the heavens, God gave Him to be Head over all things to the church; this indicates that before Christ's ascension the headship of Christ was not complete, not fully established.

Eph 1:20 Which He caused to operate in Christ in ^{1a}raising Him from the dead and ^{2b}seating Him at His ³right hand in the ^{4c}heavens,

Eph 1:21 Far above all ^{1a}rule and authority and power and lordship and ²every ^bname that is named not only in this ^cage but also in that which is to come;

Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,

- B. In order for Christ to be the Head, He needs to be both God and man; contrary to the human concept, being God alone is not adequate for Christ to be the Head of the universe—1 Chron. 29:10-13:

1 Chron 29:10 And David blessed Jehovah in the sight of all the assembly. And David said, You are blessed, O Jehovah, God of Israel our Father, from eternity to eternity.

1 Chron 29:11 Yours is the greatness and the power and the splendor and the victory and the majesty, indeed all that is in heaven and on earth; Yours, O Jehovah, is the kingdom, and You are exalted as Head over all.

1 Chron 29:12 Both riches and glory proceed from You, and You rule over all. In Your hand are power and might, and it is in Your hand to make great and to give strength to all.

1 Chron 29:13 Now therefore, our God, we thank You and praise Your glorious name.

1. Christ as the Son of God alone was not fully qualified to be the Head over all things in God's administration—John 5:22, 27.

John 5:22 For neither does the Father judge anyone, but He has given all ^ajudgment to the Son,

John 5:27 And He gave Him authority to execute ^ajudgment because He is the ¹Son of Man.

2. According to His economy, God will not exercise His judgment in His administration as God alone; He needs a man to exercise His judgment in His administration because His administration is very much related to dealing with Satan—Acts 17:31.

Acts 17:31 Because He has set a ^{1a}day in which He is to ^bjudge the world in righteousness by the man whom He has designated, having furnished ²proof to all by ^craising Him from the dead.

3. God has a governmental administration in the universe mainly for two reasons—
Gen. 1:26:

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

a. On the positive side, God needs an administration in order to carry out His eternal purpose—Eph. 1:10-11; 3:11; Matt. 6:9-10.

Eph 1:10 Unto the ^{1a}economy of the ²fullness of the times, to ^{3b}head up all ^cthings in ^{4c}Christ, the things in the heavens and the things on the earth, in Him;

Eph 1:11 In whom also we ¹were designated as an ^ainheritance, having been ^{2b}predestinated according to the ^{3c}purpose of the One who works all things according to the ⁴counsel of His ^dwill,

Eph 3:11 According to the ¹eternal ^apurpose which He ²made in ³Christ Jesus our Lord,

Matt 6:9 ^aYou then pray ¹in this way: Our ^bFather who is in the heavens, ²Your name be ^csanctified;

Matt 6:10 Your ^akingdom come; Your ^bwill be done, as in heaven, *so* also on ¹earth.

b. On the negative side, God needs a government to deal with His enemy and all the evil powers—Col. 2:15; Heb. 2:14; 1 John 3:8b.

Col 2:15 ¹Stripping off the ^{2a}rulers and the authorities, ³He made a ⁴display of *them* openly, triumphing over them in ⁵it.

Heb 2:14 Since therefore the children have shared in ^ablood and flesh, He also Himself in like manner ^bpartook of the same, that through ^cdeath He might ^{1d}destroy him who has the might of ^edeath, that is, the ^fdevil,

1 John 3:8b ... ⁴For this purpose the Son of God was ^cmanifested, that He might ^{5d}destroy the works of the devil.

c. Without man God's eternal purpose could never be fulfilled, and His enemy could not be dealt with; God needs man, another creature, to deal with Satan—Eph. 3:10; 6:10-13; 1 Cor. 6:2-3; Rev. 11:15.

Eph 3:10 In order that now to the ^{1a}rulers and the authorities in the ^bheavenlies the multifarious ^{2c}wisdom of God might be made known through the ^{3d}church,

Eph 6:10 ¹Finally, ²be ^{3a}empowered ^{4b}in the Lord and in the ^cmight of His strength.

Eph 6:11 ^{1a}Put on the ²whole ^barmor of God that you may be able to ^{3c}stand against the ^{4d}stratagems of the ^edevil,

Eph 6:12 For our wrestling is not against ^{1a}blood and flesh but against ²the ^brulers, against the authorities, against the ^cworld-rulers of ³this ^ddarkness, against the spiritual *forces* of evil in the ^{4e}heavenlies.

Eph 6:13 Therefore ¹take up the whole ^aarmor of God that you may be able to ^{2b}withstand in the ^{3c}evil day, and having done all, to ^{4d}stand.

1 Cor 6:2 Or do you not know that the saints will ^{1a}judge the world? And if the world is judged by you, are you unworthy of the ²smallest ³judgments?

1 Cor 6:3 Do you not know that we will ¹judge angels, not to mention things of this life?

Rev 11:15 And the ^{1a}seventh angel ^{2b}trumpeted; and there were loud ^cvoices in heaven, saying, The ^{3d}kingdom of the world has become the ^ekingdom of our Lord and of ^fHis Christ, and He will ^{4g}reign forever and ever.

4. Because man is needed to carry out God's eternal purpose and to deal with His enemy, before Christ became a man, His headship could not be fully completed, fully established—John 1:14; Rom. 8:3; Heb. 2:14; Eph. 1:22-23:

John 1:14 And the ¹Word became ^{2a}flesh and ^{3b}tabernacled among us (and ^{4c}we beheld His glory, glory as of the only Begotten ⁵from the Father), full of ^{6d}grace and ^ereality.

Rom 8:3 For that which the ¹law could ²not do, in that it was ^aweak through the flesh, God, sending His own Son in the ³likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

Heb 2:14 Since therefore the children have shared in ^ablood and flesh, He also Himself in like manner ^bpartook of the same, that through ^cdeath He might ^{1d}destroy him who has the might of ^edeath, that is, the ^fdevil,

- Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,
- Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.
- a. By dying on the cross, Christ accomplished God's purpose, and He defeated Satan and destroyed the power of death—John 17:4; 19:30; Heb. 2:14.
- John 17:4 I have ¹glorified You on earth, finishing the ^awork which You have given Me to do.
- John 19:30 Then when Jesus had taken the ¹vinegar, He said, It is ²finished! And He bowed His head and delivered up His spirit.
- Heb 2:14 Since therefore the children have shared in ^ablood and flesh, He also Himself in like manner ^bpartook of the same, that through ^cdeath He might ^{1d}destroy him who has the might of ^edeath, that is, the ^fdevil,
- b. Because Christ gained the human element in His incarnation and accomplished God's purpose and defeated God's enemy in His crucifixion, He is now fully qualified to be the Head of the universe in God's administration—Phil. 2:5-11; Eph. 1:22-23.
- Phil 2:5 ¹Let ^athis mind be in you, which was also in ²Christ Jesus,
- Phil 2:6 Who, ^{1a}existing in the ^{2b}form of God, did ³not consider being ^cequal with God a treasure to be grasped,
- Phil 2:7 But ^{1a}emptied Himself, taking the ²form of a ^bslave, ^{3c}becoming in the ⁴likeness of men;
- Phil 2:8 And ¹being found in ²fashion as a man, He ³humbled Himself, becoming ^aobedient even unto ⁴death, and *that* the death of a ^bcross.
- Phil 2:9 Therefore also God highly ^{1a}exalted Him and ²bestowed on Him the ³name which is ^babove every name,
- Phil 2:10 That ¹in the name of Jesus ^aevery knee should ²bow, of those who are ³in ^bheaven and ⁴on earth and ⁵under the earth,
- Phil 2:11 And every tongue should ¹openly confess that Jesus Christ is ^{2a}Lord ³to the ^bglory of God the Father.
- Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,
- Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.
- c. In Christ's ascension God inaugurated Him into the universal headship over all things for God's administration; thus, the headship of Christ is fully established—Heb. 1:3; 2:6-9; 12:2; Rev. 5:6; Eph. 1:22-23.
- Heb 1:3 Who, being the ¹effulgence of His glory and the ^aimpress of His ^bsubstance and upholding and bearing all things by the ²word of His power, having made ³purification of sins, ^{4c}sat down on the right hand of the ^{5d}Majesty on ⁶high;
- Heb 2:6 But one has solemnly testified somewhere, saying, "^{1a}What is man, that You bring him to mind? Or the son of man, that You care for him?
- Heb 2:7 You have made Him ^{1a}a little inferior to the angels; You have crowned Him with glory and honor and have set Him ^aover the works of Your hands;
- Heb 2:8 You have ^asubjected all things under His feet." For in subjecting all things to Him, He left nothing unsubject to Him. But now we do not yet see all things subjected to Him,
- Heb 2:9 But we see Jesus, who was made a little ¹inferior to the angels because of the suffering of ^adeath, ^bcrowned with ^{2c}glory and honor, so that by the grace of God He might taste death on behalf of ^{3d}everything.
- Heb 12:2 ¹Looking away ^aunto ²Jesus, the ^{3b}Author and ⁴Perfector of our faith, who for the joy set before Him endured the ^ccross, despising the ^dshame, and has ^{5e}sat down on the right hand of the ^fthrone of God.
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a ^{1a}Lamb ²standing as ³having *just* been ^bslain, having ⁴seven ^chorns and ^{5d}seven ^eeyes, ⁶which are the ^fseven Spirits of God sent forth into ^gall the earth.
- Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,
- Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.

IV. Christ is both the Head of the Body, the church, corporately and of all the believers individually; He is the Head directly of every one of us—Col. 1:18; 1 Cor. 11:3:

Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

1 Cor 11:3 But I want you to know that ¹Christ is the ^ahead of every ²man, and the man is the ^bhead of the woman, and ³God is the ^chead of Christ.

A. In order for God to establish Christ as the Head over all things, He must first make Christ the Head of the church—Col. 1:18; Eph. 1:22-23:

Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,

Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.

1. The future position of Christ in the universe has much to do with His position in the church today—Col. 1:18; 3:4, 10-11.

Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

Col 3:4 When ¹Christ our ^{2a}life is ^bmanifested, then you also will be manifested with Him in ^cglory.

Col 3:10 And have ^{1a}put on the ^{2b}new man, which is being ^{3c}renewed unto full knowledge according to the ^{4d}image of Him ⁵who ^ecreated him,

Col 3:11 ¹Where there ²cannot be ³Greek and ^aJew, ^{4b}circumcision and uncircumcision, ^{5c}barbarian, ⁶Scythian, ⁷slave, ⁸free man, but ^{9d}Christ is ¹⁰all and in all.

2. God must first secure Christ's headship in the church; this is why it is a crucial matter for Christ to be the Head of the church—Eph. 1:22-23, 10.

Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,

Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.

Eph 1:10 Unto the ^{1a}economy of the ²fullness of the times, to ^{3b}head up all ^cthings in ⁴Christ, the things in the heavens and the things on the earth, in Him;

3. The Body comes into existence from the transmission of the Head, and the Body is one with the Head in the divine life and in the divine nature—vv. 22-23; 1 John 5:11-12; 2 Pet. 1:4; Col. 1:18; 3:4, 10-11.

Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,

Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.

1 John 5:11 And this is the ^atestimony, that God ¹gave to us ^beternal ^clife and this life is in His Son.

1 John 5:12 He who ¹has the Son has the ^alife; he who does not have the Son of God does not have the life.

2 Pet 1:4 ¹Through ²which He has granted to us precious and ³exceedingly great ^apromises that through ⁴these you might become ^bpartakers of the divine nature, ⁵having ^cescaped the ⁶corruption which is in the ^dworld ⁷by ^elust.

Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

Col 3:4 When ¹Christ our ^{2a}life is ^bmanifested, then you also will be manifested with Him in ^cglory.

Col 3:10 And have ^{1a}put on the ^{2b}new man, which is being ^{3c}renewed unto full knowledge according to the ^{4d}image of Him ⁵who ^ecreated him,

Col 3:11 ¹Where there ²cannot be ³Greek and ^aJew, ^{4b}circumcision and uncircumcision, ^{5c}barbarian, ⁶Scythian, ⁷slave, ⁸free man, but ^{9d}Christ is ¹⁰all and in all.

B. The whole Body is headed up under the Head; nothing in the Body can exist apart from the Head—Eph. 1:19-23:

Eph 1:19 And what is the surpassing greatness of His ^{1a}power toward us who believe, ²according to the ^boperation of the ^cmight of His strength,

Eph 1:20 Which He caused to operate in Christ in ^{1a}raising Him from the dead and ^{2b}seating Him at His ³right hand in the ^{4c}heavenlies,

Eph 1:21 Far above all ^{1a}rule and authority and power and lordship and ²every ^bname that is named not only in this ^cage but also in that which is to come;

Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,

Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.

1. We have received the divine life, but this life cannot be separated from the Head—1 John 5:11-12; Col. 3:4; 1:18.

1 John 5:11 And this is the ^atestimony, that God ¹gave to us ^beternal ^clife and this life is in His Son.

1 John 5:12 He who ¹has the Son has the ^alife; he who does not have the Son of God does not have the life.

Col 3:4 When ¹Christ our ^{2a}life is ^bmanifested, then you also will be manifested with Him in ^cglory.

Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

2. We cannot be independent in anything, because only the Lord is the Head and only He is the source of our life—Eph. 4:15-16; 5:30.

Eph 4:15 But ¹holding to truth in ^{2a}love, we may ^{3b}grow up into Him in all things, who is the ^{4c}Head, Christ,

Eph 4:16 ¹Out from whom ^aall the Body, being ^{2b}joined together and being knit together through every ^{3c}joint of ⁴the rich supply ⁵and *through* the ⁶operation in the ^dmeasure of ⁷each one part, ⁸causes the ^{9e}growth of the Body unto the ^fbuilding up of itself in ^{10g}love.

Eph 5:30 Because we are ^amembers of His ^bBody.

- C. For Christ to be the Head is for Him to have all the authority in the Body—Col. 1:18; Matt. 28:18:

Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

Matt 28:18 And Jesus came and spoke to them, saying, All ¹authority has been given to Me in heaven and on earth.

1. The Body cannot move freely; it can move only at the direction of the Head.

2. The authority to direct the Body and all its members rests with the Head.

- D. Whether we are under the authority of the Head determines whether we know the life of the Body—1 Cor. 11:3; Eph. 4:15-16; Col. 1:18; 3:4:

1 Cor 11:3 But I want you to know that ¹Christ is the ^ahead of every ²man, and the man is the ^bhead of the woman, and ³God is the ^chead of Christ.

Eph 4:15 But ¹holding to truth in ^{2a}love, we may ^{3b}grow up into Him in all things, who is the ^{4c}Head, Christ,

Eph 4:16 ¹Out from whom ^aall the Body, being ^{2b}joined together and being knit together through every ^{3c}joint of ⁴the rich supply ⁵and *through* the ⁶operation in the ^dmeasure of ⁷each one part, ⁸causes the ^{9e}growth of the Body unto the ^fbuilding up of itself in ^{10g}love.

Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

Col 3:4 When ¹Christ our ^{2a}life is ^bmanifested, then you also will be manifested with Him in ^cglory.

1. The Body can have only one Head and can submit only to one Head—1:18.

Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

2. Only Christ is the unique Head, and we must submit to Him, honoring and testifying to the unique headship of the God-exalted Christ—Eph. 1:22-23; Matt. 23:8-12.

Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,

Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.

Matt 23:8 But you, do not be called Rabbi, for ¹One is your ^aTeacher, and you are all ^bbrothers.

Matt 23:9 And do not call *anyone* on earth your father, for ¹One is your ^aFather, ²He who is in the heavens.

Matt 23:10 Neither be called ¹instructors, because ²One is your Instructor, the Christ.

Matt 23:11 And the ^agreatest among you shall be your servant.

Matt 23:12 And he who will ^aexalt himself shall be humbled, and he who will ^bhumble himself shall be exalted.

Excerpts from the Ministry:

The God-exalted One Receiving the Name Which Is above Every Name

In ascension Christ is the God-exalted One, the One who has received the name which is above every name. Philippians 2:9 says, “Wherefore also God highly exalted Him and bestowed on Him the name which is above every name.” How marvelous Christ is! He humbled Himself to the uttermost, but God exalted Him to the highest peak.

The name referred to in Philippians 2:9 is the name of Jesus, as indicated in the following verse. From the time of Christ’s ascension, there has never been a name on earth above the name of Jesus. God has exalted Jesus to be the Lord of all. Therefore, it is altogether right for us to call “O Lord Jesus.” We need to confess the Lord’s name openly. In the New Testament there is the clear word that we are to call on the Lord’s name (Acts 2:21; Rom. 10:13). By His exaltation the Lord has been given a name which is above every name. There has never been a name in history higher than the name of the Lord Jesus. The highest name in the universe, the greatest name, is the name of Jesus.

In Philippians 2:10 and 11 Paul goes on to say, “That in the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.” The name is the expression of the sum total of what the Lord Jesus is in His person and work. The words “in the name” mean in the sphere and element of all the Lord is.

In verse 10 are the three levels of the universe: heaven, earth, and under the earth. Those who are in heaven are angels, those who are on earth are men, and those who are under the earth are the dead. The day is coming when those on every level will bow their knees and confess that Jesus Christ is Lord. To openly confess that Jesus Christ is Lord is to call on the Lord (Rom. 10:9-10, 12-13). The Lord Jesus as a man was made the Lord in His ascension by God. Thus, every tongue should confess that He is Lord. This confession is to the glory of God the Father. The Greek word rendered “to” in Philippians 2:11 means resulting in. Our confessing that Jesus is Lord results in the glory of God the Father. (*The Conclusion of the New Testament*, pp. 342-343)

The Headship of Christ Not Being Fully Established until the New Testament

First, we need to see that the headship of Christ was not fully established in the Old Testament. Ephesians 1:20-22 states that when Christ ascended to the heavens, God gave Him to be Head over all things to the church. This proves that before Christ’s ascension, in the Old Testament time, the headship of Christ was not fully established. Of course, with God there is no element of time, but in God’s administration there is the element of time. Before the New Testament age the headship of Christ was not complete, not fully established. It was in Christ’s ascension that God inaugurated Him into the full headship.

A Man Being Needed to Carry Out God’s Eternal Purpose and to Deal with God’s Enemy

The headship of Christ was not fully established in the Old Testament because Christ was not yet incarnated. In the Old Testament times Christ was only the Son of God, not yet the Son of Man. This is very significant. For Christ to have the full headship, He needs two natures, the divine nature and the human nature. Being God alone is not adequate for Him to be the Head. To be the Head, He needs to be both God and man. This matter is neglected by most Christian teachers. According to the human concept, being God is adequate for Christ to be the Head of the universe. However, according to God’s economy, God will not exercise His judgment in His administration

as God alone. Acts 17:31 says, “He has set a day in which He is to judge the world in righteousness by the man whom He has designated, having furnished proof to all by raising Him from the dead.”

God needs a man to exercise His judgment in His administration because His administration is very much related to dealing with Satan. The government, the police, and the law courts are established not for good men but for criminals. In a sense, if the subtle one, Satan, and all the evil spirits and demons did not exist, there would be no need for God to set up a governmental administration. God has a governmental administration in the universe mainly for two reasons. On the positive side, God needs an administration in order to carry out His eternal purpose. On the negative side, God needs a government to deal with His enemy and all the evil powers. Without man, God’s eternal purpose could never be fulfilled, and His enemy could not be dealt with. Because God is the Creator and Satan is a creature, God would never lower His status to deal directly with Satan. Therefore, God needs man, another creature, to deal with Satan. In summary, man is needed to carry out God’s eternal purpose and to deal with God’s enemy. Hence, before Christ became a man, His headship could not be fully completed, fully established.

Christ as the Son of God alone was not qualified to be the Head over all things in God’s governmental administration. He needed to be incarnated, to put on humanity. In incarnation Christ became no longer only the Son of God but also the Son of Man. He now has two elements, the divine element and the human element. In order to be the Head over all things in God’s government, Christ needed to have divinity and humanity, and He needed to accomplish two things. To take care of God’s two needs, Christ needed to carry out God’s eternal purpose and defeat God’s enemy. By dying on the cross, on the one hand, Christ accomplished God’s purpose, and on the other hand, He also defeated Satan and destroyed the power of death on the cross (Heb. 2:14). Therefore, Christ has accomplished everything. By incarnation He picked up the human element, and by being crucified He accomplished God’s purpose and defeated and destroyed God’s enemy. Because Christ gained the human element in His incarnation and accomplished God’s purpose and defeated God’s enemy in His crucifixion, He is now fully qualified to be the Head of the universe in God’s administration.

After Christ’s crucifixion He rested for three days. A person rests after accomplishing something. After resting in the tomb for three days, Christ resurrected and then ascended into the heavens. In His ascension He was inaugurated into the full headship of the entire universe. In the third heavens Christ was given to be Head over all things to the church. Christ is also the head of every man (1 Cor. 11:3a). Thus, in His ascension Christ’s headship was fully established.

All these truths are buried in the Bible. Many Christians today read the Bible but do not see the truth. No book sold in Christian bookstores today contains the truth that Christ’s headship was not fully established until His ascension, because He needed to become a man and be crucified in order to accomplish God’s eternal purpose and to defeat and destroy God’s enemy. This truth is in the Bible, yet if we do not have the light, we will not be able to see it. Because the human mentality can only know doctrine, we need heavenly light, vision, and revelation in order to see a vision of the truth. We need to repeat this truth again and again until our inner eyes are opened and we see it. Once Christ picked up humanity through incarnation and was crucified to accomplish God’s eternal purpose and defeat and destroy God’s enemy, He was qualified both in element and in achievement to be the Head over all things. Thus, in His ascension God inaugurated Him into the universal headship over all things for God’s administration. Today the headship of Christ is fully established.

The first preaching of the gospel by Peter in Acts 2 indicates the establishment of the headship of Christ. At the conclusion of his message Peter said, “Let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified” (v. 36). This means that God has inaugurated Christ. Jesus was not a great man outwardly; rather, He was an unknown man from Nazareth, a small town in the despised region of Galilee. Such a lowly man was inaugurated into the universal headship over all things by God. We need to declare, “There is a

man in glory! There is a man on the throne in the third heaven! This man, Jesus, has been inaugurated as the Head over all things!” (*Crucial Principles for the Christian Life and the Church Life*, pp. 69-72)

Head over All Things to the Church

In ascension Christ is also Head over all things to the church. According to Ephesians 1:20-22, God’s surpassingly great power has been “wrought in Christ in raising Him from among the dead, and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship, and every name that is named, not only in this age, but also in that which is coming; and He subjected all things under His feet, and gave Him to be Head over all things to the church.” In ascension God gave Christ to be Head over all things to the church. The headship of Christ over all things is a gift from God to Him. It was through God’s surpassingly great power that Christ received the headship in the universe. It was given to Him as a man in His humanity with His divinity to be Head over all things.

Ephesians 1:22 does not mean that God gave Christ to the church as a gift. This verse means that God gave Christ a gift—the headship over all things. According to this understanding, a great gift was given to Christ by God, and this gift is the headship over all things.

Ephesians 1:22 says that God gave Christ to be Head over all things to the church. The phrase “to the church” implies a transmission from the ascended Christ to the church, His Body. Whatever Christ, the Head, attained and obtained is transmitted to the church. In this transmission the church shares with Christ all His attainments: the resurrection from among the dead, being seated in His transcendency, the subjection of all things under His feet, and the headship over all things.

If Paul had concluded Ephesians 1 by saying that God gave Christ to be Head over all things, Christ’s ascension would not have anything to do with the church. Paul, however, added the important phrase “to the church.” This implies that whatever Christ has attained and obtained is being transmitted to the church, His Body. Because the divine transmission is not once for all, the church should continually receive this transmission. God raised up Christ, seated Him in the heavens, put everything under His feet, and gave Him the great gift of being the Head over all things. Now whatever Christ is in His ascension is being transmitted into the church. This is the continual transmission into the church of the ascended Christ with the full significance of His ascension. We should experience this divine transmission day by day. (*The Conclusion of the New Testament*, pp. 340-341)