

## Christ, Head Of The Church

*"And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:22).*

This thought is the natural consequence of the truth asserted in earlier verses: God raised His Son from the dead, subjected all principalities, powers and names to Him until ultimately every enemy will be under His feet. If God has put Christ above all things, "*all things*" would certainly include the church. In this text appears "*church*" for the first time in the letter; eight more citations will follow (3:10, 21; 5:23, 24, 25, 27, 29, 32). Yet, although the actual occurrence of the word appears first in 1:22, the whole book lives and breathes of its glorious nature. At least four other terms signify God's people in the aggregate: body, temple, kingdom, building and it is also explicitly implied that the church is the "wife" of Christ.

The many different designations which identify the church reflect that the church's role is to be subordinate in its relationship to Christ. The primary sense of the church is a "*called out body*" and Christ is the one whose voice the church has heeded. The church is the flock over which Christ is the good shepherd; the kingdom which is ruled by Christ, the king; a building in which Christ is the chief corner stone; and a body over which Christ is head.

The church as Christ's body is directed by Christ, her head. As the head directs and controls the physical body, so Christ directs and controls the spiritual body. The true church is subject to Christ in all things. When it is, harmony and unity prevail. When division and dissension exist in the church, this evidences that the Christ is not acknowledged as Lord. Much can and needs to be written about the church and in later (but not subsequent) articles, these items will be addressed. NEXT: "And Ye Did He Make Alive."

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