

1) Readings

Song of Solomon 5:10
Colossians 1:18
Philippians 2:7

2) Introduction

The Hebrew word translated “chiefest” means to be conspicuous, to hold a banner, to be foremost. The word is translated “banners” in Psa. 20:5 and Song of Sol. 6:4, 10.

- a) Illustration: During the opening show of the Olympics, as the teams of the nations walk around the stadium one member of each team in conspicuous, standing out from the others. It is the standard or flag bearer. Some are chosen for this honour by athletic achievements, but in 1936 Frank Warrell carried the Canadian flag and the reason he was chosen was because he was the tallest individual in the team.
- b) Why is the beloved called the chiefest, the standard bearer? Was He a great athlete, tall and handsome, exceedingly wealthy, or had good prospects? He may have been, however, in the young lady’s evaluation he was the chiefest because he was a magnificent person.
 - i) In the Song of Solomon the young lady will not mention her beloved's name but speaks about him as “Him” (ch. 1:2; 3:1; 5:4); “he” (ch. 1:13; 3:5; 5:16; 8:4); yet all knew who she was speaking about.
 - ii) Mary used the same word when speaking to the “gardener”. (Jn. 20:15)
- c) The holy apostle does not mention His name “Jesus” once in Col. 1:13-19, and yet there is no question about whom he is writing. Observe the pronouns:

Expression	Reference	Expression	Reference
“In whom”	v. 14	“Who is”	v. 15
“For by Him”	v. 16	“By (through) Him”	v. 16
“For (unto) Him”	v. 16	“And He”	v. 17
“And by (in) Him”	v. 17	“And He”	v. 18
“Who is”	v. 18	“That He”	v. 18
“That in Him”	v. 19	“And by Him”	v. 20
“His cross”	v. 20		

3) Christ Preeminent

In Colossians Paul informs us that God has determined that in all things He must have preeminence. This raises at least two question. Why “must” He have preeminence? and, what are the all things?

a) Why Must He Have Preeminence?

- i) The answer to the “Why” is simple: because He alone is worthy (Rev. 5:8-14); because God deems Him deserving of it (Dan. 7:13-14); because of what He has done (Col. 1:13) and enabled God to do, in righteousness, “delivered us from the kingdom of darkness, and hath translated us into the Kingdom of His dear Son”. (Col. 1:13)
 1. The “power of darkness” is “the jurisdiction of darkness”, the same word as used in Lk. 22:53, and indicates the powers of darkness, satanic forces marshaled against the Lord in

combat. He broke the power of those rulers of darkness (Eph. 6:10) and delivers from that power. Having delivered, he translated those He delivered.

2. He has translated us. It is a political word as when a king transfers captives from one region to another as Hoshea, Pul, or Nebuchadnezzar did (2 Kgs. 17:6; 1 Chron. 5:26; Dan. 1:3-4). This indicates an external change of environment, whereas 2 Cor. 5:17 indicates an internal change in essential being.
 3. Son of His love:
 - (a) Joseph was the “son of his old age” (Gen. 37:3), the young man the Lord raised was the “son of his mother” (Lk. 7:12), but Christ is the son of His love. This is more than that Christ was the revealer of the Father’s love, it means Christ is the center and circumference of God’s affection. It indicates he was the beloved Son.
 - (b) The Gnostics placed the angels and aeons above Christ but He is shown to be supreme.
 - (c) Mohammed is not the son of His love.
 - ii) In the work of redemption and forgiveness of sins, His work is eternally perfect and sufficient (Col. 1:14). None other could be entrusted with such a task.
 - iii) In the manifestation of God, being the image He is perpetually without peer. (Col. 1:15)
 1. Christ never ceased to be the exact moral identical manifestation of God. As such, He is the “Word” in eternity past (Jn. 1:1-3).
 - iv) In every aspect of creation, whither it is things, people, or governmental positions in heaven or on earth, He is the sole creator and maintainer, the Firstborn. (Col. 1:15-17).
 - v) As Head of the body He is absolute. (Col. 1:18)
 - vi) In resurrecting power He is the first to rise never to die again, the Firstborn. (Col. 1:18)
 - vii) In unchanging fulness of deity His fulness is undiminishing.
- b) What Are The All Things?**
- i) He has been victorious over the power that enslaved us, a spiritual, political, military victory (Col. 1:13).
 - ii) He is the Creator and not just the Creator-re-constructer of all things. In Gen. 1:1 He is the Creator, but in verses 2-31 He is the Creator-re-constructer, and in Col. 1:16-17 He is the Creator-re-constructer maintainer of all.
 - iii) He is the Head of the Body, the church. (Col. 1:18)
 - iv) He has been victorious over death. (Col. 1:18)
- c) Conclusion**
- When the wonder of Christ is manifested as in Colossians, then we begin to wonder at the glory of His person, power, passion, prestige, and perpetuity. He is:
- i) In His Priesthood: He is preeminent above all other priests and in Him there is no successor for he will never die and can save to the uttermost. (Heb. 7:25)
 - ii) In His Kingship: He is preeminent as the King of kings, Artaxerxes (Ezra 7:12), Nebuchadnezzar / Nebuchadrezzar (Dan. 2:37; Ezek. 26:7) were both called “king of kings” but neither kingdom was worldwide, glorious and permanent, the Lord’s will be (Psa. 72:19; Rev. 11:15).
 - iii) In His Prophethood: He is preeminent for when contrasted with all other prophets, they were numerous, He is singular; they were sinful men, He is the sinless impeccable man; they spoke in

divers ways and means, He spoke uniquely revealing God and the Father; they were men, He is the Son. (Heb. 1:1)

In the first two verses of Hebrews 1, the One who is the Prophet, Priest and King, He stands supreme in excellency as the Maker of all; Mediating sacrifice for the whosoever; the Maintainer of the ages conveying them along; and the Majesty on the right hand of God.

4) **His Preeminence Set In Contrast To His Earthy Experience**

- a) Some years ago there was a hymn in which were the words similar to: “The world didn’t give it to Him and the world can’t take it away”. How gloriously true this is for while in the days of His earthly sojourn He was despised, rejected, and killed, yet now at God’s right hand exalted He never will be set at nought again. He was:
- i) The despised King, but no other King is more highly exalted.
 - ii) Sold for the price of a slave, but no other Servant is more glorified.
 - iii) Mocked for His claims as the Son of Mary, but no other son ever rose higher in God’s evaluation.
 - iv) Crucified and died, yet no other crucified One ever rose more victoriously.
 - v) Hated, but none other ever displayed such forgiving love.
- b) No other:
- i) Purchaser paid a higher price for His bride, compare Boaz. (Ruth 4:8-9, How much the purchase price was we are not told.)
 - ii) Purchaser toiled more enduringly for His bride, compare Jacob. (Gen. 29:27-28, He worked fourteen years for to have Rebecca to wife.)
 - iii) Shepherd cared more tenderly for His flock, compare Joseph (Gen. 37:2), or David (1 Sam. 17:34).
 - iv) Conqueror bestowed more kindness on those he was victor over, compare Evil-merodach and Jehoiachin (2 Kgs. 25:27-30).
- c) In:
- i) Preeminence, He is unequaled
 - ii) Power, He is unmatched
 - iii) Prestige, He is unfathomable
 - iv) Personage, He is undefinable
- d) It seems to me no other words need to be said other than that of the hymn writer:

Hast thou heard Him, seen Him, known Him? Is not thine a captured heart?
Chief among ten thousand own Him; Joyful choose the better part.

Captivated by His beauty, Worthy tribute haste to bring;
Let His peerless worth constrain thee, Crown Him now unrivaled King.

Draw and win and fill completely, Till the cup o'erflow the brim;
What have we to do with idols? Who have companied with Him?

O come let us adore Him, O come let us adore Him
O come let us adore Him, Christ the Lord

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

Rowan Jennings, Abbotsford, British Columbia