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### Pre-eminence of the Lord - His Distinction and Sole Execution of Divine Purposes

#### Introduction

There are times when the Holy Spirit uses a few verses to, as it were a bait, to entice us to seek further enlightenment. In Paul's letter to the Colossians he mentions the Lord as the Creator of all things (Col. 1:16); He is before all things (Col. 1:17); by Him all things consist (Col 1:17); all things in earth and Heaven are reconciled by Him (Col. 1:20); but the high point is when He writes, "That in all things He might have the preeminence" (Col. 1:18). It is as if He was saying to us, "Now go on and ask Father by the Spirit to give further glimpses of the glories of the Lord".

The Lord is the divine Administrator and sole Executor of all the divine purposes. He is without peer, predecessor or successor. His place as such was never granted by any man, group of men, college, university, kingdom, pope, archbishop or any earthly governmental body. No higher authority can demote Him or never can He be brought lower.

From a broad viewpoint, the Lord was solely responsible for the perfect manifestation of God (Jn. 1:18) and the Father (Jn. 14:9); the declaring of His Name (Jn. 17:26); the provision of a sacrifice acceptable to God, and the defeat of death and Satan (Heb. 2:14); and the bringing of the world and humanity back into perfect and eternal fellowship with God the Father (1 Cor. 15:24).

Christ is the only One who was given the responsibility to do a work of which there was no "Plan B", and no second opportunity. For the first time and only time in earth's history, God placed His faith and full confidence in the work of Christ of displaying His Name and glorifying Him on Earth.

#### Comments

God is a perfectionist and it follows that the Lord must have not just ideal qualifications, but perfection of qualifications whether they are human or divine. All forms of political government (Psa. 103:19; Dan. 4:17, 25, 32; Eph. 1:21-22; Col. 1:15-16) have been ordained and originated by Him (Col. 1:16), as with divinely ordained church leadership. During His earthly sojourn, He was not only perfectly human but a perfect human, qualifying Him to be the perfect sacrifice. His experiences as a man living for the glory of God and facing all the opposition from an ungodly world qualified Him to be a perfect High Priest. His holiness qualified Him to be the perfect Advocate and His sacrifice for sins qualified Him to take and open the book.

It was His very perfections as the Light which revealed the antagonism of the ungodly. Whether that antagonism was the result of jealousy, breaking man-made traditions, or fear resulting in intense hatred, everything He did that benefited humanity was accepted but not His fidelity to God. As a result, He was despised and rejected by men (Isa. 53:3) and ultimately slain by crucifixion on the cross. That was man's thoughts of Christ.

With relief, we turn to God's thoughts of and for Him. Despite the jealousy, hatred, shame and despising of men, God has given Him the highest place of glory. It has not been given in grace or as an honorarium, it was given in righteousness and righteous compensation.

For the glory of God, the man Jesus experienced the most bitter hatred and severe suffering, both at the hands of men and God. Yet, never was there in Him the slightest iota of hopeful retaliation or hatred for those who so afflicted Him (1 Pet. 2:23). In perfect love, He saw them as sheep going astray (1 Pet. 2:25); spiritually unaware of the powers of darkness that held them in control. From a little ridge, He looked over Jerusalem and wept, knowing what lay ahead in time and eternity for many. These were not the tears of natural emotion, but spiritual grief and sorrow. As the hymn writer wrote, "And from the track He turned not back". Calvary was the Lord saying by action, "Father, this is the extent of my love for you". What is the perfect recompense for such non-diverting devotion? God has highly exalted Him (Phil. 2:9).

- a) To the rejected despised man of Galilee:
  - i) God has given the assessment in all judgment:

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1. He is the Judge who alone presents all evidence, and nothing is done covertly, a justice He will exercise with full knowledge and void of any retaliation, but with sorrow, for His love remains unchanged. "The gifts and calling of God are without repentance" (Rom. 11:29).
2. He will judge righteously, whether it is the saints at the Judgment Seat (Rom. 14:10; 1 Cor. 3:10-15; 4:4-5; 2 Cor. 5:9-10; Col. 3:24-25; the nations (Matt. 24:31-46 or the Great White Throne (Rev. 19:11-15).
  - ii) God has given the execution of all judgment, whether it is for crowns, entrance into the Kingdom, or banished into the lake of fire.
  - iii) He alone is the governor of the "nations" (Psa. 22:28).
  - iv) He is God's anointed King (Psa. 2:6).
  - v) Recognized Him as a priest after the order of Melchisedec (Heb. 5:10).
  - vi) Declared Him to be King of kings (1 Tim. 6:15; Rev. 17:14; 19:16).
    1. Three kings were designated "king of kings: Nebuchadnezzar was so-called twice (Ezek. 26:7; Dan. 2:37) and Artaxerxes (Ezra 7:12).
  - vii) Declared Him to be Prince of Princes (Dan. 8:25).
  - viii) Declared Him to be Lord of Lords (1 Tim. 6:15).
  - ix) He is the Prince of the kings of the earth (Rev. 1:5).
  - x) Declared Him to be Head of the church (Eph. 5:23).
  - xi) To bring all under Him (Eph. 1:10).

It is irrelevant into which area we look, judicially, governmentally, regally, or religiously, He is supreme. Paul grasped something of this, as did Peter when they wrote:

- a) "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all" (Eph. 1:19-23).
- b) "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet. 3:22).

. . . . *Rowan Jennings*