

Please remain standing for the reading of God's Word, as we continue in the book of Colossians chapter one starting at verse 18.

18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. **19** For it was the *Father's* good pleasure for all the fullness to dwell in Him, **20** and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven.

21 And although you were formerly alienated and hostile in mind, *engaged* in evil deeds, **22** yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach-- **23** if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

24 Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions. **25** Of *this church* I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the *preaching of* the word of God, **26** *that is*, the mystery which has been hidden from the *past* ages and generations, but has now been manifested to His saints, **27** to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of

glory. **28** We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. **29** For this purpose also I labor, striving according to His power, which mightily works within me.

This is the Word of the Lord. Thanks be to God. Let us pray.....

Please be seated.

We continue today with Paul's letter and prison epistle to the Colossians. If you remember, Colossae was a very small town, and one, which at least up until the time Paul was writing this letter, had never seen his face. He had yet to visit them, and so the apostle wanted them to know how great a struggle he had on their behalf, desiring to personally see them, so that their hearts might be the more encouraged being united and knitted together in love. We also considered the Colossians great attitude of thankfulness to God created by the glorious gospel, which burned in their hearts. And how that burning gospel also marked out the Colossians as a people defined by love, faith and hope.

But as we continue today with chapter one, I'd like to take the liberty to focus really on two short subjects or topics, which are overshadowed by the Headship of Christ. So I'm going to veer from the text some. Christ is the head of the body, the church. He is in control because as we are taught, He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. Christ is in fact, in control of the church, the broader

church, building and caring and nurturing His church, as a Sheppard tends to his sheep. And this includes of course our church, our family's, our members, even when we don't understand everything that is happening or going on. Or even when we have differences of opinion, Christ is in control. And it is particularly when we face hardships, or when we have differences, that as we walk in love and faith in our Lord and Savior, we show that we are His people and the sheep of his pasture.

Now I've used this illustration slightly before, but what if members at church of the king during a disagreement, in fact reflected such a spiritual immaturity that it was common place for someone to actually burst out in a violent manner and strike another member? Think about that, church of the king known for the pastor actually having to step in and resolve a physical dispute between two men in church. And let's say that it did not happen just once, but over the years, a number of men had actually gotten into physical altercations. Or how about this, church of the kings pastor, well let's say one of the elders, actually struck a person during counseling when a disagreement was being discussed and things got heated. What would members of our church do. John steps in and tells everyone, well elder such and such says he's sorry, and we need to forgive him. And yet it happens again, the elder strikes another man. What would happen in our congregation? Well I think this body would become rightfully unnerved, ask for the elder to resign, and really would want no fellowship with him or his family. In fact, his very presence, his insistence on remaining in church might cause some to consider moving to another church, or most likely that elder would be asked to leave because of the harm he's

caused to the body. In this very very ugly situation, with multiple physical altercations, simple forgiveness and forgetting seems not to be an option.

I'm bringing this up, because there are some here in our mist's that have on occasion, actually acted that way. No not an elder, but real members of Christ's body that have crossed that line, by physically hitting, slapping, shoving and pushing other members of Christ's body. And it gets worse, because it's been known that on a rare occasion a brother in Christ, has even pushed a sister in Christ. Well I'm sure you've guess who this might be. That's right kids, you know who you are. But I'm bringing this up because again, because its important to realize in a very real spiritual way, the capacity that covenantal children actually have to forgive one another. A single adult physical altercation that might splinter our own church family, our well being and happiness, yet for covenantal children can be simply forgiven and forgotten over and over again, many many times, 70 times 70 depending on the number of legos involved or the one swing at family camp claimed first.

In the gospel of Mark we read, **13** And they were bringing children to Him so that He might touch them; but the disciples rebuked them (the disciples were rebuking the parents for bringing the children). **14** But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these. **15** Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all.*" **16** And He took them in His arms and *began* blessing them, laying His hands on them.

So the kingdom of God belongs to such as these. These children, these covenantal children to whom we have the promise of God that by grace through faith, they belong to Him, and that all the blessings of salvation belong to them. But why, and what kind of kingdom character do children exhibit that our Lord would tell us unless we become like them, we will not inherit the kingdom of God? Well our opening example of a child's ability to forgive, certainly is a character that Christ repeatedly warns us that we must have. If we do not forgive, we will not be forgiven. "For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions." And if we continue with play ground examples, we might also think of the ability of children to simply meet another child they have never met (all under the watchful eye of parents of course), but the ability to meet another child they have never known or met, and within a few minutes, they are, laughing and playing and getting along like they were best friends from birth. And here we might think of Christ's teaching, "For if you love those who love you only, what reward do you have? Do not even the tax collectors do the same? **47** If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same? Christ rebukes His disciples because He wants' them to see in children the very character and examples of His kingdom. Children play a critical roll in the body of Christ. They are in a very real way examples of Christ's character. And of course, they are the future of His kingdom.

Well this past week has been more than difficult, and sorrow has filled our hearts at the loss of little Makenna. I'm not going to pretend to imagine what losing a child would be like, only Vanessa and Rick, Valery and Isaiah, Grandma and Grandpa, and their extended family really know the depth of loss. But we are of course family here, and whether you received a phone call or read about Makenna's passing, via e-mail last Saturday morning, the news was devastating. And if you were like me, the thoughts simply were, that can't be. Little Makenna was a fighter, in and out of the hospital over the past months and even years, but she was God's little soldier. She was receiving the very best of care from her parents, and doctors poured over her condition seeking to heal her ailment. And of course there were all our prayers poured out to our Lord for her recovery. But suddenly our prayers and the best care in the world could not keep Makenna alive. Christ wanted her home, but in this case, you still have to shake your head and say why? Well during the funeral service this past Tuesday, Pastor Mike shared with us that answer, and that is we will never really know. We on earth, can't try to guess God's sovereign plan on why He called little Makenna home. We rejoice that she is with Him, but we will not understand God's timing.

Now as Pastor Mike told us, we will not understand why, but I'd like you to consider something about Makenna's life in the body of Christ, as part of that body, as a believer, and that how in a very real way, she was a special example to us all, in her child-like way. And I'd like to suggest that Makenna's example to us as a covenant child, was that of a patient suffering servant. And returning to our text in Colossians chapter one, I'd like you to think about what the

apostle Paul said of himself concerning his example in the body of Christ.

“Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ’s afflictions.” “Lacking in Christ’s afflictions.”

Now wait a minute Paul, what do you mean that you are filling up what is lacking in Christ’s afflictions in your body, on behalf of His body? What do you mean that afflictions are lacking in Christ’s body? Why would that be? And you can’t be talking about suffering salvifically, because Christ paid the price for sin once and for all. Christ’s suffering alone, His sacrifice, His propitiation for all our sins was final and complete. He alone paid the price. So why must Christ’s body, the bride, the church, suffer? Well, In the book to the Philippians we read, in Chapter one, For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake, **30** experiencing the same conflict which you saw in me, and now hear *to be* in me. And again we read, **21** For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, **22** WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; **23** and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously.

Suffering in the flesh, for doing what is right draws us to Christ as we place our trust in Him. We can identify with the savior and be drawn closer to Him through knowing some of the affliction He paid on our behalf. We also, as we see this suffering, are drawn closer to Christ in prayer and to each other. And if this suffering is patiently endured, there is great reward in heaven. And so in a very real way, a child like example way, I think that if

we look at Makenns life, that little beautiful life, it was one with suffering, but one as an example to us all, that Makenns patient enduring was like that of our Savior. Through all the poking and prodding, and hospitals visits over time, little Makenna would always be seen here at church, playing and cheery and charming the adults with that beautiful smile, and yet at the same time, fighting the good fight right here before our very eyes. She was an example of one who suffered according to the will of God and she entrusted her soul to a faithful creator in doing what was right. Let's not underestimate the roll our children actually have in Christ's body. And so we don't know why our Lord called Makenna home, but I hope we can see the priestly ministry even as a child she had as an example of filling up the afflictions in the body of Christ. Her obedience to her parents and grandparents, her trust in them, but especially her trust in Christ through this most difficult trial, is an example to us all. Last Saturday, our Lord greeted Makenna with the words well done my little servant welcome into my kingdom. May we remember her ministry, her child like faith, her patience through tribulation, and her trust in Christ. And for the small children here, that might be thinking about their own ministry for Jesus, and the roll you are playing, well your ministry is to remember Makenna, obey your parents, do what they tell you to do, and look to Jesus the author and finisher of our faith, the head of the church.

And now speaking of headship, I'd like to take the remainder of our time to discuss what I believe is a new and damaging teaching, and that has to do with the headship of Christ, and our created glory. Now in speaking of Christ's headship, I do want to turn again to 1 corinthians 11, but please for those who

just internally said, not again, what I'd like to address is something different. Perhaps its providential that Alice is not here, because when I approached her on the subject, I got the death stare saying be careful. Now some of this is a tiny bit technical, but I believe that changing one single word in the bible, is having very real spiritual ramifications for us as a people, but especially for our sisters. And with that and regarding headship, I'd like to turn to 1 cor 11 and read just a portion.

Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you. **3** But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. **7** For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. **11** However, in the Lord, neither is woman independent of man, nor is man independent of woman. **12** For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God.

Now as we read these versus, one thing that should be clear is that Paul is speaking about creational glory. The context of our glory is that from our creation. For as the woman originates from the man, so also the man has his birth through the woman and all things originate from God. And of course from Genesis we read that God created man in His own image, in the image of God He created him, male and female He created them. We do have very distinct created glory. Man the glory of God, and woman the glory of the man. But always keeping in mind, that God created man and woman

in His image. And that ontologically, or the nature of our beings, men and women have the same intrinsic value. There is no inferiority or superiority of souls. But there is an ordered process in creation, and there is distinction in created glory. I like what James Jordan says about this creation, if I can paraphrase him and that is that God during the creation was always making something, then tearing it apart or separating it, and then making something even better. And when it came to creating man, it was necessary to cause Adam to fall into a deep sleep, separate him, or tear him apart, and create something even better, and that was the woman. Women are in a real sense, more glorious in creation than that of men. It was the creation of the woman that was the last act of God's creative goodness. And after all, women are what we men end up fighting over. Men go out and slay the dragons for women, and also end up doing stupid things to get the attention of women.

But let me get back to our created glory, because when we talk about glory, our creational glory, we are really talking about states of being Christ like. Man and women were created in the image of God. The image was not something willed to be but is that which belongs to God intrinsically. Our very creation, being made in the likeness of God, is a state of glory. To be created God like, man and women, is a state of glory. But of course we know how the story goes, and how that man fell from grace, and lost in part his glory in that he wished to become his own glory by being his own God. But this is where our gracious God's plan of salvation comes in and we hear of His glorious gospel. The glorious gospel, through which by grace through faith, we are adopted as sons and daughters of the most high, and made alive in Christ once more. Made alive by faith in the living God, we move from the corruptible to the

incorruptible. We are transferred from the kingdom of darkness into the kingdom of light. And in His light, our fallen glory now takes on glory incorruptible in Christ. And as to our glory now in Christ, both men and women look forward to the day when Christ will “transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself. Elsewhere we read.

The Spirit Himself testifies with our spirit that we are children of God, **17** and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.” We, men and women, created in the image of God, and having been adopted by Christ, look forward to a even greater state of glory, being completely Christ like. A wondrous state of being where there will no longer be sin to wrestle with, but our nature will be transformed as we become like Him.

So where am I going with this. Please be patient, but I want to look at how the bible is being translated, with many modern translations, including the very popular ESV or English standard version. Perhaps many of you have the translation here today or at home. But I’d like to look at one particular word in 1 cor 11 and that word in the greek is gune. And gune is a term that may refer to either a woman or wife, depending on the context of the passages. So now please listen now to how the English standard version translates the same passages of 1 cor 11.

Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. **3** But I want you to understand that the head of every man is Christ, the head of a wife[a] is her husband, and the head of Christ is God. For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. **8** For man was not made from woman, but woman from man. **9** Neither was man created for woman, but woman for man. **10** That is why a wife ought to have a symbol of authority on her head, because of the angels.

And so here we have, with the changing of just one word in the Greek, *gune* translated historically woman, now translated to wife, because the “context believed by modern interpreter’s is that it’s cultural or that this topic has to do with being married.” But by doing this, it completely changes the meaning of glory. And a sisters glory. So rather than a woman’s glory being spoken about in the context of natural creation, it is now dependant up being married.

And just so you know, all the translations of the bible up to the Wycliffe or 1599 Geneva through the king James, or American standard or new American standard or even the niv only woman has been translated from *Gune* not wife. It is only certain modern versions starting in the 20th century like the 2011 The Voice bible, or 1993 The Message Bible, or 1969 New Life Version ,or 1965 Amplified Bible, or the ESV that translate *gune* to wife. Ok, so what’s the big deal, what’s the fuss about. It just sounds like a

bunch of theology. It could be translated wife or woman, what's the big deal. Well, as just mentioned, translating gune to wife rather than woman, creates a special glorified spiritual status, that is for a sister dependant upon her being married. To reach this glory, this glorious state, a woman must be married.

Now marriage is a blessing. Please don't get me wrong. We are sexual by design, and marriage is normative as to God's plan for man and woman. But marriage is a blessing and not a higher state of spiritual being for a woman. And her spiritual walk, her glory or Christ likeness, is not dependant upon any man except the man Christ Jesus. Right now I'm thinking of Lydia right after she married Mr. Wickem and visited longboarn. When entering their home from outside, she told Lizzy and Jane, no sisters, you must walk behind me now because I'm married. Well there certainly is a respect a married woman deserves, although not in Lydia's case, but it is a respect for a type of position, and not that she has achieved a higher Christ likeness by becoming married. And don't forget, no one leaves this earth keeping their covenant of marriage. The covenant of marriage is broken as soon as one of the persons dies. We come into this earth one by one, and we leave this earth one by one. And the only abiding bond or covenant that we all share as believers, is that to Christ.

And so what's the real hang up? In a recent Q&A on the topic of glory, a man asked a prominent reformed pastor about women who were not married yet and "do they reflect less glory". And the reply was "if they are

gifted as Paul was, then they don't yearn for that glory personally for themselves, but they long to see it manifested generally. If they are not so gifted, and it is hard providence that has them single, then it is the same as any other misfortune.

And so my hang up is this in closing. I don't want any sister here to believe that she in any way is less glorious or less Christ like because she is not married. The glory you possess, like all other women is the glory of creation. It is the glory of creation and the glory of the gospel. And there is no greater glory than to be chosen by Christ, made alive by Christ, and adopted into His family. A sister who patiently is waiting to be married, will not enter into a greater state of grace or glory when she does. And a sister who's husband ran off with another woman is not less glorious because he did. And the wife who lost her husband, did not lose her glory because she is married to Christ. And the sisters who because of providence know or perhaps they don't know, that they can never marry, are in no way less glorious or less Christ like, because they never will marry. And if you might think that little Mekenna had somehow lost out on a higher Christ likeness, well I can hear our Lord becoming indignant once more.

Changing one little word, can change everything. And as to why these translators decided to change that one little word, well that's another story, but it's one I believe has to do with the war on worship. And when you think further about it, this passage in 1 cor 11 which addresses our public worship, rather than all sisters being recognized for their created glory, now

are segregated into classes, where only married sisters are recognized for their glory. And so the married men can now say as we enter into worship, here comes my wife, my glory, she belongs to me, and she's obedient to me. Man will always find a way to make worship about himself. So brothers and sisters, as you might find yourself reading one of these translations, where a husband is the head of his wife, just remember that our true head, for all of us, is Christ, and Christ alone. Amen, let us pray.

Lord Jesus Christ, we thank you for our creation and preservation, and all the blessings of this life. We thank you for the blessings of the glory you have given us. And we thank you for our children, and especially for allowing us to know little Makenna, and witness the ministry and example she had here with us. Please Lord, continue to place your healing hand on the Dybevik, Pettyjohn and Denna family's, as well as us Lord, who miss her presence. For your names sake and glory we pray.