

- **Col. 1:14-17**—“In whom we have redemption, the forgiveness of sins; **who is image of the invisible God, firstborn of all creation; because by him were created all things**, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** have been created through him **and for him**. **And he is before all**, and **all things** subsist together **by him**.”

That is:

In whom [*In the Son of His love*] we have redemption, the forgiveness of sins [**according to the infinite value and glory of His Divine Person**]; who is image of the invisible God [*that is, the Son in manhood uniquely and perfectly Represents, Expresses, Reveals all that God is, such that His absolute and eternal Godhood is necessitated, as elaborated in the following verses*], Firstborn of all creation [*not one “born first” or “first generated” or “created first,” but “Firstborn” as to the superlative dignity of the position of the Son in manhood, which = ‘the Highest, the Chief, the Preeminent One,’ in relation to all creation*]; **because** [*Why is this Man “Firstborn,” the Highest, Preeminent One in relation to all creation? Specifically and precisely because of the intrinsic glory of His Person as the Divine Creator, because by him were created all things [not merely some things, most things, or all things except one, but “the ALL things,” all creation; thus He is Creator not created!], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things [again, not merely some things, most things, or all things except one, but “the ALL things”] have been created **through him and for him** [*for his will and glory as the ultimate end, not for the will and glory of some other separate/independent being; and surely no creature, however exalted, created all things (which is impossible) for himself—else, where would God and His glory be in all this?*]. **And** [*to be even more unmistakably clear and absolute*] **he is before all** [*He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was not a part of creation, but “IS” before all, being the Uncreated Creator*], and **all things** subsist together **by him**.*

“I am Jehovah, that is my name; and my glory will I not give to another.” (Isa. 42:8)

“Were He not Man He would not be the image of the invisible God; yet, in being this, the attributes of Deity are necessarily included. He was not, like Adam, made in the image of God; **but, being Man, He was, and is, the image of the invisible God, because He was, and is, Himself God** [*as explicitly explained in Col. 1:14-17*].” (W.T. Whybrow)

“Christ is never said to be the *likeness* of the invisible God, because it might imply that He was not really God. This would be fatally false; for He is God (and without it God's glory and redemption are vain), but yet He is the *image* of the invisible God, **because He is the only Person of the [Triune] Godhead that has declared Him (see John 1:18)**. . . . Christ is ‘the image of the invisible God.’ **He has presented God in full perfection; He is the truth objectively. He who has seen Him has seen the Father. He was always the Word, the One who made God manifest.** The word ‘image,’ as has been remarked, is continually used in Scripture for representation. Such is the first thought. Christ is the image of the invisible God.” (William Kelly [WK])

With respect to His acquired title as “Firstborn,” far from suggesting the blasphemous notion that the Lord Jesus is the first created being, He, *the Son in manhood*, is here declared to be **“the Firstborn”—the Supreme, Preeminent One in relation to all creation—precisely because of the intrinsic Divine glory of His Person as the very Creator Himself, the I AM, Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, the Uncaused First Cause, the Source from which all creation, including time itself, begins and derives its existence—and as such this very One, the eternal Son become flesh, is Heir of all creation (Heb. 1)**.

Compare the usage of “firstborn” in the following passages, *which have nothing at all* to do with priority in reference to *time/origin*, but strictly in reference to *position, place, dignity* (and note the usage in Colossians once again, in verse 18 of the same chapter):

“And thou shalt say to Pharaoh, Thus saith Jehovah: **Israel is my son, my firstborn.**” (Ex. 4:22) [*Israel was Jehovah's son, Jehovah's firstborn, as a nation, as a people—His special, covenantal earthy people, positionally, “whose is the adoption” (Rom. 9:4)—which allotted place they will yet be fitted to fulfill, by grace through faith/repentance in a coming day (see, e.g., Jer. 31:9 below). This obviously has nothing to do with priority of time/origin. Israel was not the first nation/people to come into existence!*]

[In a coming day] They shall come with weeping *[in repentance]*, and with supplications will I *[Jehovah]* lead them; I will cause them to walk by water-brooks, in a straight way, wherein they shall not stumble; **for I will be a father to Israel, and Ephraim is my firstborn.**" (Jer. 31:9)

"And as to me *[Jehovah]*, **I will make him firstborn, the highest of the kings of the earth.**" (Ps. 89:27)

[David, as a type of Christ, was firstborn in the sense of having the position or place as highest of the kings of the earth. This obviously has nothing to do with priority of time/origin. David was not the first king ever; he was not the first king of Israel; and he was not even the first son of Jesse.]

"But ye have come to mount Zion; and to the city of the living God, heavenly Jerusalem; and to myriads of angels, the universal gathering; **and to the assembly of the firstborn ones who are registered in heaven** *[notice that the entire Church is composed of individual, heavenly 'firstborn ones'! by virtue of their association with the Firstborn, Preeminent One];* and to God, judge of all; and to the spirits of just men made perfect; and to Jesus, mediator of a new covenant; and to the blood of sprinkling, speaking better than Abel." (Heb. 12:22-24)

*[The assembly of the firstborn ones': "This heavenly company . . . is the church of God . . . And those. who compose it are here characterised: (1) in relation to Him who was carefully shown us in Heb. 1 to be **the Firstborn, the established Heir of all things;** (2) in relation by grace to our proper and destined sphere of glory, heaven, and not earth where Israel as such rightly look for their blessedness and triumph under Messiah's reign. Those who are holy brethren, partakers of a heavenly calling, being children, are heirs also, heirs of God and Christ's joint-heirs. **He is Firstborn, alone in personal right and result of His work; but they are also firstborn truly though of divine grace.**" (WK)]*

"Because whom he *[God the Father]* has foreknown, he has also predestinated to be conformed to the image of **his Son, so that he should be the firstborn** *[the Chief, Preeminent one]* **among many brethren.**" (Rom. 8:29)

[These 'brethren' are the heirs, the assembly of the 'firstborn ones' (Heb. 12:23), among whom Christ is the 'Firstborn' in necessary, intrinsic preeminence.]

"And he *[the Son of His love]* is the head of the body, the assembly; **who is the beginning, firstborn from among the dead, that he might have the first place in all things.**" (Col. 1:18)

[He is the "beginning" in relation to the Body, the Church, as the Head thereof on resurrection ground; and not only that, but additionally He is "firstborn"—Chief, Preeminent One—in that very sphere of resurrection, so as to have the first place in all things (in any and every sphere), which preeminence is necessitated by virtue of the infinite value of His Person and work! Thus "firstborn" in Colossians again obviously has nothing to do with any notions of being "born first" or "first generated" or "created first"!]

"And from Jesus Christ, the faithful witness, **the firstborn from the dead**, and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood." (Rev. 1:5)

[Again: "He is first in rank of all who will rise from the dead. 'First-born' is the expression of supremacy, of pre-eminent dignity, and not one of time or of chronological sequence . . . No matter when, where, or how Christ entered the world, He would necessarily take the first place in virtue of what He is." (Walter Scott)]

"**And again, when he [the Father] brings in the Firstborn into the habitable world** *[the Lord Jesus Christ in His coming with power and great glory; "Firstborn" referring to the superlative dignity of the position of **the Son in manhood, which = the Highest, the Chief, the Preeminent One in rank in relation to all creation, and Heir of all creation, all of which He Himself created (vs. 1-3)]**, he says *[in Ps. 97:7 as to the Son, 'Jehovah' the Son],* **And let ALL God's angels** *[no exceptions, ALL of God's angels in the universe, and as ALL of God's angels are involved, then obviously the Son is no created being, no created angel, ALL of whom are summoned to] worship him [the same exact worship which God's angels properly reject of themselves, as in Rev. 19:10 and 22:8-9, is here demanded of them to be rendered to Jehovah the Son].* And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; **but as to the Son** *[the Father says in Ps. 45:6], Thy throne, O God, is forever and ever,* and a sceptre of uprightness is the sceptre of thy kingdom. . . . And *[as to the Son, the Father says in Ps. 102:25-27], Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the 'beginning' of all things to begin], hast**

founded the earth, and works of thy hands are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same** [*another Divine title of the only true God, Jehovah, meaning 'the self-existent one who does not change,' in contrast to all creatures who are such as are indeed changeable*], and thy years shall not fail." (Heb. 1:6-8, 10-12)

"He never took the creature place until He became a man, and then must needs be the first-born. ['Here, as elsewhere (Ps. 89:27), the title of first-born is taken in the sense of dignity rather than of mere priority in time.' 'It is a question of rank, not of date.'] Even if He had been the last-born literally [as Man], He must still be the first-born; for it has nothing to do with the epoch of His advent, but with His *intrinsic dignity*. All others were but the children of the fallen man Adam, and could in no sense be the first-born. He was as truly man as they, but with a wholly peculiar glory. What makes it most manifest is, that He is here declared to be first-born of all creation, '**for** by Him were all things created.' This makes the ground perfectly plain. **He was first-born of all creation, because He who entered the sphere of human creaturehood was the Creator, and therefore must necessarily be the first-born.** This is the plain and sure meaning of the passage, in the strongest way confirming the deity of Christ . . . There is no scripture which assumes His dignity more than this." (WK)

"'First-born' does not necessarily speak of priority in time, but in *dignity* . . . because of the privileges attaching to birthright [*which, in cases of literal sons, could be forfeited by someone literally born first and transferred to someone else, thus making the latter 'firstborn' in dignity and privileges apart from anything having to do with priority in time/origin; cf. 1 Chron. 5:1-2*]. Thus God says to Pharaoh (Ex. 4:22), 'Israel is My son, even **My first-born**;' and in Jeremiah (31:9), 'I am a Father to Israel, and Ephraim is **My first-born**;' thus also of David, the type of Christ (Ps. 89:27), 'I will make him **My firstborn**, higher than the kings of the earth,' So also Christians are 'the Church of the **first-born ones**, whose names are written in heaven' (Heb. 12:23), in contrast to Israel, God's first-born upon earth, and the 'spirits of just men made perfect' — Old Testament saints." (F.W. Grant)

"The word 'firstborn' in Colossians 1:15 refers to **positional priority** not **temporal priority**. See Exodus 4:22 where Israel is called God's 'firstborn.' Israel was not the first nation that God brought into existence, but positionally as God's chosen and privileged nation Israel was supreme. In Psalm 89:27 King David is placed as **firstborn**, but **David was actually the last-born son of Jesse!** The term obviously was not used to denote chronological order. Thus the term is used in Colossians 1:15 to express Christ's priority to and preeminence over creation. He outranks every created thing because He is the Creator! There is a Greek word which means **first created (protoktistos)** but Paul did not use this word of Christ [and is *never* used of Christ *anywhere* in Scripture!]." (George Zeller)

"First, then, He is said to be the image of the invisible God. Then we have His human place, in which He was first-born; **because, being God, it could not be otherwise. ['It was because of His being a Divine Person that He could be said to be the first-born of all creation. It was founded upon the fact that He was God who created all and sustains all.']** In Hebrews, He is said to be constituted heir of all things, as the [Incarnate] Son of God. But here it is said, 'all things were created in virtue of him'; it is not merely 'by' Him, but in virtue of His own divine power." (WK)

Now compare the following for the significance of *His name* and *eternal relationship to the Father*—that is, *the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead*:

"And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up **took him by the feet and worshiped him.** Then Jesus says to them, **Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me.** . . . But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, **they worshipped him**: but some doubted. **And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth.** Go therefore and make disciples of all the nations, baptising them to **the name [not 'Names,' but the singular Name of the fully revealed God, the Triune Name] of the Father, and of the Son, and of the Holy Spirit.** And behold, **I am with you** all the days, until the completion of the age" (Matt. 28:9-10, 16-20)

"But Jesus answered them, **My Father worketh hitherto and I [the Son] work.** For this therefore the Jews sought the more to kill him, because he had not only violated the Sabbath, but also said that **God was his own Father [in such a manner as to be] making himself equal with God.**" (John 5:17-18)

"That all may **honour the Son, even as they honour the Father.** He who *honours not* the Son, *honours not* the Father who has sent him." (John 5:23)

"I [the Son] and the Father are **one.** The Jews **therefore** again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for **blasphemy**, and because thou, being a man, **makest thyself God.** Jesus answered them, Is it not written in your law, I said, 'Ye are gods'? If he called *them* 'gods' to whom the word of God came (and the scripture cannot be broken), do ye say of him **whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God?** (John 10:30-36)

"The Jews answered him, We have a law, and **according to our law he ought to die, because he made himself Son of God.**" (John 19:7)

"He that beholds me [the Son], beholds him [the Father] that sent me." (John 12:45)

"Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? **He that has seen me [the Son] has seen the Father;** and how sayest thou, Shew us the Father?" (John 14:9)

"I [the Son] came out from [Gr. *para*, from with] the Father and have come into the world [*being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him*]; again I leave the world and go to the Father." (John 16:28)

"And now glorify me, thou **Father, along with thyself, with the glory which I [the Son] had along with thee before the world was [i.e., in eternity past, before the beginning of time/creation].**" (John 17:5)

"**Father**, as to those whom thou hast given me [the Son], I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, **for thou [the Father] lovedst me [the Son] before the foundation of the world [i.e., in eternity past, before the beginning of time/creation, in the eternal communion and intimacy of the Godhead the Father's love ever dwelt in complacent affection upon 'the Son of His love.']**" (John 17:24)

"**Grace** shall be with you, **mercy, peace from** God the Father, **and from** the Lord Jesus Christ, **the Son of the Father,** in truth and love." (2 John 3)

"That which was from the beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning **the Word of life;** (and the life has been manifested, and we have seen, and bear witness, and report to you **the eternal life [the eternal Son], which was with the Father, and has been manifested to us).** . . . And we know that **the Son of God** has come, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life.** Children, **keep yourselves from idols.**" (1 John 1:1-2, 5:20-21)

"**God [God as such, the (now fully revealed) Triune God]** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in the person of the Son [the Son become flesh, the Son in manhood],** whom he [the personal God as such] has established heir of all things, **by whom [by the Creator-Son] also he made the worlds [Gr. *aiones*, lit. "ages," meaning the Son made 'the whole created universe of time and space'; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; who being [inherently being in His Divine Person in manhood; the God-Man being] the effulgence of his glory [the radiance of God's intrinsic splendor and perfections, the outshining of Divine excellence in display] and the expression of his substance [the exact expression and representation of the essential nature or being of God], and upholding all things by the word of his power [i.e., upholding 'ALL things' by the Son's own word of power, and thus**

His own Omnipotent, Almighty utterance of power!], having made by himself the purification of sins, set himself down on the right hand of the greatness on high.” (Heb. 1:1-3)

“But as to **the Son** [*the Father says in Ps. 45:6*], **Thy throne, O God, is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And [*as to the Son, the Father says in Ps. 102:25-27*], **Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the ‘beginning’ of all things to begin]**, hast founded the earth, and works of **thy hands** are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same** [*another Divine title of the only true God, Jehovah, meaning ‘the self-existent one who does not change,’ in contrast to all creatures who are such as are indeed changeable*], and thy years shall not fail.” (Heb. 1:8, 10-12)

“Though he were Son [*i.e., ‘notwithstanding the fact that he was the Son,’ and thus not in a place of obedience or subjection, but co-equal in every way in the eternal relations of the Triune Godhead*], he learned obedience from the things which he suffered [*on earth as the God-Man*].” (Heb. 5:8)

“For this Melchisedec, King of Salem, priest of the most high God [*recorded in Genesis 14*], who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first [*‘Melchisedec’*] being interpreted is King of righteousness, and then also King of Salem, which is King of peace; [*who is further ‘interpreted’ as being*] **without father, without mother, without genealogy; having neither beginning of days nor end of life**, but [*that is, the Holy Spirit designed the inspired historical record of Gen.14 to omit any such references, so that Melchisedec’s person and priesthood would serve as a type and thus be*] **assimilated to the Son of God**, abides a priest continually [*our Lord, in regard to His Manhood, did have ‘mother,’ ‘genealogy,’ ‘beginning of days’ and ‘end of life,’ but absolutely not so in regard to His deity as the eternal Son of God, who as such has neither beginning nor end, being Himself the Eternal Life in His Person, who in this sense was thus ‘without father’ too, i.e., in the sense of being without any derivation or source of origin/life/existence, but is Eternal, Timeless and Self-Existent*].” (Heb. 7:1-3)

“Herein as to us has been manifested the love of God, that **God has sent his only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son into the world**, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.” (1 John 4:9-10)

“No one has seen God at any time; the only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son, who is in the bosom of the Father, he hath declared him.” (John 1:18)

The eternal Sonship of Christ is not dependent on the notion of the “eternal generation” of the Son, which latter I reject. But the truth of His eternal Sonship itself is absolutely vital!

“While I hold to eternal relationships in the Godhead, I reject the metaphysical speculations about ‘the eternal generation of the Son,’ ‘begotten before all worlds,’ eternal procession’ of either the Son or the Spirit, or *any thought of subordination within the Godhead*. The notion that when one rejects ‘eternal generation of the Son,’ therefore he must also reject the eternal Sonship, is absurd. The eternal Sonship is not dependent on metaphysical speculations based on misunderstanding of certain scriptures and confusion about ‘only begotten Son.’” (R.A. Huebner [RAH])

Note on “only-begotten” (Gr. monogenes): *Monogenes* occurs a total of nine times in the NT, five of which are used in reference to Christ (and only in the writings of John: John 1:14, 18; 3:16, 18; 1 John 4:9). It means *only, unique, one-of-a-kind and most-deeply-loved*, and as such speaks of God the Son’s *underived, unacquired, unique, eternal relationship* with the Father. **Monogenes carries no inherent notions of being “generated” or “begotten” (which are entirely different words in the original Hebrew and Greek, and never used of Christ as to His eternal Sonship in the Godhead, but only in relation to the manhood taken into His Person as, e.g., in Psalm 2:7 and Luke 1:35).** This is evident from the fact that our Saviour is and always remains the *Monogenes* Son even with the *myriad* of believers who have indeed been “begotten” as children of God through the new birth and given the place of sonship as “sons of God.” Moreover, compare the use and meaning of *monogenes* in **Heb. 11:17—along with the Hebrew equivalent in Gen. 22:2** (on which Heb.

11:17 is based)—in regard to Isaac in relationship to Abraham: “By faith Abraham, when tried, offered up Isaac, and he who had received to himself the promises offered up his **only-begotten {monogenes}**” (Heb. 11:17). “And he [God] said [to Abraham], **Take now thy son, thine only son, whom thou lovest, Isaac,** and get thee into the land of Moriah, and there offer him up for a burnt-offering on one of the mountains which I will tell thee of” (Gen. 22:2). But Abraham clearly had *more than one* son; in fact, Ishmael was his *first* son, born 13 years earlier! Isaac was thus Abraham’s “only-begotten” in the sense of being the *unique, one-of-a-kind and most-deeply-loved son in relationship* with his father Abraham!

Christ is “the Son in the highest possible character, the only-begotten Son, distinguishing Him thus from any other who might, in a subordinate sense, be son of God. ‘The only-begotten Son, *which is in the bosom of the Father.*’ Observe: not which *was* [nor ‘*which came to be*’], but ‘*which is*’ [‘*the one being*’]. He is viewed as retaining the same perfect intimacy with the Father, entirely unimpaired by local or any other circumstances He had entered. Nothing in the slightest degree detracted from His own personal glory, and from the infinitely near relationship which He had had with the Father from all eternity.... Under all changes, outwardly, he abode as from eternity the only-begotten Son in the bosom of the Father.” (WK)

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- **Col. 1:14-17**—“In whom we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; **because by him were created all things**, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things have been created through him and for him. And he is before all**, and **all things** subsist together **by him.**”

That is:

Because by him [‘by,’ Gr. *en, by the Son*] **were created all things** [not merely some things, most things, or all things except one, but “**the ALL things**,” all creation; thus He is Creator not created! “En. Lit. ‘in him,’ in the power of whose person. He {the Son} was the one whose intrinsic power characterized the creation. It exists as His creature {as His creation}” (JND)], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** [again, not merely some things, most things, or all things except one, but “**the ALL things**”] have been created **through him** [‘through,’ Gr. *dia, through the Son*] **and for him** [‘for,’ Gr. *eis, for the Son, for his will and glory as the ultimate end*]. **And** [to be even more unmistakably clear and absolute] **he is before all** [He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was not a part of creation, but “IS” before all, being the Uncreated Creator], and **all things** subsist together **by him.**

Now compare Col. 1:16-17 to the following declarations in regards to Jehovah God in Rom. 11:33-36:

“O depth of riches both of the wisdom and knowledge of **God!** how unsearchable his judgments, and untraceable his ways! For who has known the mind of **the Lord [Jehovah]**, or who has been his counselor [Isa. 40:13-14] or who has first given to him, and it shall be rendered to him [Job 41:11]? For **of him** [‘of,’ Gr. *ek, of Jehovah God*], and **through him** [‘through,’ Gr. *dia, through Jehovah God*], and **for him** [‘for,’ Gr. *eis, for Jehovah God*] are **all things: to him be glory for ever. Amen.**” (Rom. 11:33-36)

“He [Jehovah God] is the source [originator], means [executor], and end [ultimate object and goal] of all He has counselled, accomplished, or purposes still to effect, for His own glory.” (WK)

An absolute truth accounted for solely by virtue of the fundamental truth of the Trinity of the Godhead! “These three prepositions, *en, dia, eis,* show Christ to be the characteristic power, the active instrument, and the end in creation.” (JND) “All things” are said to have specifically been created **by, through, and for** the will and glory of **the Son**—not the will and glory of some Other separate, independent being; and surely no creature, however exalted, created **all things** (which is impossible) **for himself**—else, where would God and His glory be in all this?

“I am Jehovah, that is my name; and **my glory will I not give to another.**” (Isa. 42:8)

"Thou art worthy, **O our Lord and God**, to receive glory and honour and power; **for thou hast created all things, and for thy will they were, and they have been created.**" (Rev. 4:11)

"For it became him, for whom ['for,' Gr. *dia* (accusative case), *for Him, for His glory as the ultimate end*] **are all things, and through whom** ['through,' Gr. *dia*, (genitive case), *through Him*] **are all things**, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)

"He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him. But is not this true of the Father? Assuredly: yet this in no way impeaches the title of the Son. Scripture is plain as to both. God as such in the true and full sense is and must be supreme. This attaches to the persons in the [*Triune*] Godhead. Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian." (WK)

Because of the fundamental truth of the Trinity of the Godhead, it is true of each of the Three Divine Persons (with differences distinctive to each)—Father, Son, and Holy Spirit—that "*of him, and through him, and for him are all things,*" and to each of Whom "*be glory for ever. Amen.*"

Now compare the following:

"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: ***I am Jehovah, the maker of all things; who ALONE*** stretched out the heavens, who did spread forth the earth ***BY MYSELF.***" (Isa. 44:24)

"The God who has made the world and all things which are in it, he, being Lord of heaven and earth, does not dwell in temples made with hands." (Acts 17:24)

"Come, let us sing aloud to Jehovah, let us shout for joy to the rock of our salvation; Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. **For Jehovah is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, and his hands formed the dry land. Come, let us worship and bow down; let us kneel before Jehovah our Maker.**" (Ps. 95:1-6)

"Ye are blessed of Jehovah, who made the heavens and the earth." (Ps. 115:15)

"Put not confidence in nobles, in a son of man, in whom there is no salvation. . . Blessed is he who hath the God of Jacob for his help, whose hope is in Jehovah his God, Who made the heavens and the earth, the sea and all that is therein; who keepeth truth for ever." (Ps. 146:3, 5-6)

"And he [the prophet Jonah] said unto them, I am a Hebrew, and I fear Jehovah, the God of the heavens, who hath made the sea and the dry land." (Jonah 1:9)

"Dost thou not know, hast thou not heard, that ***the everlasting God, Jehovah, the Creator of the ends of the earth***, fainteth not nor tireth? There is no searching of his understanding." (Isa. 40:28)

"Alas, Lord Jehovah! Behold, thou hast made the heavens and the earth by thy great power and stretched-out arm; there is nothing too hard for thee . . . thou, the great, ***the mighty God,—Jehovah of hosts is his name.***" (Jer. 32:17-18)

"Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions, he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5)

"For thus saith Jehovah who created the heavens, God himself who formed the earth and made it, he who established it,—not as waste did he create it: he formed it to be inhabited:—**I am Jehovah, and there is none else.**" (Isa. 45:18)

“Thus saith Jehovah, the Holy One of Israel, and his Maker . . . **It is I that have made the earth, and created man upon it; it is I, my hands, that have stretched out the heavens, and all their host have I commanded.**” (Isa. 45:11, 12)

“Hearken unto me, Jacob, and thou Israel, my called. **I am HE [Jehovah]; I, the First, and I, the Last.** Yea, **my hand** hath laid the foundation of the earth, and **my right hand** hath spread abroad the heavens: I call unto them, they stand up together.” (Isa. 48:12-13)

“When I behold thy [Jehovah’s] heavens, **the work of thy fingers,** the moon and the stars which thou hast established.” (Ps. 8:3)

“The heavens declare **the glory of God;** and the expanse sheweth **the work of his hands.**” (Ps. 19:1)

“The portion of Jacob is not like them; **for it is he that hath formed all things:** and [Israel] is the rod of his inheritance: **Jehovah of hosts is his name.**” (Jer. 51:19)

“In the beginning God created the heavens and the earth.” (Gen. 1:1)

“In the beginning was the Word [not ‘came into being’ in the beginning, but ever ‘was’ in the beginning, and thus had no beginning], and the Word was with God [not ‘came to be’ with God, but ever ‘was’ with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit], and the Word was God [not ‘became,’ but ever ‘was’ God, that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit]. He was in the beginning with God [He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever ‘was’ in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse]. All things [not merely some things, most things, or all things except one, but ‘all things,’ all creation] came into being through him, and [to be even more emphatic and absolute] without him not one thing [no exceptions: not a single thing!] came into being which has come into being [that is, not one created thing exists apart from the eternal Word bringing it into existence!].” (John 1:1-3)

“For every house is built by someone; but **he [Christ, the Son] who has built all things is God** [as demonstrated in Heb. 1].” (Heb. 3:4)

“By faith we apprehend that **the worlds [Gr. aiones, lit. “ages,” meaning ‘the whole created universe of time and space’] were framed by the word of God,** so that that which is seen did not take its origin from things which appear.” (Heb. 11:3)

“**God [God as such, the (now fully revealed) Triune God]** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in the person of the Son [the Son become flesh, the Son in manhood],** whom he [the personal God as such] has established heir of all things, **by whom [by the Creator-Son] also he made the worlds [Gr. aiones, lit. “ages,” meaning the Son made ‘the whole created universe of time and space’; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; who being [inherently being in His Divine Person in manhood; the God-Man being] the effulgence of his glory [the radiance of God’s intrinsic splendor and perfections, the outshining of Divine excellence in display] and the expression of his substance [the exact expression and representation of the essential nature or being of God], and upholding all things by the word of his power [i.e., upholding ‘ALL things’ by the Son’s own word of power, and thus His own Omnipotent, Almighty utterance of power!],** having made by himself the purification of sins, set himself down on the right hand of the greatness on high.” (Heb. 1:1-3)

“But as to **the Son [the Father says in Ps. 45:6], Thy throne, O God, is forever and ever,** and a sceptre of uprightness is the sceptre of thy kingdom. . . . And [as to the Son, the Father says in Ps. 102:25-27], **Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the ‘beginning’ of all things to begin],** hast founded the earth, and works of **thy hands** are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same [another Divine title of the only true God, Jehovah, meaning**

'the self-existent one who does not change,' in contrast to all creatures who are such as are indeed changeable], and thy years shall not fail." (Heb. 1:8, 10-12)

"Thou art the Same, thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein. And thou quickenest them all; and the host of heaven worshippeth thee." (Neh. 9:6)

"Yet to us there is **one God, the Father**, of whom ***all things [not merely some things but 'ALL things,' all creation without exception],*** and we for him; **and one Lord, Jesus Christ**, by whom are ***all things [the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],*** and we by him." (1 Cor. 8:6)

[Note: 1 Cor. 8:6 no more implies that the Father alone is **God**, to the exclusion of absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme **Lord**, to the exclusion of Divine Lordship from the Father and the Holy Spirit!]

"For it became him **[God], for whom** [*'for,' Gr. dia (accusative case), for Him, for His glory as the ultimate end*] **are all things, and through whom** [*'through,' Gr. dia, (genitive case), through Him*] **are all things**, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)

"He was in the world, and **the world had its being through him [the eternal Word, God the Son]**, and the world knew him not." (John 1:11)

"Fear God and give him glory . . . worship him who has made the heaven and the earth and the sea and fountains of waters." (Rev. 14:7)

"And every creature [not every 'other' creature, but EVERY creature, no exceptions . . . every created being] which is in the heaven and upon the earth and under the earth, and those that are upon the sea, and all things in them [that is, ALL creation], heard I saying, To him that sits upon the throne, and to the Lamb [equally, and as EVERY creature in the universe is involved, then obviously God as such and the Lamb in particular, the God-Man, are separate and distinct from all creation, to Whom are equally ascribed, in this universal act of worship:] blessing, and honour, and glory, and might, forever and ever. And [additionally] the four living creatures said, Amen; and the elders [who are representative of the glorified Church in heaven, separately] fell down and worshipped [worshipped who? undeniably the Lamb, the God-Man, as well as God as such]." (Rev. 5:13-14)

As Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things directly, solely, entirely Himself. Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). **As the NT scriptures everywhere ascribe all creation to the Son, the Son must Himself be Jehovah God**—as is explicitly stated, e.g., in Heb. 1:10-12, where we are told most clearly by the Holy Spirit that **Jehovah the Creator** in Ps. 102:25-27 is none other than **Jehovah the Son**. Yet Scripture excludes neither the Father nor the Holy Spirit from involvement in the creation of all things. **Thus God must be Triune: the three distinct Persons must each equally be Jehovah, while not three separate, independent Jehovahs (i.e., Polytheism or Tritheism, which is likewise impossible)—but only one Jehovah God, in accordance with all scriptural revelation.**

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| † | "I am Jehovah, that is my name; and <i>my glory will I not give to another.</i> " (Isa. 42:8) |
| † | " <i>For who in the heaven can be compared to Jehovah? who among the sons of the mighty shall be likened to Jehovah? . . . Jehovah, God of hosts, who is like unto thee, the strong Jah? And thy faithfulness is round about thee.</i> " (Ps. 89:6, 8) |
| † | "And he said, Jehovah, God of Israel! <i>there is no God like thee</i> , in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart." (1 Kings 8:23) |
| † | " <i>Who is like unto thee, Jehovah, among the gods? Who is like unto thee, glorifying thyself in holiness, Fearful in praises, doing wonders?</i> " (Exod. 15:11) |

† "To whom will ye liken me and make me equal, or compare me, that we may be like? . . . Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me." (Isa. 46:5, 9)

- **Col. 1:14-17**—"In whom we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; **because** by him were created **all things**, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** have been created through him **and for him. And he is before all, and all things subsist together by him.**"

Compare:

"God [God as such, the (now fully revealed) Triune God] having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in the person of the Son** [the Son become flesh, the Son in manhood], whom he [the personal God as such] has established heir of all things, **by whom** [by the Creator-Son] **also he made the worlds** [Gr. *aiones*, lit. "ages," meaning the Son made 'the whole created universe of time and space'; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; **who being** [inherently being in His Divine Person in manhood; the God-Man being] **the effulgence of his glory** [the radiance of God's intrinsic splendor and perfections, the outshining of Divine excellence in display] **and the expression of his substance** [the exact expression and representation of the essential nature or being of God], and **upholding all things by the word of his power** [i.e., **upholding 'ALL things' by the Son's own word of power, and thus His own Omnipotent, Almighty utterance of power!**], having made by himself the purification of sins, set himself down on the right hand of the greatness on high." (Heb. 1:1-3)

The Son is the "upholder of all things, and this not by an effort, as creatures sustain a burden, but by His Word, 'Upholding all things by the word of His power.' Heb. 1:3. What more sublime description of Jehovah! . . . this Being, that upholds a million worlds with all their splendors by His powerful word? Is it a dependent creature [impossible!], or is it the only true God [Amen!]" (Samuel Green)

"He is Son as none else. He is Heir of the universe; and no wonder. For as He created the worlds, so He upholds all things by the word of His power. Yes, the very Man whom they crucified by the hand of lawless men, who was crucified through weakness! **At the moment He bowed His head and expired, He was sustaining all creation. It were absurd to think or say so, had He been only man; but He was God; and the dissolution of the tie between the outer and the inner man** [between His human body and His human soul and spirit] **in no way touched His almighty power.**" (WK)

"Though Son in manhood, subject to the Father's will, He was God over all, blessed forever (Rom. 9:5). **Yea, though a babe in the manger, the universe subsisted by the continuous upholding by Himself (Col. 1:17). When they spit in His face, that spit maintained its course by Himself, the sustainer of the universe. When He lay on the cross, oh my soul, and those hammers described their arc in the air, the mighty God was there sustaining centripetal and centrifugal forces, sustaining the hammers in the arc, sustaining the very breath in the nostrils of His creatures doing this [to Him].** The great God, the kinsman Redeemer, had come, emptying Himself, subservient to the Father's will; Him in Whom dwelt all the fullness of the Godhead bodily (Col. 2:9)." (RAH)

"Christ's maintenance of the universe [in Heb. 1:3] presents His divine glory in a striking way. 'By Him all things consist,' as the apostle affirms in Col. 1. They were created by Him and for Him, and they subsist together in virtue of Him. This becomes all the more remarkable because He deigned for the deepest purposes to become true man. This, however, trenched not on His deity; for the incarnation means not Godhead swamped by humanity, but this taken into everlasting union with itself, each nature abiding in its own perfectness, not metamorphosed but constituting together the one person of Christ. As He therefore brought all into being, so does He sustain all the universe, and ever did so." (WK)

- **Col. 1:14-18**—“In whom [*the Son of His love*] we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; **because** by him were created **all things**, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** have been created through him **and for him. And he is before all, and all things subsist together by him. And he is the head of the body, the assembly; who is the beginning, firstborn from among the dead, that he might have the first place in all things.”**

Compare:

“And from Jesus Christ, the faithful witness, **the firstborn from the dead**, and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood.” (Rev. 1:5)

On the significance of His title as *Firstborn*, see Col. 1:14-17 above, along with the scripture references there.

In Col. 1:18, He is the “beginning” in relation to the Body, the Church, as the Head of this heavenly organism on resurrection ground; and not only that, but He is “firstborn”—*Chief, Preeminent One*—in that very sphere of resurrection, so as to have **“the first place in all things”** (in any and every sphere), which preeminence is necessitated by virtue of the infinite value of His Person and work!

Who but one who is Jehovah may rightfully have the first place—the first place in all things?

“I am Jehovah, that is my name; and my glory will I not give to another.” (Isa. 42:8)

“But, again, ‘He is the head of the body, the Church, who is the beginning the firstborn from the dead, that in all things he might have the pre-eminence.’ We shall find a reason for this in what follows. It is interesting to see that there are two very distinct first-borns: first-born of all creation, **because** He is the Creator; and first-born from the dead, as a new, plain and weighty matter of fact. Thus Christ is not only the Head of creation as man, but He is first-born from the dead as risen. It is in connection with this that He is Head of the Church.” (WK)

“It is not difficult to see that the Creator, having entered into the midst of His own creation by becoming Man, He necessarily stands in the creation as Head and Firstborn. In verse 18 however, we find that He is both Head and Firstborn in another connection. He is the Head of the body, the church, and that church is God's new creation work. He is the Firstborn from among the dead; that is, He holds the supreme rights in the resurrection world. Consequently in all things and in every sphere He has the first place. What glorious truth is this! How wonderful that we should know Him as Firstborn in this twofold way, both in connection with the first creation and the new creation! Only our relation with Him according to the new creation is far more intimate than ever it could have been according to the old. In all creation He is of course Head, in the sense of being Chief, and it is in that sense that He is spoken of as, ‘the Head of every man,’ in 1 Corinthians 11:3. He is Head to the church in another sense, illustrated by the human body. An organic and vital union exists between the head and the other members of the body, and just so does a vital union exist between Christ and His members in new creation. Further, He is ‘the Beginning.’ He existed in the beginning, as we are elsewhere told, but that is another thing. Here He is the beginning, and that beginning is connected with resurrection as the next words show. The resurrection of the Lord Jesus was the new beginning for God. All that God is doing today He is doing in connection with Christ in resurrection. All our links with Him are on that footing. Let us very prayerfully consider this point, for except we lay hold of it with spiritual understanding we shall fail to appreciate the true nature of Christianity. In the risen Christ, then, we find God's new beginning.” (F.B. Hole)