

Is Christ A Created Being?

Part 2

Introduction.

1. I would like for us to continue to study and carefully examine the question, “Is Christ A Created Being?”
2. As indicated in part 1 of this study, the very statement of this question should alarm sincere Christian people, for it suggests that Christ is not co-eternal with the Father.
 - a. It means Christ is a created being.
 - b. It means Christ is not Deity and it is sinful to worship Him.
3. The reason for this study is our Jehovah’s Witness friends contend Christ was a created being and not eternal.
 - a. We do not hate or dislike this zealous group of people, but we believe they are wrong in regard to Christ.
 - b. This doctrine denies the Deity of our Lord and makes Him a created being and not one to be worshiped.
4. They emphatically deny Jesus was Deity and affirm He was Michael the archangel.
5. As stated in lesson 1, in one of their tracts entitled, **What Do Jehovah’s Witnesses Believe**, they warn that reviewers of their doctrines often misrepresent their position.
6. In part 1 of this study, not wishing to misrepresent them, we looked at the statement of this doctrine from their own official publications.
7. In Part 2 of this study we will carefully study some Scriptures that clearly set forth the Deity and eternity of Christ.

Isaiah 9:6

Is 9:6 For a child will be born to us, a son will be given to us; And the government [the responsibility for leading the people of God] will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

1. In **Isaiah 9:6** it was prophesied that Christ would be called, “Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace.”
2. The “child” [son] to be born would be called “Mighty God.”
 - a. These words certainly do not mean this “son” would be merely a mighty one.
 - b. The “son” would be called the “Mighty God” and “Eternal Father.”
 - c. The Bible sheds great light on the words “the Mighty God.” (Isa. 7:14; Jn. 20:28; Tit. 2:13; Heb.1:8; 1 Jn. 5:20).

Is 7:14 "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call **His name Immanuel.**

John 20:28 Thomas answered and said to Him, "**My Lord and my God!**"

Titus 2:13 looking for the blessed hope and the appearing of the glory of **our great God and Savior, Christ Jesus,**

Heb 1:8 But of the Son {He says,} "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

1 John 5:20 And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. **This is the true God and eternal life.**

2. The words "everlasting Father" mean "father of eternity." (Isa. 9:6).

- a. In Hebrew a person who possesses something is often called the father of it.
- b. This verse then affirms the eternity of Christ in the clearest possible way.
- c. It has the meaning "the One who Lives Forever." He had no beginning and will have no end.

Micah 5:2

Mic 5:2 "But as for you, Bethlehem Ephrathah, {Too} little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity."

- "Ephrathah" was the place where Rachel died. (Gen. 48:7).
- It was about 6 miles south of Jerusalem and the place of the birth of Jesus. (Matt. 2:1).

1. Here the prophet Micah foretold that Christ would be born in Bethlehem.

2. After making that prophesy he said of Christ in the closing part of the verse, "whose goings forth are from old, from everlasting."

- a. This verse certainly does not suggest or affirm the coming "Ruler" had a beginning.
- b. This is a reference to the pre-existence and eternal existence of Christ prior to His earthly ministry.
- c. God planned to send His Son to die for mankind even before the creation of the world. (Eph. 1; Gal. 4:4).

4. Deity does not have a beginning, but is eternal without beginning or end.

John 1:1

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

1. In **John 1:1** it is affirmed, “In the beginning was the Word.”
2. The words “in the beginning” refer back to Genesis 1:1 where it says that “in the beginning God created the heaven and the earth.”
3. Jesus was present with God “in the beginning.” NEB has “when all things began, the Word already was.”
4. Genesis 1:26-27 is very likely a reference to the Father and His co-eternal Son. (Gen. 1:26-27).

Gen 1:26 Then God said, "Let Us **make man in Our image**, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

Gen 1:27 God created man in His own image, in the image of God He created him; male and female He created them.

- a. The New Testament reveals the words “let us” include Jesus.
 - b. God created man and everything else through His eternal Son.
5. He did not begin, but He has always existed.
 6. John 1:3 declares He created “all things.” (Jn. 1:3).

John 1:3 All things came into being through Him, and apart from Him nothing came into being that has come into being.

- a. Every created thing has been created by Jesus. NEB has “no single thing was created without him.”
- b. This means Jesus was not created since He created everything that has ever been created.

Colossians 1:15

Col 1:15 He is the image of the invisible God, the firstborn of all creation.

1. Paul affirmed Jesus was the “image of the invisible God” and “the firstborn of all creation.”
2. The word “image” means an “exact likeness” - not merely one who resembles God. See John 14:9.
 - a. Jesus is just like the Father.
 - b. They both have exactly the same divine attributes.
 - c. Since God is eternal, Christ must also be eternal. The Holy Spirit is also eternal. (Heb. 9:14).
3. This is indisputable evidence of the eternity and Deity of Christ.
4. The word “firstborn” means Christ is before and pre-eminent over “all creation.”
 - a. Christ is superior over all creation.

b. He has “all authority.” (Matt. 28:18; Jn. 17:2).

Hebrew 7:3

Heb 7:3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

1. The Hebrew writer clearly affirms the eternity of Christ.
2. He states that Melchizedek, the king of Salem, “was made like unto Son of God” in that he had “neither beginning of days or end of life.” (Heb. 7:3).
3. If this passage bears any significance at all, it teaches that Christ is without beginning or end and thus eternal.
4. Melchizedek was not a Divine being and was not eternal.
 - a. The Hebrew writer is referring to the fact that the Bible is silent about his birth or death.
 - b. Based on the silence of the Scriptures he had “neither beginning of days or end of life.”
 - c. He was unlike Christ who literally had no beginning or end.

1 John 1:2

1 John 1:2 and the life [Christ] was manifested [became incarnate], and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested [shown] to us—

1. It is vital that we observe the words “the eternal life, which was with the Father and was manifested to us.”
2. John is affirming the eternity of Christ and He “was manifested to us” by His incarnation.
3. The eternal One took on flesh. (Jn. 1:14).

John 1:14 And the Word [Jesus] became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

4. Jesus was “flesh” only the short time of His incarnation, but He is eternal in His non-fleshly body.

Matthew 1:23

Matt 1:23 "BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US."

1. The child the virgin Mary would bear would be named “Immanuel.”
2. “Immanuel” means “God with us.”
 - a. This child would be unlike any other child born.

b. He would be Deity in the flesh.

3. He was the One who created “all things,” and at the right time came into the world to save man. (Gal. 4:4; Lk. 19:10).

Gal 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,
Luke 19:10 "For the Son of Man has come to seek and to save that which was lost."

John 10:30

John 10:30 "I and the Father are one."

1. The Father and the Son are not the same Person.

a. The Father, the Son and the Holy Spirit are separate Persons. (Matt. 28:18-19; 2 Cor. 13:14).

Matt 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

Matt 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

2 Cor 13:14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

b. The Father gave Jesus, the Son, “all authority...” “in heaven and on earth.” (Matt. 28:18).

2. The Father and the Son are “one” in nature [they have all the same attributes] and one in purpose.

a. Christ voluntarily came into the world to save mankind. (Lk. 19:10).

b. They are also “One,” in that both are eternal Deity as will again be demonstrated when we examine Colossians 2:9 later in this lesson.

John 14:9

John 14:9 Jesus said to him, "Have I been so long with you, and {yet} you have not come to know Me, Philip? He who has seen Me has seen the Father; how {can} you say, 'Show us the Father'?"

1. No mere man nor even the chief of the angels could make this bold claim!

2. Only one who was God [Deity] could make the claim Jesus did on this occasion.

3. Jesus had all the attributes and powers of Deity.

4. Only Jesus could declare “He who has seen Me has seen the Father.”

Colossians 2:9

Col 2:9 For in Him all the fullness [the totality] of Deity dwells in bodily form,

1. Paul certainly did not believe Jesus was merely a great man nor even the chief of the angels.

2. He recognized “all the fullness of Deity” dwelt in Jesus “in bodily form.”
3. “Fullness” means all of the attributes of God dwelt in Him during the short time He was on earth.
4. Jesus did not forfeit any of His eternal attributes during the time of His incarnation.
5. He was Deity before creation, Deity while on earth, and is Deity forevermore.
6. It is possible Paul is affirming even now “the fullness of Deity dwells in bodily form” in heaven since he uses the words “dwells.”
 - a. He did not cease to be Deity once He ascended back to heaven.
 - b. He once again has a spiritual body in heaven.
 - c. We too will have a spiritual body in heaven. (1 Cor. 15:50; Phil. 3:19-22).

1 Cor 15:50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.

Phil 3:20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; Phil 3:21 who 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.

- d. Christians will have a spiritual body in heaven. (1 Cor. 15:49-58).

Hebrews 1:3

Heb 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things [the universe] by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

- Jesus upholds the entire universe by His powerful word.
1. Observe the Hebrew writer wrote “And He is the radiance [the shining brightness] of His glory.”
 2. “The exact representation of His nature” - The Father, Son and Holy Spirit all have the same powers and attributes.
 3. “Upholds all things [the entire universe] by the word of His power”
 - a. No created being, angel or man, could do that!
 - b. Only One who is God and all-powerful could hold the universe together.
 4. “When He had made purification of sins” - Jesus, God’s Son, came into this world to atone for the sins of all who would trust and obey Him.
 5. “He sat down at the right hand of the Majesty on high.”
 - a. After Jesus made atonement for “all” who submit to Him, He ascended back to His home in heaven.

- b. The word “Majesty” refers to the heavenly Father. Jesus is now seated at “the right hand of God.” (Acts 2:33; Heb. 1:3).

Hebrew 1:8

Heb 1:8 But of the Son {He says,} "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

1. The Hebrew writer is contrasting Jesus with the angels.
2. Angels are created beings who worship and serve God.
3. God never spoke these words in Hebrews 1:8 to angels who are “ministering spirits” (Heb. 1:13, 14).
4. These words were spoken only to Jesus. The Father calls the Son “God.”

Conclusion.

1. The Scriptures we have studied in these 2 lessons on the question “Is Christ A Created Being?” make it abundantly clear that Jesus is not a created being nor a mere man or Michael the archangel as Jehovah’s Witnesses affirm.
2. He has always been and always will be both eternal and Deity.
3. He was God [Deity] in the flesh while on earth.
4. He was also God [Deity] before creation and will always be Deity.
5. Paul informs us in the second chapter of the books of Philippians that Jesus, after long ages, decided to leave the side of His Father and come to the earth and be “made in the likeness of man.” (Phil. 2:6-7).

Phil 2:6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, Phil 2:7 but emptied Himself, taking the form of a bond-servant, {and} being made in the likeness of men.

6. Immanuel dwelt in flesh for about 33 years.
 - a. After 33 perfect years in the flesh, Jesus died on the cross to redeem men from their sins that they may have eternal life with God.
 - b. The eternal Christ is now exalted at the right hand of God and invites all men to put their trust in Him.
 - c. He died for all and wants all to be saved.
 - d. May all of us and may every man, woman and child submit to the Lord Jesus Christ who has always been and always will be!
7. Jesus is not a created Being, but He is the eternal and glorious Son of God who has the same attributes as His Father.

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