

Christ is the Firstborn of All Creation

- I. Jesus is the firstborn of all creation.
 - A. Many have twisted this phrase to their own destruction, not the least of which were the ancient heretics Arius and Socinus, who both claimed it taught that Jesus was created.
 - 1. The Jehovah's Witnesses still hold to the heresy of Arianism and the Unitarians still hold to the heresy of Socinianism.
 - B. Remember two things:
 - 1. Whenever we speak of Jesus Christ we need to remember that though He is *one* divine Person, He yet has *two* natures, one divine and one human. Thus we may justly say things of the one Person that apply to either of His two natures (e.g. Acts 2.23; 4.10; 20.8).
 - 2. In biblical hermeneutics, every text must be interpreted by its context. Verse 15 therefore cannot be interpreted in any way contrary to vv.16-17.
 - C. Jesus is the firstborn of all creation because He precedes it in time as eternal and in dignity as its Cause, cf. Rev 3.14.
 - D. This truth is then proven by the assertions in vv.16-17.

Christ is the Creator of All Things, the Alpha

- I. Jesus is the beginning of all things as Creator, Gen 1.1; Jn 1.3; Heb 1.2, 10.
 - A. He can and did create because He is the firstborn and Lord of all creation.
 - B. Thus, Jesus was not an instrument in the Father's hands in creation but was Himself the Creator as the Second Person of the divine Trinity.
- II. Paul delineates creation into various parts. Why?
 - A. So that we might give Christ the glory, not just for all created things, but for everything in particular.
 - B. So that the error of worshipping angels—or any creature—might be stopped by showing that Christ created them all, whatever their rank, Heb 1.6-7.

Christ is the End of All Things, the Omega

- I. All things were made by Jesus for Jesus. He's both the Alpha and the Omega, Rom 11.36; Prov 16.4; Rev 22.13.
 - A. It is to the glory of God that we glorify Him in the person of His Son Jesus Christ, Jn 5.23.
 - B. Jesus is the End to whom all things must be directed if they would ever serve the purpose of their being, find joy in their being, and bring glory to the Author of their being.

Applications

- I. We're to be further grounded in the faith by these truths.
 - A. Jesus Christ, to whom we've entrusted our eternal souls, is no idol of men's hands but is rather the incarnate God who made the heavens and the earth, Ps 96.5.
 - B. Jesus is more excellent than any creature on earth because all things have their being in and from Him.
 - 1. Think of the many things we run and dote after, the things we sacrifice for and nearly die for. What are all of them compared to the excellency that is in Jesus?
 - 2. There's no rest or satisfaction for the soul outside of Jesus because He is both our Beginning and our End.
- II. We're to be comforted by these truths.
 - A. Here's comfort if we lack the things of the earth.
 - 1. Our life and happiness are not in our possessions (Lk 12.15) but in Christ alone, Ps 146.3-7.
 - 2. He will supply our needs not only temporally but also spiritually, Lk 12.32. To have Him is to have no lack.
 - B. Here's comfort if we lose the things of the earth.
 - 1. For all the things we've lost, have we lost our Saviour? Have we lost our God? our hope? our heavenly home?
 - 2. Let us learn to make God in Christ our all, Ps 73.25-26.
 - C. Here's comfort when we must leave the things of the earth.
 - 1. We'll leave the creatures to go to the Creator. Are we not, then, the greatest of gainers by death, Phil 1.21?
- III. We're to be directed by these truths.
 - A. Stand in awe of Christ, the Creator of all things, Dan 4.35.
 - B. Live for His glory since He's the End of all things, Acts 27.23; Col 3.17.