

whom the creation of God took place. Jesus then is "the origin" or "active cause" of the creation of God. The phrase "the beginning of the creation of God" can have two entirely different meanings here. It can mean either that Jesus was the first 'object' God created or that he was actively involved in the creation by God. Both of these meanings are grammatically possible. Which one then did the Apostle John intend in this passage? In John 1:3 the Apostle stated: "All things were made by him [i.e., Jesus]; and without him [i.e., apart from him or independent of him] was not any thing made that was made [i.e., "was not one thing made which has been made"]." John says categorically that all things were created by Jesus and that if we take all the things which have been created and put them together, there will not be a single thing to which we could point our finger and say, "This was not created by Jesus." However, if Jesus was the first 'object' God created, this would not be true.

In Rev 3:14 Jesus told the Apostle John to write a letter to the angel of the church of the Laodiceans. He was to say that the things in that letter were from Him who is "the Amen, the faithful and true witness, the beginning of the creation of God." Now the phrase "the beginning of the creation of God" bears exactly the same sense as John 1:3 even though it is expressed differently: Jesus was the original Creator (together with the Father and the Holy Spirit).

Colossians 1:15

The second passage is Col 1:15. This speaks of Christ, "Who is the image of the invisible God, the first-born of every creature." Jehovah's Witnesses take the phrase "the first-born of every creature" in this passage to mean that he was the first part of the creation to come into existence, just as the first-born of a family is the first child in that family to enter the world. Jesus was created first and after that all other things were created.

Again, if this interpretation is correct, then Jesus is a created being and cannot be God, for God is eternal. But it is wrong, very wrong. The reference ("who") is clearly to Jesus. The phrase "the image of the invisible God" means that Jesus is the exact representation of the invisible God so that whatever is true of the invisible God is true also of Jesus and vice versa. This can only mean that Jesus is God. The first part of this passage deals with the vertical relationship between Jesus and God, Jesus being the exact representation of God. Hence, Jesus said in John 14:9, "He that hath seen me hath seen the Father." The next part of this passage deals with the horizontal relationship that exists between Jesus and the creation. This relationship is defined in the words, "the first-born of every creature." The words "every creature" in this phrase should be translated "all creation," and the word "of" should be translated "in relationship to." Thus the phrase "the first-born of every creature" should be translated "the first-born in relationship to all creation."

"First-born" in this phrase denotes a position of sovereignty. This becomes evident as we observe the way this word is used in the Old Testament. For example, Abraham had two sons. They were Ishmael and