

JESUS IS THE PROTOTYPE AND AGENT OF GOD'S NEW CREATION

As shown in the previous studies, the Scriptures make it abundantly clear that only Jehovah was the creator of the Physical universe i.e. the Genesis creation and He had no agent just as He stated in Isaiah 44:24 that:

❖ “I Jehovah, am doing everything, stretching out the heavens **by myself**, laying out the earth. **Who was with me.**”

Or as Rotherham's very literal translation puts it: “I Yahweh am the maker of all things, stretching out the heavens **alone**, spreading forth the earth **by myself**” (*Isa. 44:24 Ro.*). There are many other Scriptures that also directly state that only Jehovah was the sole creator of the universe and dozens more which strongly imply the same and so giving some **50 texts** in all.

However, a few Scriptures also inform us that Jesus is an agent of creation. Clearly there is no contradiction in the Scriptures, so we have to ask: in what context or in regard to what is Jesus an agent of creation, and the answer concerns the many biblical statements concerning “the new creation”:

❖ “If anyone is in Christ, he is a **new creation**” (*2 Cor. 5:17*).

❖ “For in Christ Jesus...a **new creation**” (*Gal. 6:15*).

❖ “For we are the product of His work and were **created in Christ Jesus**” (*Eph. 2:10*).

Inasmuch as Jesus' sacrifice reconciles humans to God this has brought about “the new creation”- a new order of society. Furthermore, the point of focus in Isaiah 51:16 is “the new creation.” Here God says to the future Messiah:

❖ “My words in **your** mouth...in order to **plant** the heavens and **lay the foundation** of the earth and say to Zion ‘You are my people’” (*Isa. 51:16*).

The Watchtower Bible and Tract Society (WBTS) of the Jehovah's Witnesses, the Word Biblical Commentary, and the Fausset Commentary and others all recognize this verse as applying, not to the Genesis creation, but to Messiah and the new heavens and earth. So with God's words in his mouth Jesus, as Messiah, plants the New Heavens and lays the foundation of the New Earth by his ransom sacrifice. Additionally the *focus of the Christian Greek Scriptures is forward looking*, toward the reconciling of mankind to God through Jesus and *not backward looking to the Genesis creation*:

So now we will examine the three passages which directly show Jesus to be an agent of creation. These are: **Colossians 1:15-18, Revelation 3:14, and Hebrews 1:10-12**. Our examination will concern the context and background of these passages as well as taking into account the overall context of “the new creation” in the Christian Greek Scriptures. Additionally, **1 Corinthians 8:6** speaks of “one Lord Jesus Christ **through** whom are *all things*.” *Yet we also have to determine what the context is of the “all things” mentioned in this passage.*

COLOSSIANS 1:15-18

TRANSLATION

This passage is most accurately examined from any of the following: any Interlinear translation, Rotherham's Emphasized Bible, Young's Literal Translation or The New American Bible. Below we present the text from the Kingdom Interlinear Translation, but in properly arranged English:

- “He **is** the **image** of the invisible God, *firstborn* of all *creation*, because **in him** all things were *created*, *in* the heavens and *upon* the earth, the things visible and the things invisible, whether **thrones** or **lordships** or **governments** or **authorities**; all things have been created through him and for him; and he **is** before all things and in him all things *have stood together*, and he is the head of the body, the congregation; who is the beginning, first-born from the dead, in order that he *might become* the one who is holding the first place in all things.”

STRUCTURE OF THE PASSAGE

James Dunn (*the leading christologist*) reminds us that this is a pre-Pauline hymn, with its language being poetical and not conceptual, made up of two strophes. He tells us that the context indicates that: “the two strophes were not dealing with two clearly distinct subjects (cosmology and soteriology)”. The subject is, in fact, not that of the Genesis creation as Karl-Joseph Kuschel notes when he says: “this text does not provide any encouragement for a hypostatization of Christ so that he becomes an independent ‘creator deity.’”

So, if any passage is poetic as this one is and as shown in its layout in the NAB, then one has to be doubly careful in interpreting it by making a very careful examination of its grammar and context.

GRAMMAR AND IMMEDIATE CONTEXT OF THE PASSAGE

The use of the *present tense* indicates that this is about Jesus at the time Paul wrote the passage i.e. **in his exalted position at Jehovah’s right hand**. The context shows that the subject of these verses is the pre-eminence of Christ in *his post-resurrection glory*. So this passage is not about the past or any pre-existence but concerns Jesus at the time of writing after his exaltation and further examination of the context will confirm this. Furthermore, the immediate *context* shows that this passage applies to the New Creation:

Vs. 12: “...the **inheritance** of the holy ones.”

Vs. 13: “...transferred to the **kingdom**.”

Vs. 14: “...release by **ransom**”—*which brings about the Kingdom creation*.

Vs. 20: “...and through him to **reconcile** to himself all things by making peace through the blood he shed on the torture stake whether things **upon** earth or things **in** heaven.”

So this whole passage concerns the kingdom inheritance which has as its basis the reconciliation of humans to Jehovah through the ransom sacrifice of Christ Jesus. The context is absolutely not about the Genesis creation. So now we shall look at Colossians 1:15-18 detail by detail.

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Verse 15: ♦ “He is the **image** of the invisible God, the **firstborn** (pre-eminent one) of all **creation**.”

- a. The present tense here indicates that Jesus is spoken of here as “**the image of God**” in his exalted status since his resurrection. So Jesus is only fully this image after his resurrection, having become immortal. (Heb. 1:3, 1 Cor. 15).
- b. The following verses show that Jesus is **firstborn** in pre-eminence because of his resurrection and in his position in the Congregation:
 - ❖ “...that he might be the **firstborn among many brothers**” (Rom. 8:29).
 - ❖ “...He is **the beginning** the **firstborn from the dead**” (Col. 1:18).
 - ❖ “...when He raised him *from the dead* and **seated him at His right hand** (*rank*) in the heavenly places” (Eph. 1:20).

Although *firstborn* can be used of timing, the usage in Colossians 1:15 is contextually of pre-eminence. Jesus is elevated to become firstborn because of his personal worthiness which Adam lost. So here Jesus is not firstborn in time but, as the second Adam, is firstborn in terms of rank and is therefore worthy of a double portion. As Jehovah says of the Messiah: “I myself **shall place him as firstborn**” (Ps. 89:27). Firstly this is a future event and secondly Messiah was to be granted or “placed” in the firstborn position. So this means that Jesus replaces the 1st Adam as firstborn. In fact, *The Zondervan Encyclopaedia of the Bible* p. 540 states:

Christ is the ‘firstborn’ of the Father having the **pre-eminent** position over others in relation to him ... above those related to him in the **new creation**.

Also Scholar Paul van Buren makes the point that:

There is no clear indication that the priority [of Jesus] was intended in a temporal sense. We may conclude that for the earliest Church, Jesus was accorded the priority in reality that the rabbis assigned to the Torah. If one were to make the claim of priority in a temporal sense, one would be claiming that Jesus of Nazareth, born of Mary, had *existed with God before the creation of the world*. **That claim would be worse than unintelligible**; it would destroy all coherence in the essential Christian claim that Jesus was truly a human being, that the Word became *flesh*...Jesus of Nazareth began his life, began to exist, at a definite time in history: the Word became *flesh*. *A Theology of Jewish Christian Reality*, 1983, p. 82.

c. The ‘**creation**’ described in verse 15b is defined by several factors:

1. As shown above, the immediate context of verses 12-14 and 20 concerns the kingdom inheritance which has as its basis the reconciliation of humans to Jehovah through the ransom sacrifice of Christ Jesus. It is not about the Genesis creation, but entirely applies to the New Creation.
2. Colossians 1:16 concerns creation of things “*in* the heavens and *on* the earth” rather than the creation of the earth or the heavens.
3. The creation of “the things visible and the things invisible” spoken of in Colossians 1:16 are “**thrones or lordships or governments or authorities.**” *The creating of an authority is not the physical creating of people*. So these are not things of the Genesis creation, but, in harmony with the immediate context and the general forward looking movement of the Christian Greek Scriptures they are of the New Creation. *Similarly the Apostle Peter wrote of “angels and authorities and powers”* being made subject to Christ (1 Pet. 3:22) and so creating a *new administration* under him.
4. Also the parallel letter of Ephesians (Eph.1:9-23 and 2:10) speaks only of the New Creation and gives a precise doctrinal correlation with Colossians 1. This further demonstrates that Colossians 1 applies to the New Creation. Nothing here applies to the inception of the Genesis creation. (Please also note the parallel phrases: Col.1:12/Eph.1:11; Col.1:16, 17, 20/Eph. 1:10, 21, 22). So when we come to Colossians 1:15-17 we get the same picture of Jesus as the agent/creator of ‘the new creation.’

So because the Christian Greek Scriptures look forward to what is coming i.e. “the New Heavens and New Earth,” that is, a new order of society and which will be based on “the New Creation” of godly people since Jesus’ sacrifice was made, so, too, Colossians 1:15-17 also simply describes that “creation” with its focus on reconciliation of man to God through Jesus,

Verse 16:

◆ “Because *in* (ΚΙΤ) *him* all things were *created*, *in* the heavens and *on* the earth, visible and invisible, whether **thrones or lordships or governments or authorities**. All things have been created through him and for him.”

The phrase ‘**in him**’ means ‘in union (or connection) with’, ‘in association with’, or ‘by reason of’ according to Bauer’s Gk-Eng Lexicon. In context this verse does not mean ‘by’ or ‘by means of’ but according to the following texts:

- ❖ “...if anyone is **in Christ**, he is a new creation” (2 Cor. 5:17).
- ❖ “...**in him** all things hold together. He is the head of the *body*” (Col. 1:17).

- ❖ "...to head up all things **in Christ** things upon the heavens and things upon the earth; **in him, in whom** also we were assigned" (*Eph. 1:10, 11 KIT*).

The phrase '**all things**' must be understood in its context, which, in this case *is in the normal limited sense* concerning "thrones, lordships, governments or authorities" and concerning "the *body*, the **congregation**" (*Col. 1:18*). So this phrase also does not concern the creation of the entire universe.

An important figure of speech used in Colossians 1:16 is called 'encircling' but which the Romans called 'inclusio' (Gk *epanadiplosis*). When this figure of speech is used, it marks what is said as within a particular circle and so gives clear context. This means that in Colossians 1:16 the "*all things*" includes only "thrones or lordships or governments or authorities" and not all things absolutely — not the universe. Furthermore, a parallel account in Ephesians shows Jesus, after his exaltation to Jehovah's right hand, as seated:

- ❖ "...far above every **government and authority and power and lordship**.....and subjected **all things** under his feet, and made him head over all things to the congregation" (*Eph. 1:21, 22*).

So at this stage of things there is no point for Paul to refer back to the Genesis creation of animals, flowers, birds etc. Hence the "all things were created, both in the heavens and on the earth, visible and invisible" are thrones, dominions, rulers and authorities i.e. **the arranging or ordering of things** and not the physical making of things which was the work of only Jehovah in "stretching out the heavens **by myself**, laying out the earth. Who was with me?" (*Isa. 44:24*) or "who **alone** stretched out the heavens who spread out the earth **by myself**" according to most other translations.

Verse 17:

- ◆ "He **is** (not the past tense 'was'.) before all things and in him (not 'by' or 'by means of') all things *have stood together*."

From this phrase shouldn't we deduce that Jesus existed before the Genesis creation? No, we should not! The reason is that, just as in verse 15 it says "He is" i.e. the present tense and does not look backward to the past, so also in verse 17. Furthermore, the phrase "**before all things**" (Greek '*pro panton*') can properly be taken as meaning "**above all things**" i.e. 'before' in the sense of superiority or pre-eminence. In the Greek phrase "*Pro panton*" '*pro*' has 3 common uses:

- 1) in the sense of *place* i.e. in front of.
- 2) in the sense of *time* i.e. prior to.
- and 3) in the sense of *pre-eminence* i.e. above in importance.

Karl-Josef Kuschel notes concerning *pro panton*: "However this 'before' is **not** a speculative **temporal** category, but a confessional category, indicating **the status** of the one who is 'the first born of all creation.'"

Also in **1 Peter 4:8** and **James 5:12** *pro panton* is translated as "above all things." In fact, in Colossians 1:17 neither place nor timing are involved contextually. Therefore, in this case *pro* has the sense of "*above*" and harmonizes with the statement that God seated Christ:

- ❖ "...far **above** every government and authority and power and lordship...and subjected *all things* under his feet, and made him head over all things to the congregation" (*Eph. 1:21, 22*).

Also the phrase "in him all things **have stood together**" or as in most translations "**hold together**" does not refer to any holding together of the Genesis creation. This is again because of the context that refers to Christ's activity toward the Christian Congregation and is parallel to Paul's reference to "...*the fullness of him who fills up all things in all*" (*Eph. 1:23*).

Verse 18:

◆ “...he is the head of the body, the congregation. He is the beginning, the first-born from the dead, that he *might become* the one who is first in all things.”

Becoming “first in all things” means that Jesus is now pre-eminent, and James Dunn noted that: “Christ only gained the status as ‘pre-eminent in all things’ as a consequence of his resurrection.”

The conclusion is that Colossians 1:15, 16 speaks of God’s New Creation made through Christ in providing the ransom by his shed blood to reconcile those who become God’s holy ones and are transferred into the kingdom. No Genesis creation is mentioned; not the creation of the earth or the heavens, but rather it is the things upon earth and things in heaven: thrones, lordships etc. This may mean that Jesus has now been given authority to restructure the arrangements of angels as well as being the agent for the creation of the congregation on earth.

REVELATION 3:14

- “...the faithful and true witness...*the beginning of the creation* of (not ‘by’) God.” (See KIT).

GENERAL CONTEXT

Jesus is the same ‘beginning’ of the new creation as he is in Colossians and Romans:

- ❖ “...that he *might be* the **firstborn among many brothers**” (Rom. 8:29).
- ❖ “...he is the head of the body, the congregation. He is *the beginning the firstborn* from the dead” (Col. 1:18).

Also the context of the entire book of Revelation concerns events from the first century onward into the future. So, as with Colossians 1:15-20, “the creation” noted in Revelation 3:14 began with Christ’s death and resurrection so that Jesus became the beginning of this New Creation, he being the first to be resurrected to immortality and therefore: “...the firstborn (pre-eminent one) of the dead” (Rev. 1:5, 18) just as Paul had earlier called Jesus “...*the firstborn from the dead*” (Col. 1:18).

IMMEDIATE CONTEXT

The immediate context of Revelation 3:14 is Jesus’ words to the New Creation in the seven congregations, so that they would remain as faithful Christians. To this New Creation Jesus says:

- vs 11: “hold fast what you have, that no one will take your crown.”
- vs 12: “I will make him a pillar in the temple of my God...and I will write on him the name of my God, and...the **new** Jerusalem...and my **new** name.”
- vs 21: “I will grant to him to sit down with me on my throne.”

Therefore, Revelation 3:14 refers to the creation which commenced with Christ’s death and resurrection. This New Creation, noted in Galatians 6:15 and 2 Corinthians 5:17 will finally involve the ultimate regeneration of believers, rather than the Genesis Creation. The Greek word for “beginning” is *arche* which refers to pre-eminence as a ruler as well as to time, according to the context as shown in the following translations of verse 14:

- “...the Chief of the creation of God” Young’s Literal.
- “...the ruler of God’s creation” NIV, CEB, and Complete Jewish Bible.

Also, note that the context is in **the present tense** showing that the rulership is not a reference to the time of the Genesis creation. It refers to the creation which came into existence at the time of writing for: “...*us to be a certain first fruits of his creatures*” or “*first fruits of his creation*” (James 1:18 REB). This is just as firstborn of creation refers to the new creation rather than meaning that Christians were the first ever of creation. For the above reasons the translators of the NLT saw fit to render verse 14 as:

- ❖ “This is the message from the one who is the Amen—the faithful and true witness, the beginning of God’s **new creation**.”

HEBREWS 1:10-12

- “You (*Jesus*), at the beginning **O Lord**, *laid the foundation of the earth* itself, and the heavens are the works of your hands. They themselves **will perish**, but you yourself are to remain continually; and just like an outer garment they all will grow old, and you will wrap them up just as a cloak, as an outer garment; and they **will be changed**, but you are the same, and Your years will never run out.”

As note earlier, some 50 texts, including Isaiah 44:24 and Hebrews 4:4 show that only Jehovah produced the Genesis creation. So this text in Hebrews 1:10-12 is speaking of a different and future “laying of the foundation of the earth” in harmony with all the texts which speak of “the New heavens and New Earth” based on the New Creation.

THE CONTEXT of the future earth in the Kingdom is found in the following statements in Hebrews:

- ❖ “God is your throne forever and ever and the sceptre of your **kingdom** ...” (*Heb. 1:8*).
- ❖ “...the inhabited **earth to come**, about which we are speaking” (*Heb. 2:5*).

The *Oxford Bible Commentary* notes that up to Hebrews 2:5 the subject is “the inhabited earth to come” and Hebrews 1:10 is included in that main theme:

The text at the center of Heb. 2:5ff. is Ps. 8:4-6 and it exhibits thematic connections to the scriptural catena of the first chapter ...Heb. 2:5 is an introductory comment continuing the contrast between the Son and angels. Its reference to the “world to come” reinforces the notions of imminent judgment and cosmic transformation intimated by Ps. 102, cited at 1:10-12.

QUOTED FROM PSALM 101:25-27 IN THE SEPTUAGINT

The writer of Hebrews 1:10-12 has quoted from Psalm 101 in the Greek Septuagint. This is chapter 102 in the Hebrew Masoretic text (in our modern Bibles) and in which only *one person* is speaking throughout, namely the suppliant. However, in the Septuagint **two people** are shown to be speaking. The suppliant is speaking up to verse 22 after which God is seen to be addressing the suppliant as Lord (*but not His Lord*) as the one **laying the foundation of the future world**.

NOTE: The word *lord* was not in the Masoretic text, but in the Hebrew text from which the Septuagint was translated.

In the *New International Commentary* F.F. Bruce explains the situation in this Psalm:

In the Septuagint text the person to whom these words [*“of old you laid the foundation of the earth”*] are spoken is addressed explicitly as “Lord”; ... and it is God who addresses him thus.

Whereas in the Hebrew text the suppliant is the speaker from the beginning to the end of the psalm, in the Greek text his prayer comes to an end with v. 22, and the next words read as follows:

“He [**God**] **answered him** [*the suppliant*] in the way of his strength: ‘Declare to Me the shortness of My days: Bring Me not up in the midst of My days. Thy [*the suppliant’s*] years are throughout all generations. Thou, **lord** [*the suppliant, understood here as the Messiah in Hebrews*], in the beginning didst lay the foundation of the earth.’”

This is God’s answer to the suppliant; He bids him acknowledge the shortness of God’s set time (for the restoration of Jerusalem, as in v. 13) and not summon Him [*God*] to act when that set time has only half expired, while He [*God*] assures him [*the suppliant, called lord by God*] that he and his servants’ children will be preserved forever... But to whom (a Christian reader of the Septuagint might well ask) could God

Speak in words like these? And whom would God himself address as “Lord,” as the maker [or founder] of earth and heaven?

Footnote:

Bacon suggested that the Hebrew, as well as the Greek, text of this psalm formed a basis for messianic eschatology, especially its reference to the “shortness” of God’s days, i.e., of the period destined to elapse before the consummation of His purpose [*the arrival of the yet future Messianic Kingdom on earth*]; he found here the OT background of Matt. 24:22, Mark 13:20 and *Ep. Barn.* 4.3 (“as Enoch says, ‘For to this end the Master [God] has cut short the times and the days, that his Beloved [Jesus] should make haste and come to his inheritance’”). *The Epistle to the Hebrews* p.62-63.

THE ROLES REVERSE – NOW GOD SPEAKS

Psalm 101:23 Septuagint Greek:

“He (*God*) **answered him** (*Messiah*) in the way of his strength.”

Psalm 102:23 NASB Masoretic Hebrew: “He **has weakened my** strength in the way.”

The Septuagint was translated from a different Hebrew manuscript where the vowel pointing over this phrase was different to that which was over the phrase in the Masoretic text. The author of Hebrews had before him the Septuagint reading of Psalm 101/102 when he quoted verses 25-27 in Hebrews 1:10-12. Also in the article “*Heb. 1:10-12 and the Septuagint Rendering of Ps. 102:23,*” B.W. Bacon explained that:

the whole passage down to the end of the psalm becomes *the answer* of Yahweh to the suppliant who accordingly appears to be addressed as *Kurie* and creator of heaven and earth...Instead of understanding the verse as a complaint of the psalmist at the shortness of his days which are cut off in the midst, *LXX and the Vulgate understand the utterance to be Yahweh's answer* to the psalmist’s plea that he will **intervene to save Zion**, because “it is time to have pity on her, yea, the set time is come” (v. 13). He is bidden acknowledge (or prescribe?) **the shortness of Yahweh’s set time**, and not to summon him when it is but half expired. On the other hand he [*the Messianic lord*] is promised that his own endurance shall **be perpetual with the children** of his servants. *Zeitschrift für die Neutestamentliche Wissenschaft* 3, 1902, p. 280-285.

THE SUPPLIANT SPEAKING ABOUT THE NEW CREATION

Psalm 101:13-22 Masoretic or Septuagint:

“You will arise, you will have **mercy on Zion**, for it is the season to be favorable to her, For the appointed time has come...For Jehovah will **build up Zion**; He must appear in his glory... written **for a future generation**; And **the people that is to be created**...to loosen those appointed to death...when the peoples are collected all together, and the kingdoms to serve Jehovah.”

The scene is the time of the end after Jerusalem has been destroyed and then is to be rebuilt. Jehovah appears, as represented by Messiah, to gather the future generation of New Creation people, including resurrected ones. Then “*the kingdom of the world has become the Kingdom of our Lord and of his Christ*” (*Rev. 11:15*).

MESSIAH AS AGENT OF THE NEW CREATION

❖ “And I (*Jehovah*) shall put my words in your (*Messiah’s*) mouth, and with the shadow of my hand I shall certainly cover you, in order to **plant the heavens** and **lay the foundation of the earth** and say to Zion, ‘You are my **people**’” (*Isa. 51:16*).

With reference to Isaiah 51:16 *The Word Biblical Commentary* says:

Yahweh introduces Himself again, but this time in terms of His control of the raging sea. He addresses the one He is using to put His words into his mouth and protecting him very carefully. The purpose of this care is to allow him to plant heavens and earth. This makes no sense if it refers to the original (Genesis) Creation...In other instances God acts alone using no agent (Isa. 44:24). Here the one whom He has hidden in his hand is His agent. Heavens and Land here refers metaphorically to the totality of order in Palestine. Heaven means the broader overarching structure of the empire, while 'land' is the political order in Palestine itself.

The following Scriptures demonstrate that God, through Christ as agent, creates the body of Christians i.e. the new creation:

- ❖ “If anyone is in Christ, he is a **new creation**” (2 Cor. 5:17).
- ❖ “For neither is circumcision anything...but a **new creation**” (Gal. 6:15).
- ❖ “For we are the product of His work and were **created** in Christ Jesus” (Eph. 2:10).
- ❖ “when Christ came as high priest of **the good things that have come to pass** (or ‘the good things to come’), through the greater and more perfect tent not made with hands, that is **not of this creation...**” (Heb. 9:11).

Such **things** are evidently reflecting the agency of Jesus in the **New Creation** because of his sacrifice and High Priesthood. So Psalm 101/102, whether in the Septuagint or the Masoretic text, is entirely forward looking to the New Creation, as is Isaiah 51:16 and part of the first chapter of Hebrews.

The Psalm 101/Hebrews 1:10 statement “In the beginning” refers to the first of Jesus’ creative works in laying the foundation for the New Creation by his sacrifice. Furthermore, the writer of Hebrews chapter 1 is comparing the superiority of Jesus over the angels. So by taking the Psalm 101 reapplied text in the Septuagint of a future creation, the writer shows that the Lord Messiah laid **the foundation of the New Creation for the Millennium**. Jesus is once again shown to be now superior to angels because he is agent of that New Creation — something that no angel can be.

THE END OF THE MILLENNIUM

This Millennial new creation “**perishes** rolled up like an old garment...they **will be changed**” as God’s plans move on to the next ‘*New Heavens and New Earth*’ (Revelation 20:11; 21:1, 2) as part of the developing ages noted in Hebrews 1:2 NJB, Rotherham, and Young’s Literal. So although on the surface Hebrews 1:10 appears to indicate that Jesus was the creator of the Genesis creation an examination of the background to this text reveals that the subject is the New Creation.

1 CORINTHIANS 8:6

- “...there is to us one God the Father, **from** whom are *all things* and **we for Him**; there is one Lord Jesus Christ **through** whom are *all things* and **we (the New Creation) through him.**”

THEME AND CONTEXT

As with many other passages in the Christian Greek Scriptures, 1 Corinthians 8:6 shows that the One God has made new creatures by reconciling *us* to Himself through the One *exalted* Lord who is also over all gods. Furthermore, the context of Paul’s words is shown in verse 4 where he says: “We know that an idol is nothing, and there is no God but one.” *So again this is not about past creation but about the present worship of the one God of the Shema.* It is also about the

THE “ALL THINGS” ARE “NEW THINGS” THROUGH CHRIST

- ❖ “If anyone is in union with Christ, he is a **new creation**; the old things passed away, look! **New things** (including the new creation reconciled to God, life in the age to come, immortality and new heavens and earth) have come into existence” (2 Cor. 5:17).

- ❖ "...through him **to reconcile all things** to himself by making peace through the blood of the torture stake whether things on the earth or the things in heavens" (*Col. 1:20*).

*So all (new) things are **from God** because we are reconciled into Him, i.e. "we for Him."
And all (new) things are **through Christ**, mediated **through him** because of his sacrifice.*

So as with Colossians 1:16, the phrase '**all things**' must be understood in its context, which, in the case of 1 Corinthians 8:6 *is limited to those new things* concerning those who worship only the One God and avoid idolatry and which new things come through the "one Lord Jesus Christ." So again we find that it is the New Creation rather than the Genesis creation which is reference here.

THE CONCLUSIONS OF LEADING BIBLE SCHOLARS

In commenting on 1Corinthians 8:6 Karl-Josef Kuschel noted that:

Jesus Christ is certainly the mediator of God in establishing the new creation, but he is evidently not the divine mediator at creation, before time.' *Born Before all Time?* p. 291.

Also James Dunn Says:

Christ is being identified here not with a pre-existent being but with the creative power and action of God... There is no indication that Jesus **thought or spoke of himself** as having pre-existed with God prior to his birth. *Christology in the Making*, p. 254.

The focus on a pre-existent Christ, as creator of the Genesis creation, by Justin Martyr in AD 150 effectively removed Jesus from his status as the beginning, the first-born, pre-eminent one, and agent of the new creation.

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