

“If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds.” (2 Jn 10)

✠ Lecture IX: Things Hard to Understand (Holy Epistles of St. Paul) ✠

1. “The firstborn of all creation” (**Col 1:15**), “The firstborn from the dead” (**Col 1:18**), “When He again bring the firstborn into the world” (**Heb 1:6**), “That He might be the firstborn among many brethren” (**Rom 8:29**) & “The beginning of the creation of God” (**Rev 3:14**)
2. “Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all” (**1 Cor 15:28**)
3. “Therefore God also has highly exalted Him and given Him the name which is above every name” (**Phil 2:9**) & “God has made this Jesus, whom you crucified, both Lord and Christ” (**Acts 2:36**)
4. “God, Your God, has anointed You with the oil of gladness.” (**Ps 45:7; Heb 1:9**)
5. “He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear.” (**Heb 5:7**)

I) The Firstborn of all creation (Col 1:15)

The Arians misinterpret the term ‘firstborn’ and claim that our Lord Jesus Christ was created first.

✠ Two Creations:

The **first** creation is of course mentioned in the Holy Book of Genesis. About this creation St. Paul said, “because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God” (**Rom 8:21**); this is the **old** creation.

→ About the second and new creation St. Paul said:

- “If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” (**2Cor 5:17**)
- “For we are His workmanship, created in Christ Jesus for good works.” (**Eph 2:10**)
- “For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.” (**Gal 6:15**)
- “Put on the new man which was created according to God, in true righteousness.” (**Eph 4:24**)

→ Our Lord Jesus Christ is considered the firstborn of this new creation:

- “Having abolished in His flesh the enmity, that is the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace.” (**Eph 2:15**)

How do we become part of this new creation? We need to be born again through water and Holy Spirit (**Jn 3:5**). What happens in this new birth of baptism? “For as many of you as were baptized into Christ have put on Christ” (**Gal 3:27**), “You have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him” (**Col 3:10**).

The word “*beginning*” in (**Rev 3:13**) does not refer to a chronological order because the Greek word is *arche* is more accurately translated “*source*” or “*origin*”, signifying He is the Master of all.

Our Lord Jesus Christ the Beginning is the principle, the source of God’s creation (**Jn 1:1-3; 1 Cor 8:6; Col 1:16-17**), the creative Logos and Wisdom of God.

II) The Subjection of the Son to the Father (1 Cor 15:28)

The Arians claim that this verse signifies a difference in dignity between the Father and the Son.

✚ Refutation:

Our Lord Jesus Christ represented the humanity in many things: repentance and baptism, fasting, prayer, death on the cross. He did not need to do any of these things, as John the Baptist told Him, “I need to be baptized by You” (**Mt 3:15**), but He was fulfilling all righteousness (**Mt 3:15**)

→ As head of the Church and we as members in His body (the Church), He will offer **our** subjection to the Father. This will take place in the Last Day when all the members of the Church (His Body) are complete. Moreover, what is said about God being all in all (**1 Cor 18:25**) was said also about our Lord Jesus Christ, “There is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all” (**Col 3:11**)

III) God exalted Him and made Him both Lord & our Lord Jesus Christ (Phil 2:9)

(Review “The Father giving the Son” in lecture VIII)

The words of St. Paul and those of St. Luke mean that God exalted our Lord Jesus Christ and made Him Lord and our Lord Jesus Christ in the minds of those who believed in Him; **He revealed what He had and did not add to Him anything new.**

→ Example: After our father Jacob took the blessing, our father Isaac said to Esau, “indeed I have made him your master” (**Gen 27:37**). Our father Isaac didn’t actually give Jacob anything new but he declared and revealed what he already had because God said while both were in the womb, “the older shall serve the younger” (**Gen 25:23**)

IV) God Your God has anointed You (Heb 1:9)

(Review “My God & Your God” in lecture VII)

✚ The grain offering:

The grain offering mentioned in (**Lev 2:4**) was a symbol of the Human Nature of our Lord. It contained oil from within and was also anointed with oil from outside. Oil is a symbol of the Holy Spirit, who descended on our Lord during His baptism, this is the anointing mentioned in Holy Book of **Psalms** chapter **45** and also by Isaiah the Prophet, “The Spirit of the Lord God is upon Me, because He has anointed Me to preach good tidings to the poor” (**Is 61:1**). Our Lord interpreted this same passage in (**Lk 4:16-21**)

→ This anointing is for the Human Nature of our Lord Jesus Christ, His Divinity anointed His Humanity. As He also said, “I sanctify Myself” (**Jn 17:19**)

IV) Did our Lord Jesus Christ really die? (Heb 5:7)

(Review “Was our Lord Jesus Christ afraid of death?” in lecture VIII)

The supplications and vehement cries and tears that our Lord offered in the garden till the extent that His sweat became like great drops of blood (**Lk 22:44**) were not to save Himself from death. He was praying for the believers and for the Church about whom it was said, “I will strike the shepherd and the sheep will be scattered” (**Zech 13:3; Mk 14:27**)

→ Our Lord was asking for the faith of those believers knowing that His death will shake it. He said to St. Peter, “Satan has asked for you, that he may sift you as wheat. But I have prayed for you that your faith should not fail” (**Lk 22:31-32**)