

Question:

Do you believe that Jesus was created?

Answer:

We do not believe that Jesus was created. Scripture states repeatedly that Christ was "begotten" of the Father (John 3:16, 1 John 4:9, John 8:42) and the Son of God's birth is from the "days of eternity" (Micah 5:2—read with the margin).

Colossians 1 tells us:

Col 1:16 ...by him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

Christ cannot be a part of creation for the Bible says that *all things* were created by Him that are in heaven and that are in earth.

Some people may think that the words 'created' and 'begotten' mean the same thing. However, the difference is that God and Christ created all things either through their spoken word, or through existing matter that was previously created. For example, Adam was made from the dust of the earth. Whereas the Bible repeatedly states that Christ *came forth* from the Father's own divine substance (John 16:27-28, John 17:8, John 8:42). The word in the Greek for "came forth" is 'exerchomai'. It means to have its origin or issue out of.

To teach that Jesus is created is to teach that Christ's divinity was also created. However, divinity is infinite; it cannot be created. Christ received His divinity as an inheritance from birth.

Joh 5:26 For as the Father hath life in himself; **so hath he given to the Son** to have life in himself;

Heb 1:4 Being made so much better than the angels, **as he hath by inheritance** obtained a more excellent name than they.

This is why Jesus Himself declares that the Father is "the only true God" (John 17:3) and the source of all life (1 Corinthians 8:6, Ephesians 4:4-6).

We certainly don't accept any type of trinitarianism or unitarianism. The Bible teaches: there is one God, the Father. And Jesus Christ is the only begotten Son of God—not a Son from Bethlehem but from Eternity (Psalms 2:7, Micah 5:2, Proverbs 30:4). And further, that God made the worlds through **His Son** (Hebrews 1:2).

Christ is clearly God's Son before Bethlehem, and it is because He is the Son of God that He possesses by nature the divine attributes of God, making Him equal with God in nature as the Creator, Redeemer and Sustainer of all life (Hebrews 1:2-4).

Hebrews 1:6 also declares:

Heb 1:6 And again, when he **bringeth in the firstbegotten into the world**, he saith, And let all the angels of God worship him.

John 3:16-17 and 1 John 4:9 all say the same thing: that God *sent his Son into the world*. Christ had to be a Son already in order for God to "send His Son". And Scripture tells us that Christ's birth took place in the days of eternity.

Question:

How can Christ's divinity be infinite if he received it as an inheritance from birth? This does not prove out logically. Infinite is not the same as having received something as an inheritance.

Answer:

You say that it isn't logical for Christ to have received an *infinite* divinity as an inheritance from birth. Why not?

When a human father has a son, what kind of nature does the son inherit?
Human nature.

Previously, we showed that the Son "proceeded forth and came from God". In Proverbs 8:22 Jesus says: "the Lord possessed me in the beginning of His way". And in John 16:27-28 and John 17:8, Jesus declares that He came forth from the Father. Therefore, as the Father is divine, so the Son received the divine nature of His Father. Just as a human son receives the human nature of his father. This is why Jesus says:

Joh 5:26 For as the Father hath life in himself...

Let's stop there for a moment. What kind of life does the Father have?

1Ti 1:17 Now unto the King **eternal, immortal, invisible**, the only wise God, *be* honour and glory for ever and ever. Amen.

1Ti 6:16 Who only hath **immortality**, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

John 5:26 goes on to say:

Joh 5:26 For as the Father hath life in himself; **so hath he given to the Son to have life in himself;**

This is the only way it works out logically.

Incidentally, if one does not believe the Son received His divine life from His Father, they have no choice but to believe in two gods. Two separate and unrelated divine beings who have both always existed and are therefore unrelated. In other words: two separate divinities. This is polytheism/paganism; the very thing that God told Israel to shun (Deut 6:4). The truth is that there is only one divinity. This is why Jesus says the Father is the "only true God" (John 17:3). This is true monotheism. Israel and the Jews always believed in one true God. They also believed that the

Messiah would be the Son of God (John 11:27, Matt 26:63, Matt 16:16, Isaiah 9:6-7, Jeremiah 23:6 and many more). They just rejected Jesus of Nazareth to be that One.

Question:

Where does the Bible teach that divinity is infinite?

Answer:

The word divine is 2304 theios in the Greek. It means: "manifesting **the characteristics of God's nature**". It also means "divine nature" "ties God's essence to His self manifestation, permitting all people to know Him by observing **His attributes**" (HELPS Word-studies). See Romans 1:20.

So what is divinity? It is God's attributes and characteristics.

How does the Bible describe God's attributes?

God is **love** (1 John 4:8, 1 John 4:16).

God is **eternal** (Deut 33:27, Isaiah 40:28, Psalm 90:2, 1 Timothy 1:17, 1 Timothy 6:16).

God is **all-powerful** (Romans 1:20, Nehemiah 9:6, Isaiah 44:24, Rev 19:6, Jeremiah 33:27, Rev 4:8, Rev 11:7, Rev 15:3, Rev 16:7, Rev 21:22).

God is **everywhere-present** (Psalm 139:7-10, Proverbs 15:3, 2 Chronicles 16:9, Psalm 11:4).

God is **all-knowing** (Psalm 147:4-5, Hebrews 4:13, Psalm 44:21, Isaiah 40:28, Isaiah 46:9-10, 1 Kings 8:39, Psalm 139:1-3).

What do these qualities/attributes *all* have in common? They are infinite! What does infinite mean? To be infinite means to be without limits. Where there is a limit, there is finiteness. Being truly infinite, God knows no restrictions of space, ability, or power. He is eternal, all-powerful, all-knowing and everywhere present. And God is not just loving; the Bible says "God *is* love". His love has no limits. Calvary proves this. And because His love is infinite, so will also be His justice.

We have shown that divinity means to be infinite through the very meaning of the word 'divine' (God's attributes) and we have shown what God's attributes are. They distinguish God from every other being. For who else has these qualities/attributes? That's why the Father is the infinite God (see Ephesians 4:4-6). And His Son received this infinite divine nature from inheritance (Hebrews 1:4).

John 1:1 teaches this very point. That a being can be given an eternal nature without having always existed.

Joh 1:1 In the beginning was the Word, and the Word was with **God [Yeon]**, and the Word was **God [Yeov]**.

John 1:1 is the divine genealogy of the Son of God. In the beginning was "the Word". Who is the Word? Verse 1 tells us:

"And **the Word** was made flesh, and dwelt among us, (and we beheld his glory, the glory as of **the only begotten of the Father**,)..."

Furthermore, a quick look at the original text shows us that the two words translated as "God" in John 1:1 are not identical. The first one is a **noun** (Yeon) referring to the Father, and the other is an **adjective** (Yeov) which refers to Jesus. You can tell the difference between the two by looking at the last letter of the two words. It is for this reason that many translations render the verse in a way that recognizes this fact. For example, translations by James Moffatt, Hugh J. Schonfield and Edgar Goodspeed render it:

"...and the Word was **divine**."

Other variations also exist. Today's English Version reads:

"...and he was **the same as God**."

The Revised English Bible reads:

"...and what God was, the Word was."

As you can see, different translations give it a meaning in harmony with the original. Thus, this text is telling us that the Word, Christ, possesses the same divine nature as His Father.

Therefore, you could translate John 1:1 this way:

"In the beginning was [the only begotten of the Father], and the Word was with God, and the Word was [divine/the same as God]".

John 1:1 does not tell us that Christ is God the Father, one and the same person.

However, the question that we need to address is "what beginning is this text talking about?" Was this the beginning of earth? Was it the beginning of creation? The answer is No. The reason being that creation is not mentioned in the verse at all. That comes in v.3 "All things were made by him; and without him was not any thing made that was made"

Thus, if all things were made by Him (Christ the Word) then the "beginning" in verse 1 must be before creation. That beginning refers to the ages of eternity when the Son was begotten (John 1:1, Proverbs 8:22, Micah 5:2).

Then at creation, time begins. The Father and Son create all things (Proverbs 30:4, 1 Corinthians 8:6, Ephesians 3:9, Hebrews 1:2).