

Sabbath School Lesson #8 – The Preeminence of Christ – 14-20 February 2026

Christ “is the image of the invisible God, the firstborn of every creature: For by Him 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: And He is before all things, and by Him all things consist” (Colossians 1:15-17). From the words, “the first-born of every creature,” some have argued that Christ Himself is a created being. But that is not only a hasty conclusion, but one directly opposed to the text itself. Note the following points: first, the same thing could not be both creature and Creator. But this text affirms in the most emphatic terms, what other texts teach, that Christ is Creator. Second, verse 16 shows that He was not created, for, “by Him were all things created, that are in Heaven, and that are in earth, visible and invisible,” etc. Says John, also, “All things were made by Him; and without Him was not anything made that was made” (John 1:3). This excludes Christ from the list of created beings; for everything that was made was made by Him. In Revelation 5:13, also, it is stated that “every creature which is in Heaven, and on the earth, and under the earth,” gave honour and glory to Him. Third, the term “first-born of every creature” cannot by any possibility indicate that He is a created being, standing related to other creatures simply as first, and highest in rank, because He is “the only begotten Son of God.” There is none other in the universe that stands related to God the Father as He does. The term first-born does not in this case, at least, imply that others were born after Him. It only shows His pre-eminence above all things, as stated in verse 18. Fourth, verse 17 says that “He is before all things, and by Him all things consist.” This again separates Him from the creation, except as creation’s Lord; and this is what the text teaches. In Him creation had its beginning, as stated in Revelation 3:14. Creation existed in Him, in embryo, as it were; “for it pleased the Father that in Him should all fulness dwell” (Colossians 1:19). No language could more perfectly show the pre-existence and the creative power of Christ, than does the language of Colossians 1:15-17.

Sunday: Image of the Invisible God – In Genesis 1:26, who was talking to who about creating man? Ellen White said, “And I saw that when God said to his Son, Let us make man in our image, Satan was jealous of Jesus” (Spiritual Gifts, volume 1, p 17, 1858); “After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, “Let us make man in our image” (Spiritual Gifts, volume 3, p 33, 1864; Signs of the Times, January 9, 1897; The Spirit of Prophecy, volume 1, p 24, 1870; The Story of Redemption, p 20, 1947); “But when God said to His Son, “Let us make man in our image,” Satan was jealous of Jesus” (Early Writings, p 145, 1882). Repeatedly, from 1858 to 1897, Ellen White equated the “us” and “our” of Genesis 1:26 with two Beings: Father and His Son. What was the order in heaven before the fall of Satan and how does it explain Satan’s interested in the third position? Before the fall of Satan, heavenly order of Beings was: “God is a moral governor ... the Lawgiver” {12MR 208.2}; “The Son of God was next in authority to the great Lawgiver” {2SP 9.1}; and “Satan was ... next in power to Christ Himself” {CTr 200.2}. After the fall of Satan, he was the third Being who wished to be consulted in creating man. “But when God said to His Son, ‘Let us make man in our image,’ Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred” {EW 145.1}. In the trinity, Satan not only poses as the third Being that was consulted, but who is worshiped as the third person.

Non-trinitarian Adventists believe that “the Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality” — Ellen White {20LTMs, Ms 116, 1905, par. 19}. The Father, essentially, is the “only true God” (John 17:3) in personality (identity), but both the Father and His Son are truly God in infinity (nature); both possess infinite love from an infinite divine nature. Non-trinitarians believe that before the universe was made, the Father and the Son were in complete unity, “they were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character” — Ellen White {YI

December 16, 1897, par. 5}. In other words, the Father and Son are not identical (“they were two, yet little short of being identical”; they are not absolute co-equal in all aspects.

Monday: Firstborn Over All Creation – Read Colossians 1:15-17; what reasons does Paul give for Jesus being called “the firstborn over all creation”? Christ is “the firstborn of every creature; for by [or in] Him were all things created, that are in heaven, and that are in earth” (Colossians 1:15-16). Christ is therefore the head of every man by virtue of being Creator. This is that which places all men equally under obligation to serve the Lord. “Know ye that the Lord He is God; it is He that hath made us, and not we ourselves” (Psalm 100:3). “The sea is His, and He made it; and His hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand” (Psalm 95:5-7). Moreover, all men are Christ’s by right of purchase. It was the will of the grace of God that He should “taste death for every man” (Hebrews 2:9). “Christ died for the ungodly” (Romans 5:6), and thereby “the free gift came upon all men unto justification of life” (verse 18). He is “the true Light, which lighteth every man that cometh into the world” (John 1:9). “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners” (1 Timothy 1:15). The rightful authority of Christ over individuals is universal. Not a sole man is exempt.

Tuesday: Head of the Body (the Church) – Read Ephesians 1:22 and Colossians 2:10; what does “head” mean in these passages? What does Paul mean when he calls Jesus the “head of the church” (Eph. 5:23)? The passage where Christ is declared to be the firstborn of every creature, – the One in whom all things are created and all things consist, says that “He is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence” (Colossians 1:18). Paul declares by inspiration that God put all things under the feet of Christ, “and gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all” (Ephesians 1:22, 23). In the church, therefore, Christ is supreme, not simply as to the faith to be professed, but as to the organisation and government thereof. That which He has ordained, it is the duty of the church to obey; and that which He has not ordained, is a sin to practise. This authority of Christ over the church is not that of an earthly ruler over a kingdom, but that of the head over the members of the body; it is not the rule of one who is distinct from that which is ruled, but it results from the vital connection existing between them. The church is His body. It derives its existence from Him; He is its life. He has purchased it with His own blood (Acts 20:28), and in so doing has imparted to it His own life. God has tempered the body together, “that there should be no schism in the body” (1 Corinthians 12:24-25). The apostle’s exhortation applies to us: “that there be no divisions among you” (1 Corinthians 1:10). The unity of belief in the church is not forged by the majority defining the creed to be believed. The church cannot make laws for itself or anybody. The church of Christ is made up of all who obey the Lord’s commands, not a body to issue commands. The Head directs, the body obeys. God speaks; each one must listen to His voice, for faith comes by hearing the Word of God (see Romans 10:17), and no one can give faith to another. The secret of avoiding schism is to have Christ: “Let this mind be in you, which was also in Christ Jesus” (Philippians 2:5).

Wednesday: The “Beginning” (and Initiator) – What must you change so that you can better experience Christ’s preeminence in your own life? Surrender to the rulership of Christ in your life. When He says, “Thou shalt not,” we may take it as His assurance that if we but trust Him He will preserve us from the sin against which He warns us. Christ who is “able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 1:24). You are not to read the word of God and say, ‘I will do that,’ but open your heart to “the word of God, which effectually worketh also in you that believe” (1 Thessalonians 2:13) and “let the word of Christ dwell in you” (Colossians 3:16) to do His will.

Thursday: To Reconcile All Things – Read Colossians 1:19-20; what is reconciliation that comes through the Cross, and how comprehensive is it? Inexhaustive comprehensive. In Christ “we have redemption through His blood, even the forgiveness of sins” (Ephesians 1:7). “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life” (Romans 5:10). But the life of Christ does no good unless it is lived in us – “not I, but Christ liveth in me” (Galatians 2:20).