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## JESUS CHRIST: LORD OF CREATION

Rev. 1:4-8; Ex. 3:1-14; Advent Midweek 1; December 3, 2025

The oldest Christian confession of faith is the simple phrase, “Jesus is Lord,” or “Jesus Christ is Lord” (Phil 2:11; Rom 10:9; 1 Co 12:3). The first two Advent midweek services address what we mean when we confess this. Tonight it is, “Jesus Christ: Lord of Creation.” Next week: “Jesus Christ, Lord of the Church, and Hope of Christians.”

Advent, the season leading up to Christmas, focuses on how our Lord comes. The Son’s first advent was as the pre-incarnate God at creation and when He was conceived and born of the virgin Mary, His incarnation, coming in human flesh. The Son’s second advent is His ongoing coming to us in the Sacrament of His body and blood through His Word. Tonight we focus on these first two advents. The Son’s third advent, which has not yet taken place, will be at the end of time when He comes again in glory. Next week’s service will focus on how Jesus is Lord of the Church as we wait in hope for His final advent.

The Scripture Readings are from the Old Testament and the Book of Revelation, the Bible’s closing book. Tonight we heard in Exodus three how God revealed Himself to Moses in the burning bush as the “I AM WHO I AM” God, the God who has existed since before time began. In Revelation one we heard how this same God rules His creation, past, present, and into the future.

God created everything “**very good.**” Jesus Christ, the Second Person of the Holy Trinity of Father, Son, and Holy Spirit, is the Lord of creation. The God who created all things good does not change, even the Son’s divine nature which took on humanity in Jesus Christ. The creation that exists now was corrupted by man’s fall into sin and has deteriorated ever since. Creation is waiting for that day it will be redeemed from sin and its corruption and made new again.

The Genesis one creation account reveals the one God who is also three, the Holy Trinity. “**In the beginning, God [the Father] created the heavens and the earth.. And the [Holy] Spirit of God [the Father] was hovering over the face of the waters. And God said [the Word], “Let there be light,” and there was light”** (1:1-3).

The Son is the creating Word spoken by the Father, as John wrote in His Gospel: **“In the beginning was the Word [Son], and the Word was with God [Father], and the Word was God. He was in the beginning with God [Father]. All things were made through Him [Son], and without Him was not any thing made that was made.”**

Although we typically think of God the Father as the Creator, all three Persons of the Holy Trinity participated with each other as the Creator God, especially the Son. For example, in Hebrews it says, **“In these last days [the Father] has spoken to us by His Son... through whom [the Son] also He [the Father] created the world”** (Heb 1:2).

God identified Himself to Moses in Exodus three and gave His name, The LORD/*Yahweh*. Jesus, the Son, identified Himself as this same God, especially when referring to Himself in the “I am” statements in John’s Gospel. The classic example of this was when **“Jesus said to [the Jews], ‘Truly, truly, I say to you, before Abraham was, I AM.’ So they picked up stones to throw at Him”** (8:58-59). The reason they wanted to stone Jesus to death was for claiming to be the same “I AM” God that revealed Himself to Moses.

God became man in Jesus Christ. God the Son came to save His people. Just as the Israelites before the Exodus needed saving from slavery in Egypt, all people need saving from the slavery to sin and death. God’s Son visited His people, not in a burning bush like He did to Moses, but in the flesh of the man Jesus Christ. God’s Son became man to lead us on an “exodus” from this sinful, dying world across the Jordan River of Baptism and into the Promised Land of eternal life with Him in the new creation.

There are right and wrong ways of understanding the incarnation, God becoming man. The right way is that God’s Son, remains true God and unchanged in His divine nature, His essence as God, while assuming our human nature fully. The Bible tells us that God becoming man in Christ Jesus is a mystery (1 Tim 3:16), which has been made known to us and we confess as the true faith. *Luther’s Small Catechism*: “I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true Man, born of the virgin Mary, is my Lord.” God’s purpose in becoming man was to save sinful man.

Some wrong ways of believing the incarnation – God the Son becoming man in the flesh of Christ – are to make Jesus less than God the Father or more than a human like us, a sort of “superman.”

The Nicene Creed was written to reject the heresy that the Son is less than fully God with the Father, that the Father made the Son in time, not begotten of the Father from eternity. This ancient heresy still taught by the Mormons and Jehovah’s Witnesses. We see it also in liberal Christianity, which makes Jesus into a great moral teacher and example, but that Jesus did not consider Himself as God. They might say something like, Jesus had the “divine in him,” like we can have the divine spark in us. Modern liberals go so far as to say that Jesus died on the cross but did not actually rise from the dead; believing the idea of rising gives us meaning in life, they say. This leads to the second heresy of separating the spiritual from the physical.

That God’s Son is superman is a heresy that seeks to separate God from His physical creation. This philosophy understands physical things like the world and human flesh as inherently evil, not created good, and something that must be overcome. They say that God’s Son did not become fully human; Jesus only appeared to be human and only appeared to suffer and die on the cross. This false faith teaches that Jesus came to save us from being physically human to raise us to a higher existence that is only spiritual. Eastern religions, which existed already before Christ, taught this. They still teach that once our bodies die, we will be freed from our human flesh and become pure spirits, reincarnated, deified and god-like.

The true Christian faith is that Jesus Christ, the God of both the Old and New Testaments, became man, though without sin, to save us from our sin. **The Word became flesh** to save sinful humans in flesh. God accepted His Son’s perfect sacrifice on the cross. Revelation one teaches that God “**who is and who was and who is to come**” sent His Son, “**Jesus Christ the faithful witness, the firstborn of the dead.**” He did this because He “**loves us and**” by this “**has freed us from our sins by [Jesus’] blood**” (1:4-5). God, the Lord of creation, “**the Alpha and the Omega...who is and who was and who is to come, the Almighty,**” became man to save fallen creation.

Simply put: Jesus Christ is Lord of creation. Amen. (*Magnificat, Pg 248*)