

creation, and thus, because He is a created being, He certainly could not be God.

Now it is true that the word "beginning" that you have here in the Greek language can mean "the first person or thing in a series." If you look the word up in your Greek dictionary you will find that given as one of the meanings. So, as Arndt and Gingrich says, linguistically it is possible to take it in this way.

But this word also has another meaning, and this other meaning is very, very important. The other meaning of this word is, "the active cause of something; the origin of something; that by which a thing begins to be." If you take that meaning of the word you end up with an entirely different meaning. If you take that meaning, then the phrase, "the beginning of the creation of God," would mean that Jesus is the active cause of the creation of God. He is the One by whom the creation of God began to be. He is the One who brought it into existence. He is the One who created it. He is the origin of the creation of God. If you take that meaning of the word, the beginning here would not denote Jesus as a creature; it would not denote Jesus as a created being; rather it would denote Jesus as the Creator of the creation of God. There is a vast difference, I am sure you can see, between the two. It is one thing to say that Jesus is the Creator of the creation of God; it is another thing to say that He is a created being, one who has been created by God.

So, we have two possible meanings of this word "beginning." One would denote Jesus as the Creator, being the active cause of the creation of God, the origin of it, the One by whom it began to be. The other would denote Jesus as the first in a series, so you could say it could mean that Jesus is the first created thing and then after that other things were created. Which of those two meanings