

by the name of Anaximander. If this meaning is assigned to this Greek word in this passage, the phrase "the beginning of the creation of God" means that Jesus is the one by whom the creation of God began to be. It means that Jesus is "the origin" or "active cause" of the creation of God. In other words, it means that Jesus is the creator of the creation of God. The phrase "the beginning of the creation of God" then can have two entirely different meanings in this passage. It can ~~either~~ ^{either} mean that Jesus was the first thing God created or ~~it can mean~~ that Jesus was the creator of the creation of God. Both of these meanings are grammatically possible, but which one did the Apostle John intend in this passage? In order to answer this question, we have to turn to John 1:3. In this passage the Apostle John says, "All things were made by him;" i.e., Jesus "and without Him" i.e., apart from Him or independent of Him_x "was not any thing made that was made," or as it is rendered in the Greek New Testament "was not one thing made which has been made." Here the Apostle John says that all things were created by Jesus, and that there isn't a single thing which has been created that wasn't created by Him. This means that if we take all the things which have been created and put them together, there wouldn't be a single thing to which we could point our finger and say, "This wasn't created by Jesus." If Jesus was the first thing God created, however, this wouldn't be true, for there would be one thing to which we could point our finger and say, "This wasn't created by Jesus," and that would be Jesus Himself, unless we say that Jesus created Himself which is a logical impossibility.

In this passage then the Apostle John makes it clear that Jesus wasn't a created being, for if Jesus was a created being, the statement of the Apostle John that there wasn't a single thing which has been created that wasn't created by Jesus wouldn't be true. With this in mind, let us turn back to Revelation 3:14.