

power. This means that every other divine “principality and power” derive their place and authority from Him. Since He is the Head, we can go no higher.

Thus if one reads his Bible in an orderly fashion, if he has learned the great truths that precede Revelation 3:14, when he comes to this passage and reads that Jesus Christ is **the beginning of the creation of God**, he will let the word *beginning* mean all that it does mean in other passages where it is found. He will not hold it down to its weakest possible meaning of “first of a series,” since all Scripture gives witness that Christ was not the first in a series of created beings or things. Revelation 3:14 tells us that of the whole of God’s creation He is the Sovereign, the Power, the Ruler, the Origin, the Principality. Choose any title you like. The Greek word translated **beginning** in Revelation 3:14 is big enough to encompass them all. This passage actually calls upon us to “bring forth the royal diadem and crown Him Lord of all.” It does not set Him forth as a created God. It reveals Him as God the Creator. If the One called **the Beginning** is not God, then the One who is God is “the Beginning,” and not the One who is so-called. If Christ is **the Beginning**, He must also be God.

The truth that He is **the Beginning** as set forth in Colossians 1:18; that He is **the Head** of every beginning (principality) as declared in Colossians 2:10; and that He is **the First** as stated in Revelation 1:17, can be applied only to the Eternal, the First Cause, the Origin, the Supreme, the Most High God. Yet these truths are stated without qualifications concerning the Lord Jesus Christ. The truth contained in the term “the Beginning and the Ending” can be properly applied only to the One in whom dwells the entire fullness of the Deity. There can be nothing that is not included in the One to whom this title is given. Therefore, Christ is All.

If a man can say, “I have found Christ,” he does not need to say, “now I must go on to find God.” He who has found Christ has found God. He has found the ultimate when he has found Christ. If a man can say, “I know Christ,” he does not need to say, “I must now seek to know the Father.” He who knows Christ, knows **the Father also** (John 8:19). The one who has received Christ has received God. To have believed on Him is to have believed on the **Father also** (John 12:44). Faith in Christ is faith in God. To honor the Son is to honor the Father, and there is no honor we give to the Father that we do not give to the Son (John 5:23).

In view of these great truths, I without hesitation take my place with Thomas. I fall at the feet of Jesus and gladly confess, ‘**My Lord and my God**’ (John 20:28). This shall be my attitude as I live looking for that blessed expectation, the manifesting of the glory of the great God and Savior Jesus Christ (Titus 2:13).

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BRIEF BIBLICAL MESSAGES FROM Isaiah 55:10
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BEGINNING OF GOD’S CREATION An Examination of Revelation 3:14

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“The Bible declares that Jesus Christ was the first being created by God.” These were the words of a man with whom I was conversing. He professed to be a student of the Scriptures, and he had approached me concerning my views on the person and nature of Christ. He believed that Christ was a created being, and he sought by the quotation of certain Scripture passages to convince me of the correctness of his position. When I questioned the truth of his statement he pointed me to the last part of Revelation 3:14, which says of Christ that He is **the beginning of the creation of God**. This, he insisted, was positive Biblical evidence that Jesus Christ was God’s first great act of creation. He then called upon me to face the facts of Scripture and acknowledge his views to be the truth.

In answer, I told him this depended upon the meaning of the word *beginning*, as it appeared that he was giving it a meaning which was not justified by the facts of Scripture. He said it could have only one meaning, namely, “the first in a series.” This I emphatically denied, reminding him that even the dictionary gave three distinct meanings, a fact which he did not appear to know and did not care to face. After some further conversation, we parted, neither one having convinced the other. However, I could not keep from wondering how many times he had passed this counterfeit coin to those who were not familiar with the coin of God’s realm.

I have met many who have been upset, and some who have been taken in by the superficial arguments based upon the statement in Revelation 3:14, that Jesus Christ is **the beginning of the creation of God**. A casual reading or hearing of this verse might lead one to think that it teaches that Jesus Christ was the first in a series of creative acts, but such an idea is repugnant to the balance of Scripture. In fact this idea cannot be held by anyone familiar with the book of Revelation, unless that one is able to believe things that contradict each other. If the Bible student has considered and embraced the truth concerning Christ set forth in Revelation, he will have the conviction that Jesus Christ is God the Creator and not the first being to be created by God.

In Revelation 1:8 we read:

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

The term "Alpha and Omega" is an idiom corresponding to our term "A and Z." It denotes the whole of anything. The same truth is emphasized and repeated in the phrase, **the beginning and the ending**. This phrase does not appear in all texts, but it is found in all texts in Revelation 21:6 and 22:13. The words **which is, and which was, and which is to come** are a paraphrase of the name Jehovah as revealed in Exodus 3:14. There is no higher name than "the Almighty." In Revelation 1:17 we find the title **the First and the Last**. All these titles are applied to Christ in the opening chapter of Revelation. When we turn to the prophecy of Isaiah we find these same sublime truths there.

Who hath wrought and done it, calling the generations from the beginning? I the LORD (Jehovah) the First, and with the Last; I am He (Isa. 41:4).

Thus saith the LORD (Jehovah) the King of Israel, and his redeemer the LORD (Jehovah) of hosts; I am the First, and I am the Last; and beside me there is no God (Isa. 44:6).

Hearken unto Me, O Jacob and Israel, My called; I am He; I am the First, I also am the Last. Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heavens: when I call them, they stand up together (Isa. 48:12-13).

If the One called **the First and the Last** in Isaiah is not the Almighty God, then we may as well admit that there is no revelation of Him in the Bible. If the Creator set forth there is not God, then God is not to be found in the Word. The One set forth in Isaiah is the same mighty being who is seen by John in Revelation. There cannot be two who are **First and Last**. Only one being in the universe can claim that title. The one in Isaiah and the one in Revelation must be the same.

As a rule, failure to comprehend the person and nature of the Lord Jesus Christ arises from ignorance or neglect of the Old Testament witness concerning Him. Far too many, though they may believe that Jesus existed before He appeared on earth, leave this belief in the realm of mystery, for they do not recognize any record of truth concerning Him before He appears as a babe in Bethlehem. They believe that the Old Testament predicted His birth and death, but they fail to recognize that in the Old Testament we have a divine revelation of the person, and a historical record of the works and ways of the One Who became flesh and dwelt among men upon the earth.

We cannot but question the honesty of any teacher who begins his message concerning Christ with a fragment from the book of Revelation. What truth concerning Christ can we expect from those who read their Bibles backward? When the first verse of Genesis is compared with the first fourteen verses of John's Gospel, we find simple, positive and irrefutable proof that the One who became flesh is the same mighty Creator that is in action in Genesis 1:1. Here are the passages:

In the beginning God created the heaven and the earth (Gen. 1:1).

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made (John 1:1-3).

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,) full of grace and truth (John 1:14).

If we begin with Genesis and lay hold of all the truth revealed in the Old Testament concerning God the Creator, we will know that the One seen in action on every page of the Old is the One who became flesh and is seen in the form of man in the New. Those who say that Jesus Christ is not God must also say that Jehovah Elohim is not God, since these two titles are given by Scripture to the same being. A true conviction that Jesus Christ is God must be founded primarily on the Old Testament revelation concerning Him.

However, we have yet to consider the meaning of the statement that Jesus Christ is **the beginning of the creation of God**. As suggested before, the truth the Spirit is revealing is to be found in the meaning of the word, *beginning*. This word can mean the first in a series, and it is so used in John 2:11 where we read, **this beginning of miracles did Jesus in Cana of Galilee**. However, that meaning will not hold in Revelation 3:14, for John 1:3 refutes it. **All things were made by Him, and without Him was not anything made that was made**. John's positive statement is absolute. How could Christ be the first of a series of creative acts when He is said to be the Creator of all?

The word beginning can also mean, according to the dictionary, that which begins or originates something; the first cause, origin, or source. This meaning harmonizes with the whole testimony of Scripture, for Jesus Christ originated the whole creation. He is "the First Cause." He is its origin. He is its source. However, we must not obtain the meaning of Biblical words from the dictionary. The real meaning must be obtained from Scripture usage.

The Greek word here translated "beginning" appears in Luke 12:11 where it is translated **magistrates**. This example alone is sufficient to show that the Greek word does not always mean the first of a series. It is also found in Luke 20:20, where it is translated **power**. These are weak translations, but the passages in which they occur show that the word is used to denote a high position in government. In Colossians 1:18, this same Greek word is found again. There Jesus Christ is declared to be **the beginning**. This is an absolute statement, admitting no qualifications. He is not said to be the beginning of anything, in the sense of being first in a series. He is "the beginning." This translation is also weak, but there is hardly a suitable word in English to express the truth here. The word *Sovereign* is more suitable than beginning. Nevertheless the declaration of Colossians 1:18 gives Him the highest possible position. There can be none higher than He. If another is higher, then that one is "the Beginning," the "Sovereign," and not Christ.

This same word appears in Colossians 2:10 where it is translated **principality**. There He is said to be the **Head of every principality and**