

**IS JESUS THE CREATOR GOD OR THE
FIRST CREATURE GOD CREATED?**

(Excerpt from my book, "The Book of
Revelation Decoded", pages 136-140)

In Revelation 3:14, we read:

"And to the angel of the church of Laodicea write, These things says the Amen, the Faithful and True Witness, the Author of the creation of God;" (AT)

Explanation of verse 14

In this verse, the Lord Jesus introduces Himself to the church of Laodicea as:

- a) *"The Amen"*,
- b) *"The Faithful and True Witness"*, and
- c) *"The Author of the creation of God"*!

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Let us examine the title, *"The Author of the creation of God"*:

Why did Jesus introduce Himself with the above title?

Before I answer this question, we must consider the following:

If you read Revelation 3:14 from your favorite English translation and you notice that instead of the word *"Author"* the translators have used the word *"beginning"*, do not be confused! Please allow me to explain:

The book of Revelation was first written in Greek. In Revelation 3:14^d, the Greek text appears as:

η αρχή της κτίσεως του Θεού
the Author of the creation of God

The second Greek word above, “*αρχή*” (ar-hee), has more than one meaning:

1. When it refers **to the place or to the time** of the starting of an event, it means “**beginning**”.

2. When it refers **to a person**, it means “**Author**”, “**Authority**”, “**Leader**”, “**Government**”, “**Power**”, “**Cause**”, “**First Cause**” and “**Fountain**”. For example, in Luke 20:20 we read:

“... *so as to deliver Him (Jesus) to the power (“αρχή” [ar-hee]) and to the authority of the governor.*”

In the above verse, the word “*αρχή*” (ar-hee) means “**power**”. In this sentence, the word “**beginning**” would not have made any sense!

In Revelation 3:14, the word “*αρχή*” (ar-hee) refers to the Person “**Amen**”, in other words, to the Lord Jesus. Therefore, as it does not refer to **time or place** but to **a person**, it means “**Power**”, “**Leader**”, “**Author**”, “**Government**”, “**First Cause**”, and “**Source**”! The Bible translations such as the KJV which, in Revelation 3:14, have translated the Greek word “*αρχή*” (ar-hee) as “**beginning**” instead of “**Author**” or “**Power**” or “**The First Cause**”, have done so in error.

Those who read from such versions and teach that the words, *“These things saith the Amen ... the beginning of the creation of God”* mean that the *“Amen”*, the Lord Jesus Christ, is the first creature which God created, **are making a terrible mistake**. In their ignorance, they lower the uncreated God the Word who became flesh (John 1:1, 14) and they present Him as a created being.

If the apostle John, the writer of the book of Revelation, would have wanted to say that Jesus, the *“Amen”*, is the first creature which God created, he would have used the Greek word *“απαρχή”* (apar-hee) --- not the word *“αρχή”* (ar-hee)!

The Greek word *“απαρχή”* (apar-hee) means: **“The first and the best out of a group of people or things”**. In the English Bible translations, the word *“απαρχή”* (apar-hee) has been translated as **“Firstfruit”**. In this case, if John would wish to express the thought that Jesus was the first creature that God created, he would have written that the *“Amen”* is:

“η απαρχή της κτίσεως του Θεού”
the firstfruit of the creation of God

but such is not the case!

About the word *“απαρχή/Firstfruit”*, please read the following verses: 1 Corinthians 15:20,23; 16:15; James 1:18; Romans 8:23; Revelation 14:4.

From the above study, we realize that Revelation 3:14 does not say that Jesus is the first created being which God created. On the contrary, it says that the Lord Jesus is **the**

First Cause, the Author or the Power which brought all God's creation into being! In other words, Revelation 3: 14 reveals that Jesus, the "*Amen*", is the Creator God!

*Please compare with Colossians 1:16,17. There, we read about Jesus the following:

"¹⁶For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him (Greek text: "by him" [δι' αὐτοῦ]) and for him. ¹⁷And he is before all things, and in him all things hold together." (ESV)