

Jesus is Not a Created Being

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Although this subject was addressed in a sermon last year, there have been recent publications and discussions by other groups concerning the divinity and the eternity of the Spirit Being who became Jesus the Anointed One.

The majority of Christians profess a belief in one God existing in three coequal, coeternal, consubstantial divine persons: God the Father, God the Son, and God the Holy Spirit, three distinct persons (hypostases) sharing one essence, substance, and nature, basically being three in one.

Others profess a belief that God is two persons, two individual Beings, or aspects in one Godhead, these being God the Father and God the Son or Jesus. It is the belief in one God existing in two divine persons.

Still others profess a belief in the unitary and singular nature of God as the singular and unique creator of the universe and the belief that Jesus Christ was inspired by God in his moral teachings and that Jesus is the savior of humankind, but that Jesus is not comparable or equal to God himself. Some believe that Jesus did not exist before His human birth, and some believe that Jesus has not existed eternally in the past but was at some time in the past created by God. These last two concepts are the subject of my sermon today.

My sermon this afternoon is entitled:

Jesus Is Not a Created Being.

I would like to explore more in depth about our Lord and Savior, Jesus the Anointed One, showing that He has always existed along with God Our Father as an Elohim (a Mighty One) and that He is not a created Being created by our Heavenly Father. I would like to explore this subject in five points.

The first point concerning that Jesus is not a created Being is:

1) **There are two Elohim: God Our Father and Jesus the Anointed One**

In Genesis 1:26, we will read a very well-known but misunderstood verse.

Genesis 1:26 *And God said, Let us make man in our image, after our likeness:*
(KJV)

The plural form of Elohim and the use of the first-person plural form of the verbs in the verse (Let us make – our likeness) has caused consternation and misunderstanding on the part of Jews, Christian scholars, and believers for centuries.

So, if we are going to explore God Beings, we need to let the Bible reveal the definition of the word “God”. In the Churches of God and in the churches in the world, English-speaking believers have come to substitute an abstract English name for the meaningful descriptor word of important beings in the scriptures of the Bible.

Such is the case with the English word “God” which is the translation of the Hebrew word “אֱלֹהִים” (Elohim) Strong’s #430 which is the plural form of the Hebrew word “אֱלֹהָ” (eloha) Strong’s #433. However, in English, the word “God” has a different connotation and meaning than in Hebrew. The word “Elohim” in Hebrew means “mighty ones.”

So, God Our Father is talking to another Being who had the same likeness and same image as God Our Father, because the use of the possessive adjective “our” means the likeness and image were shared by both Beings. So, God Our Father was not talking with the angels, because man is not made in the image of angels, so God Our Father would not have used the word “our”; rather, He would have used the word “my”.

So, it appears that God Our Father said to the Being who later became Jesus the Anointed One, “Let Us make man in Our image and in Our likeness.” This means that Jesus’ image was like the image of God Our Father. The only way that that could be true is that Jesus was an Elohim just like God Our Father was.

However, based on context and on Hebrew grammar, the word “Elohim” can also mean angels, human judges, or the Heavenly Beings of God Our Father and Jesus the Anointed One. One way to distinguish whether “Elohim” is referring to a Divine Being or is referring to angels or humans is by the conjugation of the verb associated with “Elohim”. For all occurrences of “Elohim” referring to a Divine Being, the verbs are conjugated in the third person singular, showing that the subject was “He” even though “Elohim” is a plural noun. For all occurrences of “Elohim” referring to angels or humans, the verbs are conjugated in the third person plural, showing that the subject is “They”.

In Exodus 22, we will read a couple of examples of this Hebrew construct.

Exodus 22:8 *If the thief be not found, then the master of the house shall be brought unto the judges [Elohim], to see whether he have put his hand unto his neighbour's goods.*

9) For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges [Elohim]; and whom the judges [Elohim] shall condemn [third person plural in Hebrew meaning they], he shall pay double unto his neighbour. (KJV)

So, “Elohim” in these verses is referring to physical human judges.

In 1 Samuel 28 King Saul was at the end of his life and would soon die. He had pulled away from Yehovah so much that when he faced what would be his final battle in war, he did not consult a prophet of Yehovah, but instead, he consulted a witch, a sorcerous, in Endor.

1 Samuel 28:12 *And when the woman [the witch at Endor] saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.*

13) And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods [elohim] ascending out of the earth. (KJV)

First of all, righteous mighty ones do not ascend out of the earth. But what does? Righteousness does not ascend from beneath the earth, but unrighteousness does ascend from the earth and from the bottomless pit.

Revelation 11:7 *And when they [the two witnesses] shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. (KJV)*

We will continue to read about the beast from the bottomless pit in Revelation 17.

Revelation 17:8 *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. (KJV)*

Things ascending out of the earth are unclean and unrighteous. So, in 1 Samuel 28:13, the *elohim* – “mighty ones” whom the witch of Endor saw were apparently demons, one of whom came in the form of Samuel. These *elohim* were not righteous beings, so they could not be associated with God Our Father. So here, *elohim* appears to be referring to fallen angels.

Psalms 82, a Psalm of Asaph has been a source of much confusion for many.

Psalm 82:1 *God [Elohim] standeth in the congregation of the mighty; he judgeth among the gods [elohim]. (KJV)*

There has been much confusion about this verse. Many believe that this verse shows that there are numerous “gods” or Elohim in heaven surrounding God Our Father’s throne, and that Jesus is just one of many, many Elohim (Mighty Ones) in heaven. Some believe that this verse shows that God Our Father’s throne is similar to Zeus’ throne in Greek mythology where Zeus holds court with all of the other gods such as Poseidon, Hera, Hestia and Demeter, Hades, Apollo, Artemis, Hermes, Athena, Hephaestus, Aphrodite and Ares. But let’s continue reading the psalm to better understand what is being said here.

Psalm 82:1 *God [Elohim] standeth in the congregation of the mighty; he judgeth among the gods [Elohim].*

2) How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3) Defend the poor and fatherless: do justice to the afflicted and needy.

4) Deliver the poor and needy: rid them out of the hand of the wicked.

5) *They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.*

6) *I have said, Ye are gods [Elohim]; and all of you are children of the most High.*

7) *But ye shall die like men, and fall like one of the princes*

8) *Arise, O God, judge the earth: for thou shalt inherit all nations. (KJV)*

Let's explore each verse.

- Verse 1 shows "Elohim" conjugated in the third person singular, such as "He stands", not "They stand". Furthermore, the word for "mighty" in verse 1 is the Hebrew word $\text{לֵא} (El - God - singular - \underline{\text{Strong's}} \#410)$.
- So, Verse 1 states that "Elohim" or Yehovah stands in the congregation of God and He judges among the judges.
- The context of Psalm 82 verses 1 through 8 is concerning the unrighteous human judges in Israel and in the world in contrast to the righteous judgment of Yehovah.

After Jesus' resurrection, after appearing to the disciples, Jesus also later appeared to the disciple, Thomas.

John 20:26 *And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you*

27) *Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*

28) *And Thomas answered and said unto him, My Lord and my God. (KJV)*

Jesus did not correct Thomas after Thomas said that because it was true. Jesus was once again an Elohim, a Mighty One, after God Our Father resurrected Him and received Him.

Isaiah 52 is an important scripture showing two Beings dealing with Ancient Israel.

Isaiah 52:12 *For you shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rear guard. (King James 2000 Bible)*

This verse shows that Yehovah would go before Israel leading them from the front and that the God of Israel would be their rearguard protecting them from the rear. The construct in Hebrew in this verse is very different than in all other verses in the Old Testament. This construct points to the existence of a second Elohim Being who was in back as their rearguard. And that second Elohim was Jesus.

1 Corinthians 10, is another very misunderstood scripture concerning the relationship between Jesus and the Ancient Israelites.

1 Corinthians 10:1 *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;*
2) *And were all baptized unto Moses in the cloud and in the sea;*
3) *And did all eat the same spiritual meat;*
4) *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*
5) *But with many of them God [ὁ Θεὸς – ho theos – the God – God Our Father] was not well pleased: for they were overthrown in the wilderness. (KJV)*

Verse 4 states that Jesus was the Spiritual Rock which followed them, just like Isaiah 52:12 stated that He was Israel's rearguard. Yehovah led the Israelites in the pillar of cloud and pillar of fire. So, both Yehovah (God Our Father) and the Being who became Jesus were with Israel in the wilderness.

So, it is important to understand that there are two Elohim: God Our Father and Jesus the Anointed One.

The second point concerning that Jesus is not a created Being is:

2) **Jesus has always existed and has always had glory_with God Our Father**

Please turn with me to John 17, where we can read a prayer that Jesus prayed on the night before His death concerning the spiritual life that He used to have with His Heavenly Father.

John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (KJV)*

In Greek, the continual and progressive nature of an action in the past is shown in the imperfect tense (just like in English). Besides the imperfect tense having the same construct as the past progressive tense in English (for an ongoing action in the past when something else happened), the imperfect tense is used in Greek (as well as English) to show an ongoing repetitive action or condition in the past). The imperfect tense in this case for the verb "to study" would be translated into English as "I used to study", as in "I used to study at the library when I was a boy". This sentence describes an ongoing repetitive action or condition in the past.

This is the construct in John 17:5. In this verse, the verb "had" in Greek is in the imperfect tense. The KJV version translates the verb in the simple past tense, which does not convey the meaning of the tense in Greek. A better translation using the imperfect tense also in English would be:

John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I used to have with thee before the world was. (KJV)*

Furthermore, the word "with" in this verse is the Greek preposition "παρά" or "para" which has many meanings depending on the case of the object of the preposition. In John 17:5, the word "thee" at the end of the verse is in the dative case. The Greek word

“para” followed by the dative case means “beside, next to, or in the presence of”. Therefore, John 17:5 means:

John 17:5 – And now, O Father, glorify me with Your own self with the glory which I used to have beside You before the world was. (KJV)

This verse shows that Jesus used to have glory next to the Father before the world was created.

Please turn with me to Psalm 110. Again, Psalm 110:1 (among other verses) shows that the divine Being that became Jesus Christ was at the right hand of the Father and the Father’s throne. He was beside the Father, just as He indicated in John 17:5.

Psalm 110:1 *The LORD [Yehovah – God Our Father] said unto my Lord [Adonai – Jesus Christ], Sit thou at my right hand, until I make thine enemies thy footstool.* (KJV)

So, Jesus had glory next to God Our Father before the creation. So, Jesus existed before the creation.

Most likely hundreds of millions years ago, when the adversary mounted a rebellion against God Our Father in heaven, our Heavenly Father cast Him back down to the earth in an overwhelming defeat. Jesus told His disciples that He saw and witnessed that defeat.

Luke 10:17 *And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.*
18) And he said unto them, I beheld Satan as lightning fall from heaven. (KJV)

There is the prophecy that shows that Jesus would be born in Bethlehem. The Jews in Judea in the time of Christ knew that the promised Messiah (the Anointed One) and prophet would come through Bethlehem. In John 7, we will read of a dispute among the Jews concerning Jesus because they believed Jesus came from Galilee. They did not realize that He had actually been born in Bethlehem.

John 7:40 *Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.*

41) Others said, This is the Christ [the Anointed One]. But some said, Shall Christ [the Anointed One] come out of Galilee?

42) Hath not the scripture said, That Christ [the Anointed One] cometh of the seed of David, and out of the town of Bethlehem, where David was?

43) So there was a division among the people because of him. (KJV)

In Micah 5 we read that prophecy of the coming Messiah, which was Jesus the Anointed One. Again, the word “Christ” comes from the Greek word “χριστος” (christos) which is the Greek translation of the Hebrew word “מָשִׁיחַ” (mashiach – which is the Hebrew word where we get the word Messiah), which in Hebrew means “the Anointed

One.” Through this prophecy, the Jews all knew that the promised Messiah or Anointed One would be born in Bethlehem.

Micah 5:1 *Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.
2) But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. (KJV)*

So, Micah 5 is indeed referring to the Messiah, Jesus the Anointed One and verse 2 states that the goings forth of Jesus have been from of old, from everlasting.

The Hebrew word for *goings forth* is “מוֹצְאוֹת” (motsaot) which is the plural form “מוֹצְאָה” (motsaah) Strong’s #4163. In the plural form, this Hebrew word has the meaning of “origins”. Therefore, verse 2 is saying that the origins of Jesus are in eternity, referring to the eternal nature of the Being who became Jesus the Anointed One in the flesh. Many English translations of the Bible bring this concept forth very clearly, like the Berean Study Bible which states:

“One whose origins are of old, from the days of eternity.”

Or the International Standard Version which states:

“His existence has been from antiquity, even from eternity.”

So, the Being who became Jesus the Anointed One is eternal and has lived for an eternity in the past. He was not created by God Our Father.

In John 1, we read about Jesus being the Word and His interaction with God Our Father.

John 1:14 *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.
15) John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. (KJV)*

John writes here that the Word was made flesh as the only begotten of the Father and that John the Baptist bore witness of Him. The Word was the spiritual Being who became Jesus the Anointed One. With this point established, let’s return to verse 1.

John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God. (KJV)*

The Pacific Church of God has a study paper on the deep meaning and explanation of John 1:1 However, we will explore just the highlights for this sermon.

The verb *was* in verse 1, appears as the verb “to be” in the imperfect tense in Greek, which connotes an ongoing uncompleted action in the past. The imperfect tense also

denotes an action already occurring when another action occurs. So, verse 1 actually is stating that in the beginning, the Word was already existing.

The second part of verse 1 also uses the verb “to be” in the imperfect tense in Greek. The words “with God” in Greek are “πρὸς τὸν Θεόν” (pros ton theon), meaning “with the God” or “with God Our Father”.

There is some confusion among many on the meaning of the preposition “πρὸς” in this second part of verse 1. I will not get into Greek grammar too much here, but the explanation of this verse does require looking into the Greek grammar of this verse.

In the words (pros ton theon), the noun “God” is in the accusative case. Normally, with action verbs, such as *go*, *run*, or *walk*, the preposition “pros” combined with the accusative case has the meaning of “to” or “toward”. However, with static or stationary verbs such as the Greek verb “εἶμι” (eimi – to be), the meaning of the preposition shifts to the meaning of “with”. This is important because some believe that this part of John 1:1 signifies that the Word was toward the God, not with the God.

Mark 14 is an example of where “pros” with the verb “to be” means “with”.

Mark 14:48 *And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?
49) I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.* (KJV)

Another example is in Luke 9 verse 41. Translating (pros) in these verses as “to” or “toward” makes no sense in English.

Luke 9:41 *And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.* (KJV)

Other example scriptures containing the Greek preposition (pros) with the verb “to be” in the Greek which are translated as “with” in English are Matthew 13:56, Mark 6:3, Mark 9:19, and 2 Thessalonians 3:10.

So, the second portion of John 1:1 states that in the beginning, the Word was already with the God, meaning that the Being who became Jesus was already with God Our Father at the beginning. So, John 1:1 confirms that in the beginning, Jesus was already existing, and that He already was with God Our Father. Furthermore, no verse in the Bible states that Jesus was created by God Our Father. However, the Bible does state that even the angels were created.

In Ezekiel 28 we read about a special, perfect angel created by God Our Father, who then turned against and rebelled against the Father. That angel is the adversary, the devil.

Ezekiel 28:12 *Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.*

13) *Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.*

14) *Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*

15) *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. (KJV)*

So, the fallen angel, the devil, is a created being. And so are all of the other angels.

In Psalm 104 David discusses the creation of the angels by Yehovah.

Psalm 104:1 *Bless the LORD [Yehovah], O my soul. O LORD [Yehovah] my God, thou art very great; thou art clothed with honour and majesty.*

2) *Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:*

3) *Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:*

4) *Who maketh his angels spirits; his ministers a flaming fire:*

5) *Who laid the foundations of the earth, that it should not be removed forever. (KJV)*

Again, no verse discusses the creation of the spiritual Being who became Jesus. And we have explored how that Being was already existing in the beginning before the creation of the earth. However, many verses show that Yehovah (God Our Father) created the angels as spirit beings and that He also laid the foundations of the earth, which brings us to the third point.

The third point concerning that Jesus is not a created Being is:

3) **God Our Father and Jesus the Anointed One created everything together**

The Apostle John discusses the creation and the two Elohim working together in creating all things.

John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

2) *The same was in the beginning with God.*

3) *All things were made by him; and without him was not any thing made that was made.*

4) *In him was life; and the life was the light of men. (KJV)*

Verse 1 shows that Jesus was with God Our Father in the beginning. Then Verse 3 states *“All things were made by Him (the Word).”*

The Greek preposition for the English word “by” is “διὰ” (dia) and the Greek word for the English word “Him” is in the genitive case. According to Thayer’s Greek Lexicon, the Greek preposition “διὰ” followed by a noun in the genitive case has the meaning of “through, by means of, or with the help of.” The translation of “διὰ” as “through”, or “with the help of” in the first part of Verse 3 makes total sense with respect to the second part of the verse.

Therefore, Verse 3 could be written in English as

“All things were made with the help of Him, and without Him nothing was made that was made.”

This verse shows that nothing was made without Him, which means that someone else was also making the creation. And that someone else was God Our Father.

Verse 3 is written in the passive voice meaning that the subject of the verb is not given. However, God Our Father is the understood subject of the verse. Therefore, the understanding of Verse 3 is: God Our Father made all things with help of Jesus, and God Our Father made nothing that was made without Jesus.

So, **John 1:1–3** could be translated as:

“In the beginning, Jesus the Anointed One was already existing. And He was with God Our Father. And He was just like God Our Father. He was already existing with God Our Father in the beginning. God Our Father made all things with the help of Jesus, and God Our Father made nothing that was made without Jesus.”

God Our Father and Jesus the Anointed One created the creation and all things together. The key is that They created all things together.

A major point here is that if *all things* were created with the help of Jesus, then Jesus would not have also been created because He would have been a part of *all things*.

Verse 3 in Greek actually says:

“Not even one thing has come into being came into being without Jesus.”

That would also include Himself. Jesus did not help create Himself, because He was never created. He has always existed.

In Genesis 1:26, we will read this well-known verse again for what it says and for what it doesn’t say.

Genesis 1:26 *And God said, Let us make man in our image, after our likeness:*
(KJV)

The term “*Let us make*” in Hebrew is in the first-person plural (the “we” form in English) of the imperfect Qal Cohortive form of the verb “אָשָׁה” (asah – to make or to do). The important point is that the verb form is not in the second person singular form (the “you” form in English) of the verb.

For example, if a man says to his wife, “Please go to the store to buy groceries,” he is giving a directive for his wife to go to the store. He is not going to the store with her. But if a man says to his wife, “Let’s go to the store to buy groceries,” he is implying that he is going to the store with her and will do the tasks together with her.

The important point is that the phrase is not a directive from God Our Father to the Being who became Jesus the Anointed One for Jesus to make man in their image. It was a directive for them both to make man in their image. They would do it together.

In the past, I have heard explanations of this verse such as that verse 26 was using the “royal we,” meaning that it was actually singular but applied to all in the audience of God.

According to an article by Asher Chee in Zealous Ministries, we find the following:

In some cultures, monarchs and officials speak of themselves in the plural rather than in the singular – “we” and “us” rather than “I” and “me”. So, the argument goes that God was using the “royal we” in the same way that Queen Victoria is famously quoted as saying, “We are not amused.”

However, Queen Victoria would not have been amused at such an argument. There was no such thing as the “royal we” in Classical Hebrew because the plural of excellence was not used with verbs. Thus, none of the original readers of Genesis 1:26 would have understood God to be speaking in the “royal we”, since such a feature simply did not exist in their language.”

So, as we explored earlier, it appears that God Our Father said to the Being who later became Jesus the Anointed One, “*Let Us make man in Our image and in Our likeness.*” This directive was a directive to make the creation of man together.

This one point could be a complete sermon in itself. But we believe that there are two divine Elohim Beings: God Our Father and Jesus the Anointed One, both having the same likeness, the same image, and the same characteristics, and They created everything together.

The fourth point concerning that Jesus is not a created Being is:

4) **Jesus gave up being an Elohim by becoming a human to die for our sins**

An important truth is that Jesus humbled Himself and became a physical human in order to live a perfect life and in order to die as our perfect sacrifice to pay the death penalty for our sins.

In Philippians 2 the Apostle Paul taught the Philippian brethren about the fact that Jesus gave up being an Elohim (a spiritual Mighty One) in order to become a human like we all are.

Philippians 2:5 *In your relationships with one another, have the same mindset as Christ Jesus:*

6) *Who, being in very nature of God, did not consider equality with God [God Our Father] something to be used to his own advantage [other translations say “to cling to”]. (NLT)*

(Continuing in New International Version)

7) *Instead, he gave up his divine privileges [in Greek it says that He emptied Himself]; he took the humble position of a slave and was born as a human being. When he appeared in human form,*

8) *he humbled himself in obedience to God and died a criminal's death on a cross.*

9) *Therefore, God [the God – God Our Father] elevated him to the place of highest honor and gave him the name above all other names. (NIV)*

Jesus gave up all His divine privileges of being an Elohim by emptying Himself and being born as a physical human.

We will reread John 1 verse 14 again. John wrote that Jesus, the Spirit Being who dwelled with God Our Father, was made flesh.

John 1:14 *And the Word [Jesus] 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. (KJV)*

On the earth as a physical man, Jesus was totally dependent on our Heavenly Father. His power and His abilities came from the Father.

John 5:19 *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

20) *For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. [Skip]*

21) *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (KJV)*

Jesus gave up His hold on His eternality and His eternal existence by becoming a man.

1 Timothy 6:13 *In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you*

14) *to keep this command without spot or blame until the appearing of our Lord Jesus Christ,*

15) *which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, (NIV)*

16) *who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen. (NIV)*

Verse 15 shows that God Our Father is the blessed and only Ruler, the King of Kings and Lord of Lords who will bring about the appearing of Jesus the Anointed One. Verse 16 shows that God Our Father alone has immortality. Some believe that this verse shows that Jesus did not live eternally in the past.

However, the Greek noun for *immortality* in verse 16 is “ἀθανασία” (athanasía – “without death – deathlessness”). So, verse 16 is stating that only God Our Father has deathlessness. And that is true, because Jesus the Anointed One died and was dead for three days and three nights. So, Jesus does not have “deathlessness.” He willingly gave up “deathlessness” when He died on the cross for us. This verse is not talking about Jesus not living forever in the past.

After Jesus was resurrected, He ascended to our Heavenly Father and took His place once again by our Heavenly Father’s side as an Elohim, just as we referenced in John 17:5 and Psalm 110:1.

John 6:62 *What and if ye shall see the Son of man ascend up where he was before? (KJV)*

The verb “to be” in verse 62 is in the imperfect tense in Greek which has a sense of *already being* or *used to be*. So, John 6:62 could be translated as:

“What and if you will see the Son of man ascend up to where He used to be before?”

This verse shows that Jesus had been in Heaven before He was on the earth.

So, Jesus gave up being an Elohim by becoming a human to die for our sins. But He became an Elohim once again at His resurrection. And before His birth, He used to be at the right hand of God Our Father.

The fifth point concerning that Jesus is not a created Being is:

5) **There is no need for a plan of salvation if Jesus were created**

This fifth and final point is based more on logic, but it is a crucial aspect to consider. If God Our Father could create a perfect Being just like Himself, perfect in every way, perfect in thought, perfect in character, perfect in His own free moral agency, why is there a need for a plan of salvation? If God Our Father could create Jesus as a perfect Being, why could God Our Father not create billions of perfect Beings just like Jesus? If God Our Father could create a Being like Jesus, then:

- a) There would be no need for the creation of humans and mankind;
- b) There would be no need for a plan of salvation for humanity;
- c) There would be no need for a Savior;
- d) There would be no need for Jesus to have come and died for our sins;
- e) There would be no need for all the suffering and misery in this world;
- f) There would be no need for the testing of our free moral agency to choose our Father's way.

Instead, God Our Father could have created each of us in the same manner and in the same process that He created Jesus. He could have created us all as perfect beings just like Himself, perfect in every way, perfect in thought, perfect in character, perfect in our own free moral agency. In this premise, Jesus being a created Being makes no sense when compared to the existence of all the pain and suffering of humanity over the past 6,000 years.

In actuality, believing that God Our Father created a perfect Being in Jesus the Anointed One and then still created humanity to live the horrible lives that men and women have historically lived would show that God Our Father willingly chose a path that has brought so much suffering to humanity. That makes no sense. Again, if God Our Father could have achieved the results that He wanted through creating Jesus, He could have skipped all the misery and all the suffering for the past 6,000 years of humanity's existence just by creating us in the same way that He created Jesus.

But it didn't work that way and it can't work that way, because Jesus was never created by God Our Father.

We have explored today that Jesus is not a created Being through 5 points.

- 1) There are two Elohim: God Our Father and Jesus the Anointed One. There are currently two spiritual divine Beings. Mankind was made in Their image and in Their likeness. Jesus is qualitatively just like the Father.
- 2) Jesus has always existed and has always had glory with God Our Father. In the beginning, Jesus was already existing with the Father. Jesus was the Word who was made flesh and dwelled among us as a physical man.
- 3) God Our Father and Jesus the Anointed One created everything together. God Our Father created all things, both spiritual and physical, with the help of Jesus, and our Heavenly Father did not create anything – not anything – without the help of Jesus. That means that the Father could not have created Jesus with the help of Jesus.
- 4) Jesus gave up being an Elohim by becoming a human to die for our sins. Jesus had glory at God Our Father's side for an eternity in the past. He willingly gave up that

glory, humbled Himself, and emptied Himself of being a Mighty One so that He could become a physical man who would live a perfect life and die as the sacrifice to pay the death penalty for our sins.

5) There is no need for a plan of salvation if Jesus were created. If God Our Father had created Jesus as a righteous, mighty Elohim like Himself with free and perfect moral agency, then there is no true reason for humanity and the plan of salvation. God Our Father could have easily created billions of Elohim just like Jesus. There would be no reason for the suffering and misery and testing of humanity. This 6,000-year period of man's existence would not even be necessary.

We have a wonderful, perfect, loving, glorious elder brother in our Lord and Savior, Jesus the Anointed One. He loved us so much that He was willing to humble Himself from his existence as a mighty and glorious Elohim to be born and to live as a human and to die a horrible, torturous, and agonizingly painful death for us all. That is deep agape love for us and a deep commitment to the plan of salvation for mankind.

Without Jesus, there is no salvation for us. He is the redemption which allows us to be redeemed by our Heavenly Father. And brethren, we will all see our Savior in His glory at our resurrection.

All this is made possible because Jesus is not a created Being.