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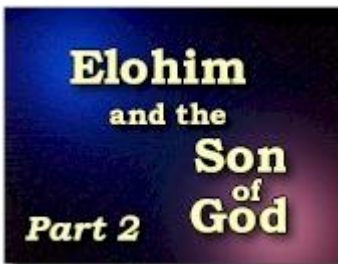
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Elohim and the Son of God Part 2

by David Sielaff, 2007, Updated February 2026

Read the accompanying "[February 2026 Newsletter](#)"



This article is Part 2 of the written form of the lecture I presented June 9, 2007, at the “One God Conference” in Albany, New York. I was invited to present a position contrary to that held to by most everyone at the conference. Organizer Ken Westby and host Sean Finnegan were exceedingly gracious with their facilities, time, and fellowship. I am thankful to them for the opportunity. Most of the teaching I presented will be familiar to ASK website readers (but not repetitive), largely reflecting the biblical and historical research of Dr. Ernest Martin, but the conclusions are my own.

NOTE: I attended and enjoyed a few of the conferences before I spoke in 2007. A good friend of ASK, Stephan Lieber recorded the video of my presentation.

What I Cover in Part 2

In this portion I emphasize that Jesus was unique in all ways. He was a unique Son of God among other sons of God (just as we who believe, are sons and daughters of God, John 1:12). He was also the unique Son of Man among other sons of men. Jesus states that He “saw” God the Father but that could only have taken place before His incarnation.¹ I will show that Jesus was present (not in a figurative or spiritual way but existentially) at the time of the exodus from Egypt and in the wilderness. I explain that human beings can only be called Elohim in the Old Testament when they are delegated to that office and title by God the Father, but they are not Elohim by nature. Legally at present we are children of God, are considered legally to be Elohim, and will be in our final state when we have attained to our intended glorious state in the resurrection. Then I discuss the concept of eternity and the fact that term does not really exist in Scripture. I will show that Jesus accepted worship and that clearly He existed before He “**was made flesh**” (John 1:14). Finally I show that, like Christ, you are a child of God at this moment.

¹ Some object to the non-biblical term “incarnation” referring to Jesus. True, it is not a biblical term, but it refers exclusively to Jesus, and the noun is derived from the Latin *incarnātus*, past participle of *incarnāre* which means “to make flesh” (*American Heritage Dictionary*, 3rd ed., 1992). This non-biblical term accurately describes the concept that the Word “was made flesh” (John 1:14).

Jesus Christ Is the Son of the God

There are reasons definite articles are used in Scripture. Sometimes the reasons are overlooked. Other times the reason is important such as when the definite article is used in the phrase **“the Son of God.”**

“Yet Jesus was silent. And, answering, the chief priest said to Him, ‘I exorcise [order] you by the living God that you may tell us if you are the Christ [the Messiah], the Son of [the] God.’

Saying to him is Jesus, ‘You say it! [agreeing with the high priest] Moreover, I am saying to you, Henceforth you shall be seeing the Son of Mankind sitting at the right hand of power and coming on the clouds of heaven.’”

**• Matthew 26:63–64 CLV
(also Mark 14:61–62 and Luke 22:70)**

Jesus is citing an Old Testament passage here. There are other gods (Elohim), and Sons of God other than Jesus Christ, but they have no right to contact anyone, to claim authority over you or anyone at any time. They have no right to be worshipped anymore, not even by the nations. They have no right to be around. In fact, there is a death sentence upon them. Whether some removed themselves from earth to somewhere else, who knows? Who cares?

Analysis: Jesus does not deny He is **“the Christ, the Son of [the] God”** and **“the Son of Man.”** The words the High Priest uses are with the definite articles in the Greek texts **“the Christ THE Son of [THE] God.”** [ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ]. In this single passage Jesus identifies Himself with the titles: **“Messiah” = “Son of God”** which is = **“Son of Man.”** The Jewish religious officials considered that blasphemy because, if He was correct, then they were putting to death God’s Messiah, God’s anointed, the individual many of them were expecting to come in the future.

If Jesus was not the Messiah, the Law would hold the Jewish religious leaders guilty for not punishing a heretic and blasphemer, endangering their nation. They were in a very difficult situation. They could hope that if they were wrong God would forgive them, but I do not think they cared about that. They were empowered by the Law to fight blasphemy and anyone who would claim they were divine, or God, or the Messiah. Jesus quotes the Messianic verse, **“sitting on the right hand of power, and coming in the clouds of heaven”** (combining Psalm 110:1 and Daniel 7:13). Look who else called him **“the Son of God.”**

- John the Baptist calls Jesus **“THE Son of [the] God”** in John 1:34.
- Evil spirits call Jesus **“THE Son of [the] God”** in Mark 3:11.
- Peter calls Jesus **“THE Son of the living God”** in Matthew 16:16.
- Nathaniel calls Jesus **“THE Son of [the] God”** in John 1:49.
- At a Jerusalem feast Jesus refers to **“THE Son of [the] God”** (John 5:25) meaning Himself.

Many times the New Testament simply has the phrase **“Son of God”** without the definite article. Sometimes it is **“the Son of God.”** Sometimes it is **“Son of the God.”** Sometimes it is **“the Son of the God.”** I have not worked through the significance to each of the meanings, but I bet they are precisely and intentionally used (by God?) for a reason. The writers knew what they were doing when they composed their words. Let us look at John 5:25 more closely:

“Verily, verily, I am saying to you that coming is an hour, and now is, when the dead shall be hearing the voice of the Son of [the] God, and those who hear shall be living. For even as the Father has life in Himself, thus to the Son also HE GIVES to have life in Himself. And HE GIVES Him [the Son] authority to do judging, seeing that He is a son of mankind.”

• John 5:25–27 CLV

Once again in this passage, as in John chapter 10, Jesus connects **“the Son of the God”** with **“the Son of**

mankind.” Most of you know this material, but I hope I am approaching it from a different direction:

- At the resurrection of Lazarus, Jesus refers to Himself as **“the Son of [the] God”** in John 11:4.
- The Samaritan woman at the well (a Gentile) says to Him **“You are the Christ [= Messiah], the Son of [the] God”** in John 11:27. Jesus does not deny or correct her words.
- Paul **“in the synagogues, he Heralded Jesus that He is the Son of [the] God”** in Acts 9:20.
- Paul refers to Christ as **“the Son of [the] God”** in Galatians 2:20.

Jesus as **“the Son of [the] God”** makes good sense, because that tells us there were other Sons of God.

“Yet these are written that you should be believing that Jesus is the Christ [Messiah], the Son of [the] God, and that, believing, you may have life eonian in His name.”

• *John 20:31*

“[all should strive ...] [1] toward the adjusting of the saints [2] for the work of dispensing, [3] for the upbuilding of the body of Christ, unto the end that WE SHOULD ALL attain to the unity of the faith and of the realization of the son of [the] God, to a mature man, to the measure of the stature of the complement of the Christ ...”

• *Ephesians 4:12–13 CLV*

That repeated phrasing is in Scripture for a reason.

“Having, then, a great Chief Priest, Who has passed through the heavens, Jesus, the Son of [the] God, we may be holding to the avowal [the affirmation].”

• *Hebrews 4:14 CLV*

“And we [witnesses] have gazed upon Him, and are testifying that the Father has dispatched the Son, the Saviour of the world. Whoever should be avowing [confessing] that Jesus is the Son of [the] God, God is remaining in Him, and he in [the] God.”

• *1 John 4:14–15 CLV*

Other verses that use the phrase **“the Son of the God”** in Greek (beside those already cited) are Hebrews 6:6, 7:3, 10:29; 1 John 3:8, 4:15, 5:5, 5:10, 12–13, 20; and Revelation 2:18. All those verses show that Jesus is **“the Son of the God,”** AMONG OTHER Sons of God. The distinction of Jesus is that He was sent from God as the **“only-begotten”** Son of God. That idea is frequently applied to Jesus. The other gods were created, but He is the **“only begotten Son of God.”** He was the only one who became flesh permanently through His birth to Mary. Finally, the other Sons of God sinned. Jesus never sinned. Human beings from Adam who believe will also become Sons [children] of God:

“Yet whoever obtained Him, to them He gives the right to become children of God, to those who are believing in His name, who were begotten, [1] not of bloods, [2] neither of the will of the flesh, [3] neither of the will of a man, but of [the will of] God.² And the Word became flesh and tabernacles among us, and we gaze at His glory, a glory as of an only-begotten from the Father, full of grace and truth.”

• *John 1:12–14 CLV*

“God NO ONE HAS EVER SEEN. The only-begotten God, Who is in the bosom of the Father, He unfolds Him.”³

• *John 1:18 CLV*

The Significance of “Only-begotten”

Notice what these passages are saying. When Christ identifies Himself as **“the ONLY-begotten”** Son of

² This verse is about human beings who have God’s Holy Spirit. They are now children of God (1 John 3:2).

³ Isaiah 6:1, KJV: **“In the year of king Uzziah’s death, I saw Yahweh sitting on a throne, high and lifted up, and His skirts were filling the temple.”** This was NOT the Son of God, as John 1:18 tells us. It was likely **“the angel of the Lord.”** (see Chapter 2, **“The Law Was Given By Angels”** in Dr. Martin’s book, *The Essentials of New Testament Doctrine*.)

God, that means there were other Sons of God who were not “begotten” in the same way. Otherwise, why make such distinctions at all?

“For thus God loves the world, so that He gives His only-begotten Son, that everyone who is believing in Him should not be perishing, but may be having life eonian.

... He who is believing in Him is not being judged; yet he who is not believing has been judged already, for he has not believed in the name of the only-begotten Son of God.”

• *John 3:16, 18 CLV*

Ordinary humans can also be “**only begotten**.” How many of you realized that? But ordinary humans cannot be “**only begotten**” as Sons of God:

1. The widow’s “**only begotten**” son has the same term in Luke 7:12, in the Greek.
2. Jairus had an “**only begotten**” daughter in Luke 8:42 in the Greek.
3. A man’s “**only begotten**” son was possessed by a demon in the Greek of Luke 9:38.
4. Isaac is said to be Abraham’s “**only begotten**” son according to Hebrews 11:17.

These instances use the same Greek term for “**only begotten**,” but when it is attached to “**Son of God**,” then the phrase “**only begotten**” takes on a different meaning. “**Only begotten Son of God**” communicates something specific and definite. Jesus was unique as “**the only-begotten**” Son of God the Father.

Christ was already the Son when He was sent, as the apostle Paul wrote:

“For what was impossible to the law, in which it was infirm through the flesh, did God, sending His own Son in the likeness of sin’s flesh and concerning sin, He condemns sin in the flesh.”

• *Romans 8:3 CLV*

“Now when the full time came, God DELEGATES His Son, come of a woman, come under law.”

• *Galatians 4:4 CLV*

These two passages tell me that the Son of God already existed when God was “**sending His own Son**” and He “**delegates His Son**.” (The opposite understanding is that Jesus did not exist until He was born of Mary, and he did not have “**sin’s flesh**.”) An infant was sent, but in the verses Christ was “**the Son**” before He was sent; therefore, He existed before He was sent. All things came through Christ. Scripture shows He existed before He was born of Mary. Now all the verses in Colossians, Philippians, and 1 Corinthians 8:6 make sense, and one does not have to produce creative wordplay or exegesis to explain them:

“... **nevertheless for us** [there is]

ONE GOD, the Father,

out of Whom all is, and

WE

for Him; and

ONE LORD, Jesus Christ,

through [*dia*, in Greek] **Whom all is, and**

WE

through [*dia*, in Greek] **Him.”**

• *1 Corinthians 8:6, CLV*

Here is the verse together:

“... **nevertheless for us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him.**” CLV

Christ was, and is now, an active agent in “**all things**” and He is also an active agent “**in us**.” There is no doubt that we have our salvation “**through Him**.” Likewise, we have been created “**through Him**.” He is the prime contractor of God the Father. We are not merely passing through Him without Him touching us. He is active. We come through Christ just as all things came through Christ. Let me display this passage in a different way:

“nevertheless for us [there is]

ONE GOD, the Father,
out of Whom [the] all is,⁴ and we
through Him,

and **ONE LORD, Jesus Christ,**
through Whom [the] all is, and we
through Him.”

• 1 Corinthians 8:6, CLV

You can read the left half of this verse, and it relates directly to the right half. This is not anything cryptic or mystical. Remember, everything that was read in ancient times was read out loud, so the words would catch the attention of listeners. Even when people were alone and read to themselves, they read the words verbally to themselves. People who read silently were considered strange, almost mentally ill, until about the 3rd century AD when people began to read silently. Reading aloud focused the mind.

Seeing Jesus, “Seeing” God the Father

Jesus makes some intriguing statements about “seeing” God in the Gospel of John. This is not a trivial matter. To His Father, Jesus was: “the brightness of his glory, and the express image of His person” (Hebrews 1:3 King James Version). That could be known only by revelation or by “seeing” God. So, when He said He saw the Father, what did Jesus mean? And, WHEN did Jesus “see” the Father after His incarnation?

Remember, some believe that Jesus is not divine, that YHWH is the only Elohim, and Jesus did not exist before His incarnation, except as the Word of God (a sort of plan in God’s mind). But Jesus Himself says differently, in a verse I quoted before:

“**God NO one has EVER seen.** [However, now comes the exception ...] The only-begotten God [referring to Jesus], **Who is in the bosom of the Father, He unfolds** [Him].”⁵

• John 1:18 CLV

“... NOT that the Father has been seen by anyone, EXCEPT by the ONE Who is from God. This ONE [Jesus, speaking of Himself] HAS SEEN the Father.”

• John 6:46 CLV

Question: When did Jesus “see” the Father? John quotes Jesus in verse 6:46 that He did see God His Father while He [Jesus] was on earth and in the flesh. But John 1:18 says that only Jesus has seen the Father. Note also that it is part of John’s introduction to his Gospel.

I believe Jesus is referring to His memories before He was born to Mary. Most think Jesus saw the devil because He was tempted by Satan and shown the glory of the world’s kingdoms.⁶ Did Jesus “see” the Father AFTER His birth to Mary, when He was flesh and blood? I think Jesus saw His Father before and after His birth from Mary.

In fact, there is no evidence in scripture that Jesus ever “saw” the Father either after He became flesh, or before His resurrection. Christ (and others) heard God the Father speak at His baptism (Matthew 3:17). At His Transfiguration (which was a vision, Matthew 17:5; Mark 9:7; Luke 9:35; Acts 13:33; and 2 Peter 1:16–18) there is no indication anyone “saw” the Father. Also, “**Angels came and ministered unto him**” (Matthew 4:11) after Satan’s temptation. I presume Jesus saw the angels at that time. They ministered to Him after 40 days and nights of fasting.

There are no *theophanies* or visions in the Gospels as occurred in Isaiah 6:1, 5; Ezekiel 1:1, 28; or in Daniel 7:9, and in the Book of Revelation. This is important because nowhere in the Gospels does Jesus

⁴ The definite article is there, meaning “**THE all**” in Greek.

⁵ “Unfolds” means to unwrap or reveal something. The word “unfolds” occurs one other time in Acts 15:14 when James says that Peter “**unfolds**” or reveals God’s recognition of Gentiles as believers in the resurrection of Jesus.

⁶ In my presentation I wrongly said Jesus “saw” Satan during the temptation (see Matthew 4:1–11; Mark 1:12–13; and Luke 4:1–13). But Jesus does not say He “saw” Satan at that time. However, Jesus later saw Satan fall from heaven in Luke 10:18.

say He saw His Father. Yet Jesus says He did see the Father!⁷

“What I have SEEN WITH [para, “beside”] MY FATHER am I speaking. You also, then, what you hear [Greek “heard,” and not seen] from your father [the devil, John 8:44, you] are doing.”

• **John 8:38 CLV**

This verse says Jesus saw the Father at His side, but gives no details. No other such occasion is mentioned, only on this one occasion. At the Transfiguration God’s voice was heard but no vision of YHWH. (Matthew 17:2–9 and Mark 9:2–10). Therefore, it is proper to ask the following questions: **When** did Jesus see His Father? **When** was Jesus “beside” His Father?

- Was it in His infancy or as a young child?
- Was it after He achieved maturity?
- Was it after His baptism?
- Was it after His ministry began?

You might say, well, these are trivial questions. So let’s read another relevant passage:

“Jesus is saying to [Philip], So much time I am with you, and you do not know Me, Philip! He who has seen Me HAS SEEN THE FATHER, and how are you saying, ‘Show us the Father?’”

• **John 14:9 CLV**

How did Jesus know He looks like God the Father, unless He saw the Father? Again, **WHEN** did Jesus see the Father?

- Was it in His infancy or as a young child?
- Was it after He achieved maturity?
- Was it after His baptism?
- Was it after His ministry began?

These legitimate questions have only one answer: Jesus saw the Father **before** His incarnation.

“Now it is eonian life that they may know You, the only true God, and Him Whom You do commission, Jesus Christ. I glorify You on the earth, finishing the work which You have given Me, that I should be doing it. And now glorify You Me, Father, with Yourself, with the glory which I had [Greek, “beside you”] before the world is WITH You [Greek, “beside you”].”

• **John 17:3–5 CLV**

Now this passage makes perfectly good sense. **When** did Jesus have that glory **with** His Father, **“the only true God”**? **When** was Jesus **beside** [para] His Father? Again ...

- Was it in His infancy or as a young child?
- Was it after He achieved maturity?
- Was it after His baptism?
- Was it after His ministry began?

Not one of the four bullet points above. Jesus, as **“the Son of God,”** had that glory **with** His Father **“before the world is,”** when He was with or beside His Father.

Christ Was Present and Active at the Exodus

“Jesus Christ” was not His name at that time. Read Jude 4–5 CLV:

“For some men slip in ... for this judgment; irreverent, bartering the grace of our God for wantonness, and disowning our only Owner and LORD [kurion], Jesus Christ. Now I am intending to remind you, you who once are aware of all, that the LORD [kurios], when saving the people out of the land of Egypt, secondly [He] destroys those who believe not.”

⁷ Note this example of a theophany (a divine appearance of a “god” or God) in Isaiah 6:1 and 6:5 CLV:

“In the year of king Uzziah’s death, I saw Yahweh sitting on a throne, high and lifted up, and His skirts were filling the temple. ... Then said I, ‘Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Yahweh of hosts.’”

The occurrence of “Lord” twice refers to Jesus Christ. Note below that Christ was active as “the Rock” when Israel was in the Wilderness:

“For I do not want you to be ignorant, brethren, that our fathers

ALL were under the cloud, and
ALL passed through the sea, and
ALL are baptized into Moses in the cloud and in the sea, and
ALL ate the same spiritual food, and
ALL drank the same spiritual drink, for they
[ALL] drank of the spiritual Rock which followed.

Now the Rock WAS [the] CHRIST [Messiah].

But NOT in the majority of them [the Israelites] does God delight, for they were strewn [dead] along in the wilderness.”

• 1 Corinthians 10:1–5 C:V

They were “strewn along in the wilderness” when the Rock was present. What was going on there? If the Rock was a *metaphor*, then the Rock itself is a *metaphor*, and it is a *metaphor* for the Spirit, because the scene is when the water (itself is a *metaphor*) because the water came out of the rock and sustained the people physically, while the spirit sustained them spiritually. So, you have a metaphor — on a metaphor — on a metaphor. It gets a little messy after a while and the metaphor becomes a meaningless mess.

But ... if the Only-Begotten Son of God (later born of Mary and became Christ) was really there as the Rock (as Jude says), and as Paul indicates — then it all makes perfectly good sense. Note what is said in Hebrews, a “sermon” by Paul:

“For we have become partners of Christ, that is, if we should be retaining the beginning of the assumption confirmed unto the consummation [ending], while it is being said, ‘Today, if ever His [Christ’s] voice’ ...

For some who hear embitter Him [Christ’s voice]; but not all those coming out of Egypt through Moses. Now with whom is He [Christ] disgusted forty years? Was it not with those who sin, whose carcasses fall in the wilderness?”

• Hebrews 3:14–17 CLV

This verse indicates that “He” [Christ] was disgusted and “He” was there and active in the Wilderness.

If you put these three passages side by side it seems that you have a reality, not a metaphor ,, or a metaphor upon a metaphor. Metaphors only work when A represents B, not when A represents B which represents C and D. That is meaningless. This is what we are asked to believe (or something like it) if Jesus did not exist UNTIL He was born to Mary.

Christ was present and active in the 40-year Wilderness sojourn after Israel’s exodus from Egypt:

Jude 3–5 CLV

“... contending for the faith once given over to the saints. For some men slip in ...
disowning our only Owner [despotas] and Lord [kurios], Jesus Christ. Now I am intending to remind you, you who once are aware of all, that the Lord [kurios], when saving the

1 Corinthians 10:1–5 CLV

“... our fathers all were under the cloud, and all passed through the sea, and all are baptized into Moses in the cloud and in the sea, and all ate the same spiritual food,
and all drank the same spiritual drink, for they drank of the spiritual Rock which followed. Now the Rock was

Hebrews 3:14–17 CLV

“For we have become partners of Christ, that is, if we should be retaining the beginning of the assumption confirmed unto the consummation, while it is being said, ‘Today, if ever His voice ...’”
“For some who hear embitter Him; but not all those coming out of Egypt through Moses. Now with

people out of the land of Egypt, secondly destroys those who believe not."

Christ. But not in the majority of them does God delight, for they were strewn along in the wilderness."

whom is He [Christ] disgusted forty years? Was it not with those who sin, whose carcasses fall in the wilderness?"

Jesus Did All These Things Because He Was THERE and Present; Not a Future Symbol

- He "saved the people out of the land of Egypt."
- He "destroyed them that believed not."
- He was "that Rock" literally, not metaphorically.
- His voice spoke ("hear his voice").
- He "grieved forty years" about those that sinned.

He was living and present at the exodus from Egypt, and in the Wilderness. If He was not present, if He did not do all those things, and if all those actions Paul and Jude attributed to Christ were merely figurative, then why should anyone consider those actions important? If those actions are merely figurative then the warnings become meaningless, and the biblical reports are not true.

However, if those actions did occur because the Son of God, the future Christ, was present and performed those actions as described — then the writings of Paul and Jude have immense significance, and the warning is real history, relevant teaching, and inspiring that God is present through His Son.

Can Humans Now be Elohim?

Let me go back to the idea of "what are Elohim?" Human beings are never identified as Elohim in the Old Testament! However, human beings are occasionally given Elohim-like authority. For example, Moses in Exodus 7:1, is compared to Elohim, just as the "angel of the Lord" is given the authority of YHWH.

Today we consider such legal authority to be similar to a "power of attorney." Moses represented YHWH and Moses spoke on behalf of, and for YHWH. He could issue judgments "in the name of YHWH" when he speaks.⁸

The angel of the Lord is not YHWH, but it is the angelic being who Moses talked to, and who Jacob wrestled. These distinctions and classifications must be maintained. We love to classify things in the western world. God is very precise in choosing His words to communicate to the children of Adam. His Word cuts very precisely like a two-edged sword (Hebrews 4:12).

"Yahweh said to Moses: 'See, I appoint you AN ELOHIM to Pharaoh; and Aaron, your brother, shall come to be your prophet.'"

• Exodus 7:1 CLV

A comparison was made of Moses being like an Elohim to Pharaoh. He was compared to, and God gave Moses the authority of an Elohim to Pharaoh's understanding and that included Pharaoh's ability to act. Moses was not an Elohim, but the words of Moses were to Pharaoh like an Elohim speaking. Note how, in the future, a prophecy about the "House of David" will be LIKE an Elohim speaking to people living in Jerusalem before Christ returns:

"IN THAT DAY Yahweh shall be a protection about the dwellers of Jerusalem, And the unsteady [unstable] one among them, IN THAT DAY, will become like David, And the house of David LIKE ELOHIM, LIKE THE [a] MESSENGER [angel] OF YAHWEH before them."

• Zechariah 12:8 CLV

⁸ See Dr. Martin's Chapter 2, of *The Essentials of New Testament Doctrine*, "The Law Was Given by Angels", which explains who this "angel of the Lord" was in terms of power and authority. That angel was not Jesus as the Jehovah's Witnesses believe. No angel can ever be called a "Son" of God (Hebrews 1:5).

There are two comparisons here. The House of David will be like [1] an Elohim, and also [2] like an angel, a messenger, of YHWH. It is not equating Elohim and a messenger (an angel) in this instance; it is comparing the House of David with Elohim or with an angel of YHWH.

Something about **“the House of David”** will reveal essential information, just as a messenger (human or angelic) would do. In the single prophecy of Zechariah chapters 12, 13, and 14, the phrase **“house of David”** actually refers to the Tomb of David. Again, see [“King David’s Tomb, 3. House of David”](#) for the evidence of my theory. That information that will come forth from the multiple tombs of King David and His “good” kings, will identify Christ as the Messiah promised in Scripture and fulfilled in our New Testament (**“Him whom they have pierced”** in Zechariah 12:10; John 19:34). Much of world history will be clarified and historical events “locked” to reliable dates. The bodies will be in the Tombs of David and His descendants.

Eternity?

The idea is put forth by some that Jesus did not exist “from eternity.” Well, that assertion is true. The Son of God did not exist “in eternity.” However, Jesus did exist prior to His birth by Mary. The simple truth is, “eternity” does not exist as a concept in Scripture. The nouns *olam* in Hebrew and *eon* in Greek have the same meaning — an “eon” of time. The word “eon” is also a good English term meaning a long period of time with a beginning and an end. Neither the Hebrew nor the Greek term ever means “eternity,” and the adjectives never mean “eternal.”⁹ Eons, the ages, had a beginning and were “made” by the Son of God:

“[God] in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, THROUGH WHOM He [God] also MAKES the eons [not the KJV “worlds”] ...”

• **Hebrews 1:2 CLV**

All eons have a conclusion (Hebrews 9:26 Greek). (**Note:** the second use of “world” in the KJV is “eons” in Greek.) Time has a beginning and an end. Also, there is a relationship between the Greek terms for time: *chronos* (measured time) that refers to movements of the earth, sun, moon, planets and in God’s creation, and eons (extended periods of time). There is a distinction of *cosmos* from *eons*. *Eons* are long periods of time, while *cosmos* (the world system) refers to the physical movements of sun, moon, and planets over time. Both eons and the cosmos have an end as we know it, and both deal with long periods of celestial or *cosmos* time.

The “Son of God” had a beginning and He was created before any THING and before any ONE else (read Revelation 3:14; Colossians 1:15). Time “started” when the Son of God made the eons. The biblical eons together constitute all “time” as we know it, during which God’s plan of creation will be fulfilled. God our Father is the *eonian* God (Paul, Romans 16:26). He is not the “everlasting” God, a mistranslation by the KJV. He is King of the *eons* (1 Timothy 1:17). The end of the eons is just the beginning for us all.

Again, I must ask the same questions as before: **When** were the *eons* made “through” the Son? If Jesus did not exist until after His incarnation, then **when** did He make the eons?

- Was it in His infancy or as a young child?
- Was it after He achieved maturity?
- Was it after His baptism?
- Was it after His ministry began?

⁹ The Greek word “*eon*” designates a long, indefinite, but limited period of time. Among several works that explain this teaching is the work by Prof. Heleen Keizer, *Life Time Entirety* (Univ. of Amsterdam, 1999). This was Dr. Keizer’s doctoral dissertation. She is a leading scholar on the works of Philo Judaeus and was a Professor at the University of Milan, Italy.

Professor Keizer was the first scholar to use the database “Thesaurus Lingua Graeca” to examine and analyze EVERY USE of the word *eon* in all Greek literature from 800 BC to 600 AD. Her conclusion was, the word *Eon* never meant eternity until theology inserted that meaning into the word in late antiquity when Gnostic Christians gained political control of Christian churches. See also the articles by Dr. Ernest Martin and C. Gary Reid [“The Time Periods of Salvation, Part 1”](#); [“The Time Periods for Salvation, Part 2”](#); and a third article in the series by Dr. Martin alone, [“The Doctrine of the Ages in the Bible.”](#)

These questions again relate to the question of the *eons* which were made by God the Father **through the action of His only-begotten Son**. These questions of when the Son did that must be answered.

If Jesus existed before His incarnation as the “first creation” of God through which everything else was created, including other Sons of God, angels, foundation of the earth, Adam and Eve, and the entire physical and spirit realms, including time, the *eons*. If that is true (and it is) then everything makes good sense according to the plain meanings of the passages we examined so far, and many others.

Worship of Christ

I came across a website that I disagree with on several issues; but the author’s analysis regarding Jesus accepting worship is biblically sound, in my opinion:

“For an Israelite, to worship anything other than the Father was idolatry, a wicked sin. For any man to accept worship would be to set himself up a God. Yet in the Bible we have multiple accounts of Christ accepting the worship of other men. If Jesus Christ were merely a ‘good teacher’ He would have rebuked these men instantly for their error, but no such rebuke ever came. (Peter in Acts 10:26 is a good example of refusing such worship). Men worshipped Jesus and He did not refuse [worship]:

From the wise men (Matthew 2:11),

From the leper (Matthew 8:2),

From the ruler (Matthew 9:18),

From His disciples in the boat (Matthew 14:33),

From the Canaanite woman (Matthew 15:25),

From the man born blind (John 9:38),

From the women and other disciples following His resurrection (Matthew 28:9, 17),

From the disciples following His ascension (Luke 24:52).”

- **10 Claims in the Bible on the Deity of Christ**, emphasis mine¹⁰

Some say the Greek terms translated as worship in these and other passages should be understood as giving honor or veneration — not worship, as unto God. They claim these occasions of “worship” were examples of reverence and respect. But, clearly Jesus did not refuse worship.

When Peter went into the house of Cornelius, the Roman centurion in Acts 10:25–26, Cornelius met Peter, fell down at his feet, and “worshipped” (*proskuneo*, the same Greek term used in the passages quoted above). Peter took him and told him **“Stand up; I myself also am a man.”** Peter demonstrates that a “mere man” like himself was not worthy of such worship, but Jesus, who was a man — and so much more — is worthy of such worship, and Jesus accepted that worship.

NOTE: The *Theological Dictionary of the New Testament*, abridged in 1 Volume (Grand Rapids, MI: Eerdmans, 1995, c1985), p. 948, says this about the word *proskynéō* in the Greek Old Testament where it is used for divine worship:

“The LXX uses the term for various words meaning ‘to bow,’ ‘to kiss,’ ‘to serve,’ and ‘to worship.’ Most of the instances [of *proskynéō*] relate to veneration of the God of Israel or of false gods.”

In the New Testament the Greek word *proskynéō* is used in the same way, the veneration (or worship) of someone who has a relationship to divinity. Christ accepted such worship (or veneration) because of who He was — the Son of God.

¹⁰ Ron Graham, “10 Claims in the Bible on the Deity of Christ.” **Note:** in January 2026 I can not find this internet article.

Note what Matthew said in his Gospel:

“Now the eleven disciples went into Galilee, into the mountain where Jesus arranges with them. And, perceiving Him, they WORSHIP Him, yet they hesitate. And, approaching, Jesus speaks to them saying, ‘Given to Me was ALL AUTHORITY in heaven and on the earth.’”

• *Matthew 28:16–18 CLV*

This would be a very unusual thing for Jesus to say immediately after receiving worship from one’s disciples, unless Jesus truly did have “all authority” from His Father to receive such worship.

Yes — Jesus Did Exist Before His Incarnation

Those who believe Jesus did not exist before His incarnation must be consistent in their message. If Jesus existed before His incarnation, then He would be more than just a human being anointed by God. This idea, however, diminishes the concept of Jesus as the Son of God. We need to examine various actions that could have happened ONLY before Christ was incarnated. Read again:

“[God] in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, THROUGH WHOM He [God] also MAKES THE EONS ...”

• *Hebrews 1:2 CLV*

The verbs are present tense, but denote past action. As noted before, the Father created time, the ages, through His Son who did exist in order to make the eons. God also saved us **“in Christ Jesus” before the eons began**. This occurred not just as part of the Father’s plan, but as a reality, [1] with Christ’s being present, [2] agreeing to that plan, and [3] being active in that plan before His being born to Mary:

“[God] Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian [began].”

• *2 Timothy 1:9 CLV*

Christ was an active agent of God His Father. Here are more questions ...

When did God through Christ save us and call us? It was done before time itself was created.

When was God’s **“purpose and grace ... given us in Jesus Christ”**? It was done before time existed.

“Jesus said to them, ‘Verily, verily, I am saying to you, Ere [before] Abraham came into being, I am.’ They pick up stones, then, that they should be casting them at Him.”

• *John 8:58–59 CLV*

Jesus did exist before Abraham. This statement is not a metaphor, poetic, or spiritual. We know from the reaction by His neighbors. They understood what He said and they reacted violently and wanted to kill Him. He identified Himself with God and they thought that was blasphemy. This requires answers to questions by those denying Jesus existed before His birth: **When** was Jesus **“before Abraham”**? **When** did Jesus assume precedence over Abraham?

- Was it in His infancy or as a young child?
- Was it after He achieved maturity?
- Was it after His baptism?
- Was it after His ministry began?

There are no answers to these questions. Now look at Christ’s actions in Philippians chapter 2:

“Who [Christ], being inherently in THE FORM OF GOD, deems it not pillaging [wrongly taking] to be equal with God.”

• *Philippians 2:6 CLV*

When was Christ ever **“in the form of God”** AFTER He was born to Mary?

Was Jesus' being in the **"form of God"** a mere poetic comment by the apostle Paul? How does the Greek term *morphe* ("form") differ from our likeness of God (Genesis 1:26)? We are all created in the image and likeness of God. What is unique about that word *morphe*? It does have a unique meaning. *Morphe* is different than "likeness." It is different than "image" in Greek. When did Jesus have **"the form of God"**? Also, **when** did Christ think to be **"equal with God"**? Obviously never for those who deny Jesus' existence before His incarnation; it would have been some time after He was born. Did it occur to Him in one day? The same questions apply; when was Jesus **"in the form of God"** and when was He **"equal with God"**:

"[Who] nevertheless [1] empties Himself [from what He was before], [2] taking the form of a slave, coming to be in [3] the likeness [schema, different from morphe] of humanity."

• **Philippians 2:7 CLV**

1. **When** did Jesus **"empty Himself"**? He must have been aware He did that!
2. **When** did Jesus take **"the form of a slave"**?
3. **When** did Jesus make Himself **"in the likeness of humanity"**?

These events could only have occurred before His birth to Mary. He **"empties HIMSELF."** God the Father did not "empty" Him. The Son was alive to empty Himself. The Greek **"empties Himself"** of verse 2:7 is superior to the meaningless KJV translation: **"of no reputation."** What did He empty Himself of when He took **"the form of a servant"**? He **"took"** the form of a slave, a child of Adam. He was the sole person doing that action. They were not done for Him or to Him. Again:

- Was it in His infancy or as a young child?
- Was it after He achieved maturity?
- Was it after His baptism?
- Was it after His ministry began?

Philippians 2:6–7 show that Jesus existed before He emptied Himself of His reputation — before He took the form of a slave, and before He obtained **"the likeness of men."** Look at the next verse:

"... and, being found in fashion as a human, [1] He humbles Himself, [2] becoming obedient unto death, even the death of the cross."

• **Philippians 2:8 CLV**

Questions: **When** did Jesus find Himself **"in fashion as a human"**?

- Was it in His infancy or as a young child?
- Was it after He achieved maturity?
- Was it after His baptism?
- Was it after His ministry began?

When did Jesus **"humble himself"**? He humbled Himself all through His life, after His incarnation, through His sufferings. But note that all the actions of Philippians 2:6–8 were done by Christ Himself! They were not done to or for Him by God the Father. Note this passage by Paul.

"For you know the grace of our Lord Jesus Christ, that, being rich, because of you He became poor, that you, by His poverty, should be rich."

• **2 Corinthians 8:9 CLV**

Questions: **When** was Jesus rich; what did that mean? Rich in glory? When did He have that glory?

- Was it in His infancy or as a young child?
- Was it after He achieved maturity?
- Was it after His baptism?
- Was it after His ministry began?

Was He rich in power? Yes, He was rich in power derived from God the Father. He never became poor in that power. He always healed when He needed to. When the woman touched His robe and she was healed (Matthew 9:20–22; Mark 5:25–34; and Luke 8:43–48), it says He lost power but He got it back because He was filled with the Holy Spirit. So, **when** was Jesus rich? **When** did Jesus become poor, and poor in what sense? It seems obvious that He was rich before His birth and incarnation. He became poor after His incarnation. The actions of 2 Corinthians 8:9 were done by Christ Himself.

“And the Word [*logos*] became flesh and tabernacles among us, and we gaze at His glory, a glory as of an only-begotten from the Father, full of grace and truth. John is testifying concerning Him and has cried, saying,

‘This was He of Whom I said, HE Who is coming after me,
 [1] has come to be in front of me [in authority],
 [2] for HE was first, before me [in time] ...”

• *John 1:14–15 CLV*

Jesus was 6 months younger than John. The apostle John wrote that John the Baptist repeated his statement with similar words the next day when he again sees Jesus coming toward him. John said:

“**Lo! the Lamb of God Which is taking away the sin of the world! This is He concerning Whom I said, ‘After me is coming a Man Who**

[1] has come to be in front of me,
 [2] for HE was First, before me.”

• *John 1:29–30 CLV*

The relationship between Jesus and John the Baptist is clear when the verses are put side by side when in almost identical words, they say the same thing. The first aspect is authority and power, and the second aspect is time. John the Baptist was speaking about the Messiah ...

John 1:15 CLV

“John is testifying concerning Him ...
 ‘He Who is coming after me,
 has come to be in front of me,
 for He was first, before me,”

John 1:30 CLV

“This is He concerning Whom I said,
 ‘After me comes a Man Who
 is preferred before me:
 for he was before me.”

Two different things are specified by John’s usage of “**before me.**” Clearly Jesus was “**preferred before**” John in status and authority, but He also “**was before**” John in time. This is repeated for emphasis.

You Are a Child of God NOW!

Jesus was **not** the only Son of God in the past (Genesis Chapter 6; Psalm 45:6–7 and Psalm 82).
 Jesus is **not** the only Son of God now (see 1 John 3:1–2).
 Jesus was **not** the sole “only-begotten” human, ... but
 Jesus was and is “**the ONLY-BEGOTTEN Son of God**” (John 1:18, 3:18; 1 John 4:9).

YOU are a son or daughter (a child) of God at this moment if you have God’s Spirit within you. Read what the apostle John says what we should be called and who we are **NOW**:

“Perceive what manner of love the Father has given us, that we may be called children of God! And WE ARE! ...

Beloved, **NOW ARE WE** children of God, and it was not as yet manifested what we shall be. We are aware that, if He [Christ] should be manifested, we shall be like Him, for we shall see Him according as He is.”

• *1 John 3:1–2, CLV*

Salvation has appeared from God our Savior.¹¹ Who will be the one who will appear? Read Titus:

“... that they may be adorning the teaching that is of God, our Savior, in all things. For the

¹¹ John 1:12–13 CLV: “But as many as received Him [the Living Word of God], to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

saving grace of God made its advent to all humanity,

... anticipating that happy expectation, even the ADVENT OF THE GLORY of the great God and our Savior Jesus Christ, Who gives Himself for us ...”

• *Titus 2:10–11, 13–14 CLV*

The Father will not appear at this coming, but Christ will appear at His Second Coming. He will have the name of the Father appropriated to Him (Isaiah 9:6 where the Messiah is also called “**The mighty God [El]**”). That sounds Godlike to me. Soon after we will see God our Father.

Conclusion

Christ is first in two important areas. He is God’s first creation and God’s firstborn from the dead:

“Who [THE Son] is the Image of the invisible God, Firstborn of every creature, for IN HIM is all created,

[1] that in the heavens and [2] that on the earth, [3] the visible and [4] the invisible, whether [5] thrones, or [6] lordships, or [7] sovereignties, or [8] authorities, all is created THROUGH HIM and FOR HIM ...”

• *Colossians 1:15–16 CLV*

Paul is speaking with expansive language as comprehensively as he possibly can. As the firstborn the Son created all things ... let me repeat ...

- in Him (on account of Him).
- through Him, and
- for Him
- and we Benefit from God and Christ, to be like Christ.

“... and He is before all, and all has its cohesion in Him. And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first ...”

• *Colossians 1:17–18 CLV*

- He is before all things
- All things consist in Him
- All things come after Him
- **NOTE:** He is firstborn of EVERY creature (verse 15), just as He is firstborn from the dead (verse 18)

Does the firstborn from the dead have preeminence in rank? Yes.

Does He also have preeminence in time? Yes ... **“He is before all things.”**

All things consist in Him.

All things come after Him.

He is the firstborn of every creature (in verse 15) and

He is the firstborn from the dead. You will be part of those next born from the dead.

David Sielaff, 2007, 2026

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