

Yahweh Our Creator, and Yeshua the Heir

I have found over 100 texts of Scripture that speak of Yahweh the Father as the Creator of the heavens and the earth. I'll expound upon a few of these here.

In Isaiah 44:24, Yahweh speaks and says, "I *am* Yahweh that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." The words "I," "alone," and "by myself" are not difficult to understand. If my wife calls me at home, and I am *by myself* studying, I may tell her, "I am home alone, studying." "I" and "alone" means that there is no one with me. Young's Literal Translation of this verse reads:

Isaiah 44:24b I *am* Yahweh, doing all things, Stretching out the heavens by Myself, Spreading out the earth - who is with Me?

An interesting point on this verse is found in the Septuagint, the Greek translation of the Hebrew Old Testament Scriptures.

Isaiah 44:24 LXX Thus saith Yahweh that redeems thee, and who formed thee from the womb, I am Yahweh that performs all things: I stretched out the heaven alone, and established the earth.

The Greek word for "alone" here is *monos*, #3441 in Strong's Greek Dictionary. James Strong gives the definition as "remaining, i.e. sole or single; by implication, mere." The word is used 46 times in the Greek New Testament, and is translated into English (KJV) as "alone," "only," or "by themselves."¹

John records Yeshua's words twice in John 8 by using the Greek word *monos*. Look at this carefully.

John 8:16 And yet if I judge, my judgment is true: for I am not alone (*monos*), but I and the Father that sent me. [*see also John 8:29*]

When Yeshua speaks of not being "alone," he is talking about the Father being *with* him. Yeshua means, "I am not by myself in my judgment. I am not by myself in my speaking."

When Yahweh created the heavens, He says He was alone, but when Yeshua speaks in John 8, he says he is not alone. This proves two things: (1) Yeshua was not with Yahweh in the act of creation, and (2) Yeshua and Yahweh are not the same person. If Yeshua was with Yahweh in co-creating the heavens and earth, Yahweh would *not* have said He did it alone. If Yeshua actually *was* Yahweh in John 8, he would not have said, "I am not alone."

Another text that separates Yeshua from Yahweh the Creator is in the book of Proverbs:

Proverbs 30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

The author lists a series of questions about creation. Gathering the wind, binding the waters, establishing the earth; these are all creation statements. After these questions the

¹ The word is translated "by themselves" in a passage like Mark 9:2 where Yeshua, Peter, James, and John were the only ones up on the high mountain. The mentioning of these four men, coupled with the word "alone" (*monos*) is acceptable. It would be like my daughter calling me, and me telling her, "Mom and I are at home *by ourselves*." Because the words "Mom and I" were used first, they modify the word "alone" in the same way as if I were to say, "We are alone." *We* is plural. In Isaiah 44:24, Yahweh doesn't use "We," He uses "I."

author says, "What is his name?" The author is asking, "What is the name of the One who performed all these mighty acts of creation?"

The author then goes on to ask, "and what is his son's name?" The author first asks about the Creator's name, and then he goes on to ask about the name of the Creator's Son, differentiating between the Creator and the Son of the Creator.²

In Mark 10:6, when talking about the creation of Adam and Eve, Yeshua remarks, "But from the beginning of the creation God made them male and female." In Mark 13:19, in speaking of the Great Tribulation, Yeshua says, "For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." In both of these texts Yeshua ascribes the creation, not to himself, but to God.

Another important point to ponder is found in a corporate prayer of the early church. In Acts 4 the church lifts up their voice to God saying (vs. 24b), "Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is." They are praying to the Creator. Yet just a few verses later (vs. 27), they mention the Lord (the One they are praying to) and His Christ or Anointed One (Yeshua). They also mention that this Lord, the Creator, has a holy child Yeshua (vss. 27, 30). The early church recognized who the Creator was (Yahweh), and that the Creator sent a Messiah (Yeshua) who was His holy child. This aligns perfectly with Proverbs 30:4. The church was not praying to the holy child Yeshua, they were praying to Yahweh the Creator (Yeshua's Father).

In Acts 17:24, Paul speaks of "God that made the world and all things therein, seeing that he is Lord of heaven and earth." Just a few verses later (vs. 31) Paul says that this Creator "hath appointed a day, in the which he [God] will judge the world in righteousness by *that* man [Yeshua] whom he [God] hath ordained; *whereof* he [God] hath given assurance unto all *men*, in that he [God] hath raised him [Yeshua] from the dead." Paul differentiates between God the Creator, and Yeshua the man whom God appointed, ordained, and raised from the dead.

In Revelation 4:10-11, the 24 elders fall down and worship the One sitting on the throne. They say this to Him:

Revelation 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

They ascribe the creation of all things to the One sitting on the throne. In the very next chapter, the Lamb (Yeshua) comes and takes the book out of the right hand of the One seated on the throne.

Revelation 5:6-7 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he [the Lamb] came and took the book out of the right hand of him [the Creator - Revelation 4:10-11] that sat upon the throne.

Not once did Yeshua ever speak of himself as the Creator. Never did he claim to have created the heavens and the earth. Why then do some people believe that Yeshua created everything?

² This is one of a handful of Old Testament texts that prophetically speak of the Son of Yahweh. Texts like these do not prove that the Son existed when they were written. Instead, they show that even the Old Testament authors had *some* knowledge that Almighty Yahweh would have a Son. Other texts, similar to Proverbs 30:4, are 2 Samuel 7:14 (compared with Hebrews 1:5), Psalm 2:2, 7, 12, and Psalm 110:1.

There are a few texts that are generally used to promote Yeshua as Creator, but we must remember that there are over 100 texts³ that show Yahweh is the Creator, and this includes the texts we've just gone over that show a *differentiation* between the Creator and Yeshua. When we come across a few texts that look like they *might* be saying Yeshua is the Creator, it is best to harmonize them with the large mound of scriptural evidence that Yahweh the Father is the Creator.

Creation By, Through, or For the Son?

Hebrews 1:2 is usually brought up in conversation with those who believe Yeshua to be the Creator. We read (1:1-2) here:

Hebrews 1:1-2 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

The first thing to note is that verse 1 says that God spoke in times past by the prophets, but in the last days by the Son. This means that when we read of God speaking in times past (Old Testament), that's not the Son speaking; that's God speaking, by His prophets. God is the speaker in both cases. The prophets and the Son are the vessels or agents that God spoke by.

The author continues by writing that God appointed His Son as *heir* of all things. A son does not inherit property which he, himself, has worked for; he owns that already. Instead, he inherits his father's property. This indicates Yeshua did not create the world, because he is the heir to his Father's property. Think back to the parable of the vineyard here (Mark 12:1-12). Yahweh is the Landowner, and when Yahweh finally sent His one beloved son (vs. 6), the tenant farmers said, "This is the heir. Let's kill him and the inheritance shall be ours. (vs. 7)" This is why Paul can write that we are heirs of God and joint heirs with Christ (Romans 8:17). We aren't "joint heirs" with God, because God doesn't inherit anything. He is the Creator and Owner of all. We are, however, *fellow heirs* with God's Son, by faith in Him and His Son. Our union with God's Son makes us a fellow inheritor of everything given to Yeshua.

After the author of Hebrews mentions that God has appointed His Son as heir of all things, he continues by saying, "by whom also he made the worlds." The "he" in this sentence is still God. The verse is saying that "He (God) made the worlds by His Son." The Son is not the primary. The Son is the secondary or agent.

Does this mean, as some teach, that Yeshua *literally* took part in the creation? Even if that is what the verse means, you would have to understand Yeshua as being the *agent* in creation; not the primary but the secondary. However, I believe there is a better way to understand this text. In all thy getting, get understanding (Proverbs 4:5-7).

If we look up the Greek word for "worlds" it is the word *aionos*, the plural of *aion*, meaning "an age or period of time." The word does not speak of skies, grass, trees, or land, but ages of time, like the age of Abraham, the age of the prophets, and even the age to come (new heavens and earth). Young's Literal Translation gets this right:

Hebrews 1:2 in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages.

³ For a list of these verses, see the book I co-authored, titled "Who Then is This?" Appendix I.

Young's translation also makes us think more about the word "by" in verse 2. "By whom he also made the worlds" (in the KJV) is "through whom also He did make the ages" (in the YLT). The Son was the intermediary through whom God made all the ages.

The Greek word for "by" (KJV) or "through" (YLT) is the word *di* or *dia*. James Strong defines the word (G#1223) as "a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional)." According to my computer program, the word *di/dia* is used 580 times in the Greek New Testament. When you study through each use, it is evident that the word carries a wide range of meaning. This is important, so I'll cover a few here:

Matthew 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying. [*Here the Lord speaks by the prophet, meaning the prophet was the channel through which the Lord spoke.*]

Mark 2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath: [*The sabbath was made on account of man, to bless man, for man to keep.*]

Luke 5:19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Yeshua. [*This is interesting because of the three different English translations in one verse. "By what way" means how they would bring the man in the house. "Because of the multitude" speaks of why they couldn't get in. "Through the tiling" shows they went through the roof.*]

John 4:41 And many more believed because of his own word. [*Because of denotes the reason why many believed.*]

Looking at just these four examples in the Gospels helps us to see the wide semantic range of the Greek word *di/dia*. In the case of Hebrews 1:2, "by" or "through" is not an incorrect translation. However, it is better to translate the word as "for," "because of," or even "on account of," seeing that this agrees with (1) the weight of scripture, and (2) the *context* of Hebrews 1. Remember, it was in these *last days* that God spoke by His Son, and Yeshua is the *heir* of all things.

We may understand it like this: when Yahweh ordained all the ages of time, He did it because the lamb slain from the foundation of the world (Revelation 13:8) needed a "venue" or a "stage" for that to be fulfilled. Therefore, the impetus for the ages was the Son. Without the Son in Yahweh's plan and mind, there would be no creation of anything. It was thus done *through* the Son. At the same time though, Yahweh created everything *for* or *because of* His Son. It was His plan to give all power and authority to His Son so that he would rule the Kingdom forever. A similar point may be said about a passage like John 1:10.

John 1:10 KJV He [Yeshua] was in the world, and the world was made by him, and the world knew him not.

John 1:10 NASB He was in the world, and though the world was made through Him, the world did not recognize Him.

Is "by" or "through" a wrong translation here? No, but neither is "because of" or "for." The verse could legitimately read, "He was in the world, and the world was made for him, and the world knew him not." Or, "He was in the world, and though the world was made because of him, the world did not recognize him."

If we choose "by" or "through" in John 1:10, we may understand it in light of the word (*logos*) in John 1:1, 14. Yeshua of Nazareth is what the word, that was with God in the beginning, became. The words that God spoke to create heaven and earth eventually took the form of a person in Yeshua of Nazareth. So it wasn't Yeshua physically there making the world, it was God's word.

A similar argument is made by the author of Hebrews, when discussing the subject of the superiority of the Melchizedek priesthood over the Levite priesthood. In Hebrews 7:9 it is said that Levi, who had a commandment in the law to receive tithes, actually paid tithes in Abraham, to Melchizedek. How is this even possible? Abraham had to beget Isaac, Isaac had to beget Jacob, and then through Jacob came the 12 tribes. So Levi didn't come on the scene until a *long time* after Abraham paid tithes to Melchizedek. The author explains his argument in Hebrews 7:10. Levi was yet *in the loins of his father* (Abraham) when Melchizedek met him (back in Genesis 14). Abraham was the father or ancestor of the 12 tribes of Israel, one of which was Levi. Levi existed, but only inside of Abraham, not physically.

John 1 speaks of God's word being *with* him in the beginning, and being divine, because it was actually Yahweh's wisdom expressed in His utterances (words). Later, that word became a human being (Yeshua), so it may be said that "the world was made by him (Yeshua)," in the sense that he is what the word of Yahweh became, not that he was literally there at the creation.⁴

I personally believe that "for" or "because of" fits John 1:10 better. Yeshua was in the world (as a human being). The world was made *for* him. Yahweh created the world for the whole purpose of having Yeshua be born, live a sinless life, preach the words of Yahweh, die a sacrificial death, be resurrected on the third day, and ascend to the right hand of the Father. But even though the entire world was made *for* Yeshua (to one day inherit, be the heir of; Hebrews 1:2), the world did not recognize him for who he was: the Son of the Most High Yahweh.

Thanks for reading,
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⁴ I once taught through the 23rd chapter of the book of Matthew, paralleling it with Luke's account (Luke 11). One of the interesting points I noticed, in relation to the person of Yeshua, was how Matthew and Luke recorded the words of Yeshua differently in one particular section. Matthew 23:34 records Yeshua as saying "I send unto you," yet Luke 11:49 records this as the wisdom of God saying "I will send." Which is it? It's both, because Yeshua is the wisdom of God made into a human being.