

Yeshua in Colossians One

Sometimes we hear a verse quoted so many times that we become familiar with that particular verse, but remain unfamiliar with the verses surrounding it. It doesn't make the familiar verse invalid, but it may hinder us from properly understanding the meaning of the verse in light of its bigger context in the chapter, or even in the book. I believe such to be the case with Colossians 1:16a where we read, "For by him were all things created."

I can see how someone could read this sentence from the verse, and conclude that Yeshua is the Supreme Creator. The problem is that we haven't taken the time to read and study what is said before and after that sentence.

Paul begins this letter by speaking of God, and then he says that this God is the Father of our Lord Yeshua the Christ (Colossians 1:3). This is a common occurrence in all of Paul's epistles, to begin by mentioning two persons. Paul addresses the Father as God, meaning the Most High. When he addresses Yeshua as Lord, it is an echo of Psalm 110. Yeshua is David's Lord, the Messiah that Yahweh made Lord (Acts 2:34-36), the Lord that Yahweh enthroned to His right hand (Ephesians 1:20). To Paul there is one God the Father, and one Lord Yeshua the Christ (1 Corinthians 8:6; Ephesians 4:5-6).

Paul goes on to mention how he gives thanks to the Father (Yahweh), who has rescued us from the kingdom of darkness and transferred us into the kingdom of His dear Son (Yeshua; Colossians 1:13). Paul's words here remind me of Yahweh's words at Yeshua's baptism and transfiguration. Yahweh called Yeshua "My beloved Son," and here Paul speaks of the Father's "dear Son."¹ Paul always differentiates between the Father and the Son, but it is not enough to say that the Father is not the Son and the Son is not the Father. Paul's writings are just as plain of the fact that God is not Jesus and Jesus is not God.

Notice the language of the *kingdom*. Kingdom language is *new* language. Paul is speaking of being delivered from an *old* way of life into a *kingdom* way of life, and Paul speaks of this kingdom as the Son's kingdom. The Father has placed us into the kingdom of the Son whom He loves. This will be a key as we move on.

Paul now begins to speak much of the exalted Son. It is in the Son that we have redemption, the forgiveness of our sins (Colossians 1:14), and it is the Son that is said to be the image of the invisible God and the firstborn of every creature (Colossians 1:15). Let's look at these two descriptions of Yeshua.

Image of the Invisible God

Yeshua is the image of the invisible God. Wouldn't that be a strange thing to say about Yeshua if he was Almighty God? Yeshua is not the invisible God in this verse. The invisible God, the God who told Moses "You cannot see my face, for no one can see Me and live" (Exodus 33:20 HCSB), is Father Yahweh. Yeshua is the *image* of this invisible

¹ The Greek word for "dear" is *agape*, a word that corresponds to our English word "love." When Apostle Peter recounts the Mount of Transfiguration, he quotes the Father as saying, "This is my beloved Son" (2 Peter 1:19)." The word beloved is the Greek word *agapetos*. Peter's use of "beloved Son" and Paul's use of "dear Son" are related. I believe Paul wrote Colossians 1:13 based upon his knowledge of Yeshua's baptism and the Mount of Transfiguration.

God. An image is a likeness or a copy of an original. The Greek word used here is *eikon*.² Here are a few examples of *eikon* in the New Testament.

Matthew 22:20-21 And he saith unto them, Whose *is* this image (*eikon*) and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Romans 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image (*eikon*) of his Son, that he might be the firstborn among many brethren.³

1 Corinthians 11:7 For a man indeed ought not to cover *his* head, forasmuch as he is the image (*eikon*) and glory of God: but the woman is the glory of the man.

The word implies something that looks like the original, resembles the original, but is not the original. Does Yeshua look like Yahweh? Does Yeshua resemble Yahweh? Do we learn about Yahweh by observing Yeshua?⁴ The answer to all of these questions is, yes. But why? It is because Yeshua really is Yahweh's begotten Son. By looking at the visible Son, you can learn much of the invisible God (the Father). I've often told people that if you want to know about Yahweh the Father, look at the life of Yeshua His Son. Yeshua is a copy of Yahweh the original. It is true that a copy is never identical to the original in all aspects, but by looking at the copy you learn much about the original.

In one of the verses just quoted, Yeshua speaks of the image of Caesar on a coin. By looking at that coin, you could tell to some degree what Caesar looked like. It would be like looking at a quarter today and seeing what George Washington looked like. The image on the coin has to depict the original in order for it to be considered an image.

Yeshua looks like Yahweh. I know that is difficult to fathom, especially seeing most people do not realize that Yahweh has a form or shape, but He does. He has a face (Exodus 33:20). He has hands and back-parts (Exodus 33:23). He has feet (Exodus 24:10). He has a waist (Ezekiel 1:27). All of these are features of Yahweh. None of this means that Yahweh is human, but it does mean that He has a form. There are natural bodies (humans), and then there are spiritual bodies.

When Yahweh created man (Adam) He made him in His image and likeness (Genesis 1:27). Scripture uses the same language to describe how Adam begat a son in his own image and likeness (Genesis 5:3). If Genesis 5:3 means that Seth resembled Adam, why doesn't Genesis 1:27 mean that Adam resembled Yahweh?

Think about this in relation to Genesis 1:26. If the "us" here is the angelic court, then that means that Yahweh was announcing the creation of Adam to His angels, and they *too*

² Strong's defines the word *eikon* (G1504) as, "from 1503; a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance." G1503 (*eiko*) is then defined as, "apparently a primary verb (perhaps akin to 1502 through the idea of faintness as a copy); to resemble."

³ This verse is about believers in Yeshua who have been foreknown and predestinated to be fashioned into the image of Yeshua. Notice carefully that whereas we will be conformed to Yeshua's image, we will not be Yeshua. What it does mean is that we will resemble him or be like him. I understand this as a reference to our lifestyle (we walk as Yeshua walked) and then our resurrected bodies (we take on immortality as Yeshua took on immortality).

⁴ John 1:18, in the Living Bible, puts this nicely: "No one has ever actually seen God, but, of course, his only Son has, for he is the companion of the Father and has told us all about him."

resemble Yahweh's image.⁵ Yahweh said (to the angelic court): "Let *us* make Adam in *our* image, after *our* likeness." This would have to mean that Yahweh and the angelic beings have a similar image, and Adam resembled both Yahweh and the angels when he was formed. By looking at Adam, you could see the form of Yahweh and the angels.

The angels are spirit beings, but that doesn't mean they are formless. When angelic beings came and talked with human beings, the human beings could *see* the angelic beings. When Zechariah saw Gabriel standing on the right side of the altar (Luke 1:11, 19), he knew he was seeing an angel, but he was not seeing a mist or vapor, he was actually seeing a personal form. Zechariah was one of the descendants of Adam that was made in the image of Yahweh and the angels (Genesis 1:26-27; 9:6; 1 Corinthians 11:7). Gabriel and Zechariah looked similar, yet Zechariah knew he was seeing an angel, so there had to be some kind of difference, even though there was a similarity.

If the angels have a form or shape, it is not unthinkable that Yahweh has a form or shape. In John 5:37, Yeshua told a group of men that they had neither heard the Father's *voice* nor seen his *shape*. This would have to mean that the Father has both a voice and a shape.

I realize the Bible says "God is spirit (John 4:24 HCSB)," but that doesn't mean He is without shape. He is the Most High Spirit Being, the Being that has no beginning or ending. The angels look like Him. Adam looked like Him, and the male descendants of Adam look like Him. I'm not saying any of us (angels, Adam, me and you) are identical to Yahweh, but according to the words *image* and *likeness*, we resemble Yahweh.

Yeshua looks like him more than any other person or being in the universe. He is singled out in Colossians 1:15 as being THE image of the invisible God.⁶ That doesn't

⁵ There are four texts in Hebrew scripture where Yahweh speaks using the plural pronoun *us* (Genesis 1:26; 3:21; 11:7; Isaiah 6:8). The use of the plural pronoun shows that God (the Supreme Being) is speaking to someone else. Isaiah 6 is helpful here, because when Yahweh uses *us* there, the *seraphim* (angelic creatures) are flying around His throne, crying out "Holy, holy, holy." Yahweh uses His angelic court in operating among the sons of men. 1 Kings 22:20-23 (see also 2 Chronicles 18:18-22) is an excellent example of Yahweh performing something upon the earth through the agency of a spirit being (angel) that approached Him, ready for the job. Daniel 7:9-10 speaks of these beings as a *court* around the throne of the Ancient of Days (Yahweh). Several study Bibles in today (such as the NIV and NET) present this view of Genesis 1:26.

⁶ Yeshua is not only singled out here, he is also singled out by the author of Hebrews (1:3) as being the express image (KJV) of God. The Greek reads *charakter* for image. The ASV translates this as "the very image of his substance. The YLT reads, "the impress of His subsistence." The word *charakter* is only used this one time in the New Testament. It is defined primarily in Thayer's Greek-English Lexicon as "the instrument used in engraving or carving... the mark (figure or letters) stamped upon that instrument or wrought out by it; hence univ. a mark or figure burned in (Lev. xiii. 28) or stamped on, an impression; the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect (cf. facsimile)." It is interesting here to note the Leviticus 13:28 usage, denoting a scar left on someone's skin after an impress.

Another interesting use of *charakter* in pre-Christian Greek writings is found in 4 Maccabees 15:4: "In what manner might I express the emotions of parents who love their children? We impress (*charakter*) upon the character of a small child a wondrous likeness both of mind and of form. Especially is this true of mothers, who because of their birth pangs have a deeper sympathy toward their offspring than do the fathers." The author is speaking of children bearing the mark or impress of their parents. He calls this a likeness of both mind and form. This shows that the word *charakter* was used anciently to denote progeny.

In the writings of Clement (80-140 AD) we find a use of *charakter* that stems from this man's view of Genesis 1:26-27. Clement writes (1 Clement 33:4): "Above all, as the most excellent and exceeding great work of His intelligence, with His sacred and faultless hands He formed man in the impress (*charakter*) of His own image." This agrees with what I have mentioned beforehand in this section. Adam was made in the image of

mean he is as old as Yahweh (for images or copies are never as old as their originals), but it does mean that you can look at Yeshua and see Yahweh - not because he is Yahweh - but because he is an exact copy of Yahweh. He is Yahweh's facsimile.

I should point out here that such language is never used of Yahweh in scripture. It is always used *from* Yahweh *toward* Yeshua; never from Yeshua toward Yahweh. In other words, Yahweh is not the image, likeness, or copy of anyone.

Firstborn of Every Creature

Paul goes on in Colossians 1:15 to call Yeshua "the firstborn of every creature."⁷ This is significant because it proves that Yeshua is a creature, and thus a created being. Yahweh is uncreated, but Yeshua is created. This phrase - all by itself - proves that Yeshua is not Yahweh.

To be a firstborn among a group means that you are a member of that group. When Abel brought of the firstborn of his flock (Genesis 4:4), was the firstborn sheep not a *member* of the flock? The same goes for Jacob-Israel's firstborn son Reuben (Genesis 46:8). To be the firstborn son of Jacob meant that you were a member of Jacob's family.

Paul says that Yeshua is the firstborn of every *creature*. This establishes that Yeshua is a creature. He is the firstborn creature yes, and that shows forth his high status and uniqueness, but he is nonetheless a member of the creation and not the Creator Supreme. Firstborn of every creature carries with it the meaning of being the first in order, *and* highest ranking creature in the universe, but at the same time, subordinate to Father Yahweh.

The word "firstborn" has led some to believe that Yeshua was the very first creation of Yahweh, prior to the angels, prior to the heavens, prior to the earth, sea, animals, and mankind. This belief was held by some of the early church fathers. They believed God was the Supreme Creator, and that the firstborn of all His creation was Jesus. All other things were then created by God *through* Jesus. God still ruled Supreme, but Jesus - after his creation/begetting - was used as the channel through whom everything else was created. While this is a legitimate understanding of the phrase "firstborn of every creature," I lean towards an alternate understanding, based on the context of the first chapter of Colossians and an additional, secondary meaning of firstborn: "first in rank" rather than "first in order." The Greek word is *prototokos*, and we find *both* uses in scripture.

Esau is referred to as Isaac's firstborn (*prototokos*) in Genesis 27:32 (LXX). If we know our Old Testament history, we know that Esau exited the womb of Rebekah first *in order*, ahead of Jacob his twin brother.

Yahweh, but Colossians 1:15 and Hebrews 1:3 are saying that Yeshua is the *exact* image of Yahweh. Yeshua the Son is like Yahweh stamping Himself, His mark, into the flesh of a human being. This is remarkable to say the least.

⁷ Many literal translations read "firstborn OF" (KJV, NASB, ASV, YLT, ESV, RSV). Other translations read "firstborn OVER" (HCSB, NET, LEB, ISV, CEB, NIV). Commenting on the use of over, Greek scholar BeDuhn (*Truth in Translation*, p.81) writes, "In the NIV, the translators have first of all replaced the "of" of the phrase "firstborn of creation" with "over." This qualifies as addition because "over" in no way can be derived from the Greek genitive article meaning "of." The NIV translators make this addition on the basis of doctrine rather than language. Whereas "of" appears to make Jesus part of creation, "over" set him apart from it."

The word however carries another meaning in Exodus 4:22 (LXX) where the nation of Israel is called Yahweh's firstborn (*prototokos*). Other nations existed previous to the nation of Israel, but Israel was first in *rank* or *position* in the eyes of Yahweh, among all the nations of the earth.

Consider also Psalm 88:27 (LXX) where we read, "And I will make him my firstborn, higher than the kings of the earth." This psalm (Psalm 89 in English translations) is a psalm about David, the servant of Yahweh (Psalm 89:19-20), and is ultimately fulfilled in the Messiah that would come from the ancestry of David (Psalm 89:33-37; Matthew 1:1; Acts 2:25-32; 13:22-23; Revelation 22:16). The immediate context of the Psalm names David, and we know that David was not a firstborn *in time*. David was the youngest of the sons of Jesse (1 Samuel 16:11-13). Yahweh is saying that he will *make* David (or Yeshua, the descendant of David) His firstborn, meaning first in rank and position.

I believe Paul had *both* uses of *prototokos* in mind in Colossians 1:15. Paul was writing that Yeshua is the first *in order* of every creature, and is the chief *ranking* of every creature. Yeshua is first among all the members of the creation, the *new* creation.

Genesis Creation or New Creation?

Understanding Yeshua's description as (1) the *image* of the invisible God, and (2) the *firstborn* of every creature helps us to properly interpret the next statements that Paul makes about Yeshua. If Yeshua *is not* the invisible God, and if he *is* the chief *member* of the creation, how does Paul then write that Yeshua created all things?

The answer is that Paul did not write that Yeshua created the heaven, the earth, the seas, and everything in them.⁸ The context of the first chapter of Colossians is not about the Genesis creation. Paul is not discussing the creation of angels, sun, moon, land, seas, trees, birds, mammals, or mankind. Paul is instead discussing all things in the *new* creation. *All things* related to the beginning of Yahweh's new order of things.

Colossians 1:16 KJV	Colossians 1:16 YLT
For <u>by</u> him were all things created, that are in heaven, and that are in earth, visible and invisible, <u>whether they be thrones, or dominions, or principalities, or powers</u> : all things were created by him, and for him.	Because <u>in</u> him were the all things created, those in the heavens, and those upon the earth, those visible, and those invisible, <u>whether thrones, whether lordships, whether principalities, whether authorities</u> ; all things through him, and for him, have been created.

The first thing to notice is the difference of "by him" and "in him" in these two literal translations. The Greek word is *en*, and is used not just in this first phrase, but also in the second phrase "that are in (*en*) heaven." I believe it is best to translate the word *en* as "in" both times ("in him" *and* "in heaven"). To translate this Greek word as "by" is not

⁸ In Exodus 20:11, Psalm 145:5-6, Acts 4:24, and Acts 14:15 Yahweh is described as creating the heavens, earth, seas, and all that is in them. Take special note of the inclusion of the *seas* in these verses. When Paul describes Yeshua in Colossians 1:15-20, this language is not used, and the *seas* are not even mentioned. Yeshua is never described as creating the heavens, earth, *seas*, and everything in them.

technically an error; that is a secondary possibility,⁹ but it is predominantly translated into English as "in" all through the New Testament.¹⁰

A primary reason I consider the YLT to be superior to the KJV in translating this word as "in," is the parallelism between Paul's letter to the Colossians and to the Ephesians.¹¹ As we read both epistles, we see time and time again direct parallels in Paul's words. Here's one example right in the first chapter.

Ephesians 1:5-7 KJV	Colossians 1:13-14 KJV
Having <u>predestinated us</u> unto the adoption of children by Yeshua [the] Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us <u>accepted in the beloved</u> . <u>In whom we have redemption through his blood, the forgiveness of sins</u> , according to the riches of his grace;	Who hath <u>delivered us</u> from the power of darkness, and hath translated <u>us</u> into the kingdom of his <u>dear Son</u> : <u>In whom we have redemption through his blood, even the forgiveness of sins</u> :

Both verses contain references to our position in Christ (the Son). We were predestined (Ephesians) and delivered from the power of darkness (Colossians). We are accepted in the beloved (Ephesians), and placed into the kingdom of the dear Son (Colossians). A direct parallel then exists about our redemption and forgiveness of sins by the blood of Yeshua.¹²

Noting these parallels, and reading the book of Ephesians side-by-side with Colossians, has led me to see the following:

Ephesians 1:9-10; 2:10 ERV	Colossians 1:16, 20 ERV
having made known unto us the mystery of his will, according to his good pleasure which he purposed <u>in him</u> unto a dispensation of the fullness of the times, to sum up <u>all things in Christ, the things in the heavens, and the things upon the earth</u> ; <u>in him</u> , I say... For we are his workmanship, created <u>in Christ</u> Yeshua for good works, which God afore prepared that we should walk in them.	for <u>in him</u> were all things created, <u>in the heavens and upon the earth</u> , things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created <u>through him, and unto him</u> ... and <u>through him</u> to reconcile all things unto himself, having made peace <u>through the blood of his cross</u> ; <u>through him</u> , I say, <u>whether things upon the earth, or things in the heavens</u> .

⁹ The word *en* is used in the Greek New Testament over 2,000 times, and the vast majority of the time it is translated as "in." In the book of Colossians alone, *en* is translated as "in" over 60 times.

¹⁰ The use of *en* in Colossians 1:16 shows us that Yeshua is the channel in which this new creation came about. Yahweh is still the head of Christ (1 Corinthians 11:3), working all these things after the council of His will (Ephesians 1:11), but He uses Yeshua to *make new* the old, Genesis creation, which fell into sin and decay. All things in heaven and on earth are created new in Yeshua. This even includes our personal new birth (James 1:18), so that we would be the first-fruits of His creatures. The word "creatures" in James isn't a reference to the original creation of Adam and Eve, but the taking of sons of Adam and daughters of Eve, and making them into new creations in Christ. As Paul writes in 2 Corinthians 5:17, "if any man *be* in Christ, he is a new creature: old things are passed away; behold, all things are become new."

¹¹ The list of translations I've found that translate Colossians 1:16 as "in him" instead of "by him" are: YLT, ASV, DRC1752, ISR98, NABR, RV1885, NIV, BSB, BLB, ERV, and WNT.

¹² The parallels in the two epistles are numerous, but allow me to name one more at the end of each epistle. Tychicus is mentioned by Paul as a beloved brother whom Paul sends to each church, in order to let the churches know how Paul and company are doing (Ephesians 6:21-22; Colossians 4:7-8).

In Ephesians Paul speaks of summing up everything into one - *all things* in heaven and on the earth - in Christ. In Colossians Paul speaks of *all things* in heaven and on the earth being created in Christ. Both are a reference to something that happened *during* and *after* Yeshua's death and resurrection. The all things *in* heaven and *on* earth are defined by Paul as thrones, dominions, principalities, and powers. The ESV translates these things as "thrones or dominions or rulers or authorities." These things are *positions* in heaven and on earth, and these are the "all things" that Paul says were created in (*en*), through (*dia*), and for (*eis*) Yeshua (Colossians 1:16).

Notice that Paul does not speak of the creation *of* heaven and earth. That was accomplished by Yahweh (as recorded in Genesis). Paul speaks of those things *in* heaven and *on* the earth, some visible, some invisible. These *positions* in the new creation were created and established *in* Yeshua after he was resurrected from the dead and seated at the right hand of the Majesty on High.¹³

We are not as well-versed in the fact that there is a new creation, a new order of things being established through the resurrection of Christ. Paul writes of this in Ephesians 2:10. We were "*created in Christ Yeshua* for good works (HCSB)." We were formerly dead in our sins, but have now been quickened (made alive). The word "in" here (*en*) is identical to Colossians 1:16: "For *in (en)* him were all things created." The key is that in both texts, Paul is referring to the new creation in Christ. The creation of thrones, dominions, rulers, and authorities in the heavens and upon the earth (among angels and men). This creation will come to completion in the finality of the kingdom of Yahweh's dear Son (Colossians 1:13).

Paul speaks of this new creation further on in Ephesians 2 when he writes, "For He (Yeshua) is our peace, *who made both groups one* and tore down the dividing wall of hostility (vs. 14 HCSB)." He goes on in verse 15 to say, "that He (Yeshua) might *create in Himself one new man from the two*, resulting in peace." Paul speaks of Yeshua creating something in this verse, but not in the sense of the original Genesis creation. Yeshua creates one new man out of the Judahites (Jews) and the nations (Gentiles). This is the message of the new creation; the message of reconciliation.

Paul speaks of things in heaven and things on the earth being brought together in the Messiah (Ephesians 1:10). He also talks about Yeshua giving gifts to the church after he ascended into the heavens (Ephesians 4:7-8). It was the Messiah (in his resurrected state, given all power and authority, Matthew 28:18) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastor and teachers (Ephesians 4:11). These are some of the visible thrones and authorities created in, through, and for Yeshua on the earth (Colossians 1:16).

Paul goes on to say that Yeshua is before all things and in (*en*) Him all things hold together (Colossians 1:17). The word "before" functions much like the word "firstborn." The Greek word is *pro* and is the root of the word *protokos*. Yeshua is before

¹³ When Paul speaks of the old creation, what I like to call the Genesis creation, he uses this language (Acts 14:15b): "ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Notice how Paul ascribes the creation of heaven, earth, sea, and all things that are therein to the living God. Remember, Yeshua is the *Son of* the living God (Matthew 16:13-18). This language used by Paul (in Acts 14) is not the same language he uses when writing to the Colossians, and that is because Paul is speaking about a different creation in Colossians, a new creation, made in, through, and for Christ. A redemptive creation.

everything because he is the first man to ever be bodily resurrected to immortality by Yahweh. Paul preached that Yeshua was the first to rise from the dead (Acts 26:23), and even calls him the first-fruits of those who have fallen asleep in death (1 Corinthians 15:20). It should come as no shock to us then that Paul goes on to refer to Yeshua as the head of the church, the beginning, and *the firstborn from the dead* (Colossians 1:18). He holds first place in everything in this new order. The head of every man is Christ (1 Corinthians 11:3). In all of the creatures in heaven and on earth, Yeshua is preeminent. He holds the top, number one position. How great and awesome our Messiah truly is!

In Colossians 1:19 Paul writes that God was pleased to have all His fullness dwell in the Messiah. God Almighty chose to beget a Son, by His Spirit, placing His fullness in a male descendant of King David, and exalting him to the highest position in the universe, next to Himself. Let us not bicker with Yahweh for doing this. Yahweh is in charge of everything, so He gets to decide the manner in which He accomplishes things. It pleased Yahweh to put His fullness in the Messiah, so as servants of Yahweh it should please us too.

Through Yeshua, Yahweh reconciled everything to Himself. Peace was made through the blood of Yeshua upon the cross, and everything in heaven and upon the earth was made *new* through this sacrificial act (Colossians 1:20). In Christ, God was reconciling the world to Himself (2 Corinthians 5:19). The death and resurrection of Yeshua was a turning point in the heavens and on the earth. It accomplished so much in the heavenly and earthly realm. Death was arrested, the Devil was defeated, sin was forgiven, eternal life was obtained, the New Covenant Church was established, and Yeshua is the instrument of it all. All things *in* heaven and *on* the earth were created *new* in, through, and for Yeshua. He is the pinnacle. He is Yahweh's beloved Son, and we need to respect the position that Yahweh has given him. He is such a wonderful, beautiful Messiah. It pleases the Father when we speak highly of His dear Son.

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