

## All Things Were Made by Him

“All things were made **by him**; and without him was not any thing made that was made ... He was in the world, and the world was made **by him**” (Jhn 1:3,10); “God, who created all things **by Jesus Christ**” (Eph 3:9); “For **by him** were all things created” (Col 1:16); “**by whom** also he made the worlds” (Heb 1:1-2). The apostles of the Lord revealed that God the Father created all things *by* the agency of His Son. If someone, for example, sold their house by employing the service of a real estate agent, although the agent actually did the work, the homeowner still says that *they* sold their house.

Judaism which rejects Jesus Christ as the Son of God claims that only one person was present at the creation. Trinitarians, however, claim there were three. The plural personal pronouns in the creation account certainly indicate at least a second person but not necessarily more, “Let **us** make man in **our** image, after **our** likeness” (Gen 1:26). That there were exactly two persons—the Father and the Son—is attested by John, “the Word was with God ... in the beginning with God” (Jhn 1:1,2), “That which was from the beginning ... the Word of life ... which was with the Father” (1Jo 1:1,2).

We’ve been taught that all the times “God said” in the creation account, He was speaking everything into existence. But if God the Father spoke it all into existence, then how was it created by His Son? The Scriptures tell us that it was the work of His hands: “When I consider thy heavens, **the work of thy fingers**, the moon and the stars, which thou hast ordained ... “Thou madest him to have dominion over **the works of thy hands**” (Psa 8:3,6); “The sea *is* his, and he made it: and **his hands formed the dry land**” (Psa 95:5); “I have made the earth, the man and the beast that *are* upon the ground, by my great power and **by my outstretched arm**” (Jer 27:5); “concerning **the work of my hands** command ye me. I have made the earth, and created man upon it: **I, even my hands, have** stretched out the heavens” (Isa 45:11-12); “the heavens *are* **the work of thy hands**” (Psa 102:25); “the heavens are **the works of thine hands**” (Heb 1:10); “didst set him over **the works of thy hands**” (Heb 2:7). We’re even told this in the creation account, “And **the LORD God formed man** of the dust of the ground ... And out of the ground **the LORD God formed every beast** of the field” (Gen 2:7,19).

Of the nine times we’re told “God Said” (Gen 1:3,6,9,11,14,20,24,26,29), one time it’s clearly the Father speaking to the Son, “**And God said**, Let **us** make man in **our** image, after **our** likeness.” Here, He wasn’t speaking anything into existence but telling His Son what to create—creating by the agency of His Son. This one occurrence indicates the case with all the others. Therefore, “And God said, Let there be light: and there was light,” it wasn’t God speaking light into existence but the Father telling His Son “Let there be light,” then His Son creating the light. He was commanding His Son: “For he spake, and it was *done*; **he commanded**, and it stood fast” (Psa 33:9); “Let them praise the name of the LORD: for **he commanded**, and they were created” (Psa 148:5); “For **God, who commanded** the light to shine out of darkness” (2Co 4:6). The creation is the work of the Son of God’s hands.

Also, throughout the six days of creation and on the seventh day of rest, only the term *Elohim* for “God” is used. But beginning in chapter two, *Yehova Elohim* is used for “the LORD God.” Since it was the Father telling His Son to make both male and female, “**And God [Elohim] said**, Let **us** make man in **our** image, after **our** likeness ... **male and female** created he them” (1:26,27), and the Son made them, “**And the LORD God [Yehova Elohim] formed man** of the dust of the ground” (2:7), “And the rib, which **the LORD God [Yehova Elohim]** had taken from the man, **made he a woman**” (2:22), we can deduct that *Elohim* is the Father and *Yehova Elohim* is the Son. And as the Father spoke to His Son using plural pronouns, “**And God [Elohiym] said**, Let **us** make man in **our** image, after **our** likeness” (1:26), the Son also spoke similarly, “**And the LORD God [Yehova Elohim] said**, Behold, the man is become as one of **us**, to know good and evil” (Gen 3:22).

*Yehova Elohim* revoked man’s access to the tree of life, “**And the LORD God [Yehova Elohim] said**, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and **take also of the tree of life**, and eat, and live for ever” (Gen 3:22), and it is He that restores it, “He that hath an ear, let him **hear what the Spirit [Breath] saith** unto the churches; To him that overcometh will I **give to eat of the tree of life**” (Rev 2:7).

We must “hear what the Spirit [*Breath*] saith” (Rev 2:7,11,17,29, 3:6,13,22). “**And the LORD God [Yehova Elohim] called** unto Adam ... I heard thy voice” (Gen 3:9,10), “that ye may know what is the hope of **his calling**” (Eph 1:18), “Wherefore as the Holy Ghost [*Breath*] saith, **To day if ye will hear his voice**” (Heb 3:7).