

God Sole Creator



"For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."
(Isaiah 45:18)

JESUS, GOD'S "ONLY," HIS "DARLING"

(Part 1)

Of the numerous proof texts for the subject under consideration, a sufficient number will be provided to prove that Jesus is God's "Only," His "Darling." The following Scriptures are from the twenty-second chapter of Genesis.¹

Gen. 22:2 - "And he [God] said [to Abraham], Take now thy son, thine only Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Gen. 22:12 - "And he [the angel of the LORD—verse 11] said, Lay not thine hand upon the lad, . . . for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only, from me."

Gen. 22:16,17 - ". . . [God said to Abraham through the angel], because thou hast done this

¹ The Septuagint reads as follows:

Gen. 22:2 - "And he said, Take thy son, the beloved one, whom thou hast loved—Isaac, and go into the high land, and offer him there for a whole-burnt-offering on one of the mountains which I will tell thee of."

Gen. 22:12 - "And he said, Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved son."

Gen. 22:16 - ". . . [God said to Abraham through the angel], and on my account hast not spared thy beloved son."

thing, and hast not withheld thy son, thine only:

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven. . . .”

Verses 2, 12, and 16 all contain the continuing phrase “thine only son,” yet Abraham had *another* son at the time, an older son whose name was Ishmael. While this particular point has been puzzling and even troubling for a number of years, many have mentally modified the phrase “thine only son,” and the resulting in-between view has had a calming effect.

It should be noticed, however, that in each of these instances in the King James Version, the word “son” in the phrase “thine only son” is in italics, which indicates it was supplied. The phrase in the original Hebrew text is simply “thine only.” Aware of this omission, the translators apparently felt compelled to proffer some kind of response to the existence of the short phrase “thine only”; that is, they felt compelled to add a word in order to explain the meaning—“thine only . . . WHAT?” Believing the word “son” was implied and, therefore, appropriate, they added that word as an answer to the dilemma. However, instead of clarifying the situation, the addition of the word “son” further complicated it, for Christians familiar with Scripture realize at once that at the time of this incident, Isaac was not Abraham’s only son. Ishmael, another son, preceded the birth of Isaac.

While the root meaning of the Hebrew word *yachid* (pronounced *yaw'-kheed*) basically signifies “only,” “single,” and/or “solitary,” the word can have three or more varieties of application, especially when it is considered in the idiomatic sense. In fact, five eminent Hebrew authorities demonstrate the different varieties of

application of this word.² In the case of Abraham's son, *yachid* is an adjectival noun expressing *quality* and *not procreation, generation, or derivation of personal being*. Here in the twenty-second chapter of Genesis, *yachid* denotes uniqueness in the sense of *concentrated affection* or of *being tenderly beloved*.

It is rather intriguing to note that in two instances in the Psalms, the same scholars of the Authorized Version were forced to render the Hebrew *yachid* in a different fashion in order to provide some degree of sense – even though the rendering “my darling” would be only partially understood. How much more appropriate and exquisite the sense would be if that rendering had been given to the text concerning Abraham in Genesis 22:2! “Take now thy son, *thy darling* Isaac, whom thou lovest, and get thee into the land of Moriah.” (The same insertions should be made in verses 12 and 16.) Although the rendering “thy darling” still does not fully express the thought of the Hebrew word *yachid*, it certainly brings the Genesis 22 account into better focus and gives it a more understandable application, for Isaac was Abraham's special darling son and not his only son.

The King James account of Psalm 22:20 reads: “Deliver my soul from the sword; *my darling* [*yachid*] from the power of the dog [that is, from the power of the uncircumcised Gentile and the uncircumcised-in-heart, unregenerate Jew].” And in Psalm 35:17, the Hebrew *yachid* is again used: “Lord [*Adonai*, an affectionate term referring to Jehovah], how long wilt thou look on? rescue my soul from their destructions, *my darling* [*yachid*] from the lions.”

² See “Reference Books Used” at end of treatise.

The context of these two verses in the Psalms concerns the Crucifixion scene on Golgotha Hill. Here the Holy Spirit, through the exercise of Jehovah's omniscient power and precursory skills, documents for the sake of future posterity His foreknowledge of the most intimate innermost thoughts of Jesus while nailed to the Cross of Calvary – a thousand years in advance of the reality. Upon first examination, the expression “my darling,” “my *yachid*,” seems disingenuous, indeed somewhat odd, but this conclusion is far from the fact of the matter.

To pause now to digress for a moment would be helpful, for it seems almost necessary to engage in or resort to a purely imaginary and speculative characterization as to what transpired on that most momentous occasion, the Crucifixion, when the fate of history hung in the balance. The thoughts of Jesus appear to be in the nature of a heartfelt and soul-wrenching prayer somewhat as follows:

“Father in heaven, of this Crucifixion thou has previously fully informed me, and for this very purpose, am I come into the world to give my life a ransom for many. But I did not fully realize the utter depth of human depravity that would surround me, nor even the full significance of the expression in the Psalms concerning me. I am a worm, being completely bereft of clothing and beset about by men of such bestial vulgarity, who gaze upon me with roaring, open mouths and devouring looks. I am at this moment confused and feel so, so alone! Did thou not say when I was baptized at Jordan in the presence of John the Baptist, ‘This is *my darling*; this is *my beloved Son*’? Also, on the Mount of Transfiguration, did thou not voice the same opinion of me and thy pleasure and love for me? Do thou be near and stay close to me lest I weaken in my resolve in the presence of my enemies. Thou art my only hope and stay. Rescue me; hasten my

death and departure, from which state thou hast promised a subsequent resurrection. Father, into thy hands, I commend my spirit.”

Resorting to this stratagem gives some feeling or background as to why Jesus used the term “my darling.” In both the New and Old Testaments, he was referring to the wording of the Heavenly Father concerning him. The above explanation, we believe, is not only the meaning and use of the expression “my darling” in Psalms 22 and 35, but also the context or true meaning of the Hebrew word *yachid* in the Old Testament instances quoted thus far.

In the New Testament, the translators of the Authorized Version are again at fault. In converting into English the Greek account of the same incident concerning Abraham’s offering up of his son on the hill of Moriah, they used similar wording, but instead of stating, as in Genesis 22:2, “Take now thy son, *thine only son* Isaac,” they rendered Hebrews 11:17, “Abraham . . . offered up his *only begotten son*.” And for the same reason, this wording in the New Testament must be rejected – because Isaac was not Abraham’s only begotten son. Did not Abraham also beget Ishmael? One can be sure, therefore, that the Apostle Paul did not consider the Greek word *monogenes* (pronounced *mon-odge’-en-ay*) to mean “only begotten,” as the translators rendered it. Rather, the word should be considered as a Greek idiom for one being *singularly begotten* or *singularly born* (the latter is preferred), that is, *someone remarkable and extraordinary*. Hence the suggestion is here made that the Greek word *monogenes* should be translated in its New Testament usage as follows:

John 1:14 - “. . . (and we beheld his glory, the glory as of the *singularly begotten* of the Father,) . . .”

John 1:18 - "No man hath seen God at any time; the *singularly* begotten Son, which is in the bosom of the Father, he hath declared [him]."

John 3:16 - "For God so loved the world, that he gave his *singularly* begotten Son. . . ."

John 3:18 - ". . . in the name of the *singularly* begotten Son of God."

1 John 4:9 - ". . . God sent his *singularly* begotten Son into the world. . . ."

It may be of interest to some that one of the definitions given in Liddell and Scott's *Greek-English Lexicon* for the word "*monogenes*" is "unique," and in Young's *Analytical Concordance* under the English word "begotten" is "chief." In any event, sufficient grounds have been presented thus far to demonstrate that while Jesus in a special sense is styled "THE SON OF GOD," yet there exists no bona fide proof that he was and is the *only* Son of God. Indeed, quite to the contrary, are not the angels in heaven called "sons of God" in Genesis 6:2,4? "The *sons of God* [not Jesus] saw the daughters of men that they were fair," and again, "the *sons of God* came in unto the daughters of men, and they bare children to them." Also, the allegory that prefaces the Book of Job (1:6) states, "Now there was a day when the *sons of God* came to present themselves before the LORD, and Satan came also among them." Job 38:7 reads, "When the morning stars sang together, and all the *sons of God* shouted for joy." All of these sons of God were originally perfect. Only after some fell were those angels called demons. Thus there existed in the spirit realm other "sons of God."

Genesis 1:26 states, "And God [Hebrew *Elohim*] said, Let *us*. . . ." In reference to the word "us," the margin of

many King James Bibles states, "The plural of majesty, as in Ezra 4:18." The Genesis text continues: "Let us make man in our image." Some erroneously conclude that somehow Jesus participated with God in the creation of Adam. Although Adam's creation can be treated with more fullness, suffice it to say that this imagined theory is scotched with the concluding words of Genesis 1:27, which read, "In the image of God [*Elohim*] created he [*singular*] him [Adam]; male and female created he [*singular*] them." Verse 27 is saying that God *alone* created man, not God and Jesus. Furthermore, the Hebrew word *elohim*, though existing in a plural form, very often, as on this occasion, refers to *one* personage or individual, namely, the Heavenly Father.

Joseph in Egypt had two sons, Ephraim and Manasseh. Ephraim, existing in a plural form due to the "im" ending, bespeaks *one personage only* in this framework or context. "Ephraim" was the singular son of Joseph, yet on numerous other occasions, "Ephraim" was the name of a tribe of Israel, consisting of many individuals. In most cases, context is the determining factor.

It may be pointed out that the word *elohim* refers to angels (plural) in heaven on one occasion and to judges (plural) of Israel in five references. And 240 times the Hebrew word refers to gods (plural). The answer, which should settle the issue, is that Genesis 1:27 states, "So God [*Elohim*] created man in his *own* image," and Genesis 2:7 adds, "And the LORD God [*Yahweh Elohim*, that is, Jehovah God] formed man of the dust of the ground." Genesis 2:7 does not refer to Jesus in any sense of the word. It is interesting that the end of Luke 3:38 has "the son of Adam, which was the son *of God*." In other words, God begat a son on the human plane, as well as other sons on the spirit plane.

Because in the past, either subconsciously or consciously, Christians realized that God had other sons, a problem inherently existed with the deeply ingrained but *erroneous* thought concerning *yachid* and the troubling phrase “only begotten.” The revered and enthroned doctrine among both nominal and true Christians is that Jesus is the only begotten Son of the Father. However, the Scriptures do not support this doctrine.

To harmonize “only begotten” with the thought of *other* sons of God forced the conclusion that somehow Jesus’ begetting differed in the sense that he was the only *directly begotten* Son of the Father. However, even this modification was troubling, and only recently was a fuller explanation seen. In this treatise, evidence has been presented to show that Jesus *was not* the only, solitary, single Son of the Father but, rather, the only *singularly* begotten Son. With regard to the supposition that Jesus was the only directly begotten Son, did not God *directly form and beget* Father Adam as a son?

When the matter is pursued a step further, does not the Apostle John in his epistle (1 John 3:1) state, “Behold, what manner of love the Father hath bestowed upon us, that *we* should be called the sons of God”? In John 11:52, he said, “But that also he should gather together in one the children of God that were scattered abroad.” In Romans 8:16,17, Paul reasoned, “We are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ.” James 1:18 reads, “Of his [*the Father’s*] own will begat he us with the word of truth.” Just as God directly breathed into Adam’s nostrils the breath of life, so God breathes into the *minds* of those who become Christians the breath of a new life. “Now we, brethren, as Isaac was, are the children of promise” (Gal. 4:28). In the Sermon on the Mount, Jesus said, “Blessed are the peacemakers: for they shall be called the children of God,”

and “Pray for them which despitefully use you, and persecute you; That ye may be the children *of your Father* which is in heaven” (Matt. 5:9,44,45). Finally, there is the familiar text John 6:44, “No man can come to me [Jesus], except *the Father* which hath sent me [first] draw him: and I will raise him up at the last day.”

In summary, not only is God the Father put forth in Scripture as the Creator of heaven and earth, but also He is the *sole* Initiator, Originator, and Creator of all classes of sentient beings.

CREATOR OF HEAVEN AND EARTH

(Part 2)

The following Old Testament Scriptures, quoted from the King James Version, pertain to God as the sole Creator of heaven and earth.

Gen. 1:1 - "In the beginning God created the heaven and the earth."

Gen. 1:7 - "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

Gen. 1:16 - "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

Gen. 2:4 - "These are the generations of the heavens and of the earth when they were created, in the day that the LORD¹ God made the earth and the heavens."

Exod. 20:11 - "For in six days the LORD made heaven and earth, the sea, and all that in them is. . . ."

Exod. 31:17 - ". . . for in six days the LORD made heaven and earth. . . ."

¹ "LORD" (all capital letters) in the Old Testament signifies Jehovah, Almighty God. In the New Testament, "Lord" (initial capital letter) can mean either Almighty God or Jesus depending on context.

Deut. 10:14 - "Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is."

1 Sam. 2:8 - ". . . for the pillars of the earth are the LORD'S, and he hath set the world upon them."

2 Kings 19:15 - ". . . thou art the God, even *thou alone*, of all the kingdoms of the earth; thou hast made heaven and earth."

2 Chron. 2:12 - ". . . Blessed be the LORD God of Israel, that made heaven and earth. . . ."

Neh. 9:6 - "Thou, even *thou*, art LORD *alone*; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee."

Job 38:4-6 - "Where wast thou when I [the LORD – verse 1] laid the foundations of the earth? declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof."

Psa. 8:3,4 - "When I consider *thy* [the LORD'S – verse 1] heavens, the work of *thy fingers*, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? . . ."

Psa. 24:1,2 - "The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

"For he hath founded it upon the seas, and established it upon the floods."

Psa. 33:6 - "By the word of the LORD were the heavens made; and all the host of them by the *breath* of his *mouth*."

Psa. 78:69 - ". . . like the earth which he [the LORD – verse 4] hath established for ever."

Psa. 89:11 - "The heavens are thine [the LORD God of hosts' – verse 8], the earth also is thine: as for the world and the fulness thereof, thou hast founded them."

Psa. 90:2 - "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Psa. 102:25 - "Of old hast thou [O my God – verse 24] laid the foundation of the earth: and the heavens are the work of *thy hands*."

Psa. 104:5 - "Who [O LORD my God – verse 1] laid the foundations of the earth, that it should not be removed for ever."

Psa. 115:15 - "Ye are blessed of the LORD which made heaven and earth."

Psa. 121:2 - "My help cometh from the LORD, which made heaven and earth."

Psa. 124:8 - "Our help is in the name of the LORD, who made heaven and earth."

Psa. 134:3 - "The LORD that made heaven and earth bless thee out of Zion."

Psa. 136:5-9 - "To him [the God of gods, the Lord of lords – verses 2 and 3] that by wisdom made the heavens: for his mercy endureth for ever.

"To him that stretched out the earth above the waters: for his mercy endureth for ever.

"To him that made great lights: for his mercy endureth for ever:

"The sun to rule by day: for his mercy endureth for ever:

"The moon and stars to rule by night: for his mercy endureth for ever."

Psa. 146:6 - "Which [the God of Jacob, the LORD his God – verse 5] made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever."

Psa. 148:3-6 - "Praise ye him [the LORD – verse 1], sun and moon: praise him, all ye stars of light.

"Praise him, ye heavens of heavens, and ye waters that be above the heavens.

"Let them praise the name of the LORD: for he commanded, and they were created.

“He hath also stablished them for ever and ever:
he hath made a decree which shall not pass.”

Prov. 3:19 - “The LORD by wisdom hath founded
the earth: by understanding hath he established
the heavens.”

Prov. 8:26-30 - “While as yet he [the LORD—
verse 22] had not made the earth, nor the fields,
nor the highest part of the dust of the world.

“When he prepared the heavens, I was there:
when he set a compass upon the face of the depth:

“When he established the clouds above: when he
strengthened the fountains of the deep:

“When he gave to the sea his decree, that the
waters should not pass his commandment: when
he appointed the foundations of the earth:

“Then I was by him, as one brought up *with him*²:

² Proverbs 8:22,29,30 pertains to the preexistent state of Jesus as the Logos before he began his earthly ministry at the First Advent. “The LORD [Jehovah] possessed me in the beginning of his way, before his works of old. . . . when he appointed the foundations of the earth: Then I was by him, *as one brought up with him* [the last phrase ‘with him,’ supplied by the translators, should be omitted, as it leads one to think that Jesus was coeternal with the Father]: and I was daily his delight, rejoicing always before him.” The phrase “with him” is the problem.

The King James rendering of the phrase pertaining to Jesus “as one brought up” (Hebrew *aman* or *amon*) — that is, “as one brought up as a child to adulthood” — is essentially correct. The noted Gesenius defined the meaning of this verbal noun or phrase to signify “to support with the arm, to carry a child,” as

and I was daily his delight, rejoicing always before him.”

Isa. 37:16 - “O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.”

Isa. 40:12 - “Who [the Lord GOD – verse 10] hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?”

Isa. 40:26 - “Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.”

Isa. 40:28 - “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.”

Isa. 42:5 - “Thus saith God the LORD, he that

in Numbers 11:12 and Lamentations 4:5. A generation later James Strong, in his dictionary concordance, rendered the same word (*aman*) “to foster as a parent or nurse.” The Hebrew word is used in Scripture in this mode nine times and only once in the sense of an architect or a workman (Song 7:1). In other words, Jesus was with the Father not in a participatory role but as one gaining invaluable instruction, wisdom, and experience as an observer.

created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.”

Isa. 44:24 - “. . . I am the LORD that maketh all things; that stretcheth forth the heavens *alone*; that spreadeth abroad the earth by *myself*.”

Isa. 45:12 - “I [the LORD, the Holy One of Israel—verse 11] have made the earth, and created man upon it: I, *even my hands*, have stretched out the heavens, and all their host have I commanded.”

Isa. 45:18 - “For thus saith the LORD that created the heavens; *God himself* that *formed* the earth and *made* it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.”

Jer. 10:12 - “He [the LORD, the true God—verse 10] hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.”

Jer. 27:5 - “I [the LORD of hosts—verse 4] have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.”

Jer. 32:17 - “Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee.”

Jer. 51:15 - "He [the LORD of hosts – verse 14] hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding."

Amos 4:13 - "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name."

Jonah 1:9 - "And he [Jonah] said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land."

Zech. 12:1 - "The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

An honest pursuit and endeavor will now be made to examine all King James New Testament verses pertaining to the subject matter at hand, with particular but not necessarily sole emphasis upon the creation of the literal heavens and planet Earth. In some instances, these verses are at complete variance with Holy Writ. Such discrepancies will be noted, and a needful explanation will be proffered for a viable alternate rendering.

John 1:3 - "All things were made [Greek *ginomai*: were done] by him; and without him was not any thing made [*ginomai*: done] that was made [*ginomai*: has been done]."

It should be observed that this particular Greek verb *ginomai* (to be, to do) can be translated in a great variety of ways depending largely upon the intent of the context in which it is found. However, it should never be rendered in such a fashion as to contradict the abundant testimony of Scripture already submitted in prior pages, namely, that God, the Father of our Lord Jesus Christ, alone is the sole Creator and Sustainer of the universe, and that this glory and honor – and for that matter, capability – have not been granted or imparted to any other being (Isa. 42:8; 48:11).

The Emphatic Diaglott, containing the original Greek text of the New Testament according to the recension of Dr. J. J. Griesbach, with an interlinear word-for-word English translation of the Vatican Codex No. 1209 of the early fourth century AD by Benjamin Wilson, contains an interesting footnote for the Greek verb in John 1:3.

“*Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated as though the word was *ktizo*. ‘The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the Christian dispensation were done by Christ, i.e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, “Without me ye can do nothing.” Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17.’ Cappe’s Diss.”³

The translators of the commonly received Authorized King James Version mistakenly rendered the Greek word

³ Benjamin Wilson, *The Emphatic Diaglott* (Brooklyn, N.Y.: International Bible Students Association, 1942), p. 312, footnote 3.

ginomai as “made” in the following Scriptures in the Gospel of John:

John 1:3 - “All things were *made* by him; and without him was not any thing *made* that was *made*.”

John 1:10 - “He was in the world, and the world was *made* by him, and the world knew him not.”

John 1:14 - “And the Word was *made* flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

John 2:9 - “When the ruler of the feast had tasted the water that was *made* wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.”

John 5:6 - “When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be *made* whole?”

John 5:9 - “And immediately the man was *made* whole, and took up his bed, and walked: and on the same day was the sabbath.”

John 5:14 - “Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art *made* whole: sin no more, lest a worse thing come unto thee.”

John 8:33 - “They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be *made* free?”

John 9:39 - "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be *made* blind."

Note: If the word "made" (not the preceding verbal form "to be" or "to do") were entirely excluded from the preceding nine verses in the Gospel of John, the context would not suffer from any such loss or omission.

The text John 1:3 merits further consideration, as follows:

John 1:3 - "All things were made [*ginomai*: were done] by [*di' autou* (genitive case): through] him; and without him was not any thing made [*ginomai*: done] that was made [*ginomai*: has been done]."

The Greek preposition *dia* has a variety of interpretations, not only with regard to whether it is associated with (a) the genitive case or (b) the accusative case, but also with regard to the numerous applications or nuances of meaning found within each of these two categories, as to which interpretation is in harmony with the instance at hand. The rendering of *di' autou* in verse 3 as signifying "through him" is a viable explanation.

Attention is now given to the "all things" of John 1:3. To determine what these "things" are requires, first, a further analysis of the verb *ginomai*. The British scholar W. E. Vine (1873-1949), in his monumental work that is universally acclaimed as a classic tool for the study of sacred literature, namely, *An Expository Dictionary of Old and New Testament Words*, lists in its index under the Anglicized heading of the Greek word *ginomai* the following suggested meanings:

arise	end	means (by . . . of)	sound
assemble	fall	ordain	spent
become	far	pass	spring
befall	finish	past	take
behave	follow	perform	turn
bring	forbid	place (take)	use
come	grow	prefer	was, etc.
continue	have	prove	wax
divide	keep	publish	work
do	marry	show	

Among the verbal renderings listed above, the absence of *made* or *make* is to be noted.

What are the “all things” the Apostle John was speaking about in John 1:3? Certainly the statement was not literally intended to imply that all things of any real value or importance since time immemorial were done solely by Jesus. What, then, are those “things,” and when did they start? – for indeed, the Son did not beget the Father, but rather, the Father begot the Son. Did the “all things” start when the Son was created in the image of God in the spirit realm as “the firstborn of every creature” (Col. 1:15), that is, before the First Advent? Did they start when Jesus was born of Mary? Or did they start during his public ministry, which began at age 30 at the river Jordan? The latter, it is stated.

The answer to these questions is given to us by the Apostle John himself. The first chapter of his Gospel focuses on the commencement of the ministry of Christ. Also, the opening verse of John’s first epistle carries the same theme, namely:

1 John 1:1 - “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.”

In other words, John 1:3 states, in effect, that all the predictions, merits, prophecies, and ordinances pertaining to the coming of the suffering Messiah at his First Advent were fulfilled in the person of Jesus of Nazareth.

John 1:10 also needs further consideration, as follows:

John 1:10 - "He [Jesus] was in the world [Greek *kosmos*: the existing world order or arrangement], and the world [*kosmos*] was made [brought to pass] by him [that is, *di' auton*⁴ (the accusative, not the genitive case): *for (his) sake*], and the world [*kosmos*] knew him not."

The thought being conveyed in John 1:10 is along the following lines. When Jehovah created the earth, made it fit for habitation, and placed man therein as the progenitor of a future society, He foreknew, through no fault of His own as the Creator, that Adam would in a responsible manner fail the simple test of obedience laid down and that, consequently, Adam would reap the reward of disobedience – death. Therefore, God deemed it expedient for the human race, as well as for all future posterity in His vast universe, to learn well the lesson of the exceeding sinfulness of sin and its pernicious and contaminating influence so that when the redeemed would later be restored to earth, they would be better armed and equipped to walk henceforth in faithfulness and gain eternal life. Knowing, even before the

⁴ The word is rendered *di' auton* by the Codex Sinaiticus manuscript (about AD 325-331), which is considered by many to be the oldest complete Greek New Testament still extant. *Codex Sinaiticus*, photographic facsimile (Oxford: Clarendon Press, 1911).

foundation of the world was laid, the need for redemption under these circumstances, God planned such a salvation through His Son (Rev. 13:8; 1 Pet. 1:20; Eph. 1:4).

The following New Testament Scriptures continue the thought of God as the sole Creator.

Acts 4:24 - “. . . Lord, thou art God, which hast made [Greek *poieo*] heaven, and earth, and the sea, and all that in them is.”

Acts 7:50 - “Hath not my hand [the hand of the most High – verse 48] made all these things?”

Acts 14:15 - “. . . turn . . . unto the living God, which made heaven, and earth, and the sea, and all things that are therein.”

Acts 17:24 - “God that made the world [Greek *kosmos*] and all things therein, seeing that he is Lord of heaven and earth. . . .”

Rom. 1:25 - “Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator. . . .”

Eph. 3:9 - “. . . which from the beginning of the world [Greek *aionon*: ages] hath been hid in God, who created [Greek *ktizo*] all things [by Jesus Christ – this phrase is omitted by all three most ancient codices, namely, the Sinaiticus, the Vaticanus, and the Alexandrian manuscripts].”

Col. 1:16,17 - “For by [Greek *en*: in] him were all things created [*ktizo*], that are in [*en*: in] heaven, and that are in [Greek *epi*: on or upon] earth,

visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created [*ktizo*] by [*di' autou*: on account of (according to the *Diaglott* interlinear rendering)] him, and for him⁵:

“And he is before all things, and by him [Greek *en autou*: in him] all things consist.”

The reason the preposition *dia* with the genitive case in Colossians 1:16 should and must, in this instance, be treated differently than where explained in John 1:3 is to not conflict with the inherent and overwhelming testimony of Scripture hitherto enumerated that accords with God's being the sole Creator. Since the preposition *dia* in Colossians 1:16 is employed in conjunction with the verb *ktizo* (to create) instead of *ginomai* (to be, to do), it takes on a different connotation. *Dia* with the genitive *autou* implies, among other things, movement in and through place or space, movement in or through duration of time, a channel or manner of movement, or an agitational manner of movement.⁶ In view of these varied circumstances and applications, it is suggested that another movement is implied in Colossians 1:16, namely, that of *thought* and *intent*. In this case, therefore, the phrase “all things were created by” would be more appropriately translated “all things were created *with him ever in mind*.”

⁵ Samuel Prideaux Tregelles, *The Greek New Testament and the Latin Version of Jerome* (London: Samuel Bagster and Sons, 1857-1879), vol. 2, p. 848.

⁶ Henry George Liddell and Robert Scott, comps., *A Greek-English Lexicon*, 8th ed. rev. (Oxford: Clarendon Press, 1897), p. 341.

Unfortunately, the rendering of these prepositions by those who held Trinitarian views has confused several verses in the New Testament. A proper interpretation of the Greek and its usage should solve the difficulty, but the average person does not have that access and the understanding to straighten out the matter.

Heb. 1:2 - “[God] Hath in these last days spoken unto us by his Son, whom he [God] hath appointed heir of all things, by [*di’ ou*: on account of] whom also he [God] made the worlds [Greek *aionas*: ages].”

Dia can also be rendered “in” as in 2 Peter 3:5 and Acts 16:9. In other words, other meanings for this Greek preposition can be justified when they are used in connection with the understanding of Hebrews 1:2, and thus can say, in effect, “all things *on account of* whom, *for* whom, or *in* whom were done” instead of “*by* whom.” That the “he” of Hebrews 1:2 in both instances is God is confirmed by Ephesians 3:11, “According to the eternal purpose which he [God] purposed in Christ Jesus our Lord.” The Greek interlinear text of the *Diaglott* renders this verse “according to a *plan of the ages*, which he [God] formed in Anointed Jesus the Lord of us.”

With Hebrews 1:2 being an example, the word “world” in the Authorized King James Version sometimes refers to ages. When “world” appears in the New Testament, whether it refers to the planet, the society upon the planet (*kosmos*), or ages must be sorted out in order to bring meaning to the context. Moreover, the Greek in the New Testament should be translated according to the authority of the Old Testament, which explicitly states that God is the sole Creator.

Heb. 1:10 - "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands."

This New Testament text, Hebrews 1:10, is a quotation of Psalm 102:25. In this prophecy, the names "the LORD" and "my God" refer to Jehovah, not to Jesus (Psa. 102:22,24). Therefore, a consideration of the rendering of Hebrews 1:10 in the New Testament requires going back to the Old Testament for reassurance that the text refers to God and not to Jesus. In other words, in some instances in the New Testament, it is difficult to tell whether the word "Lord" refers to Jesus Christ or to Jehovah, whereas in the Authorized Version of the Old Testament, the word "LORD" in all capital letters distinguishes Jehovah from Jesus. In no sense does Hebrews 1:10 depict Christ as the One who laid the foundation of the earth.

Rev. 4:11 - "Thou art worthy, O Lord [this remark is addressed to the One sitting on the throne, who in verse 8 is declared to be 'Holy, holy, holy! Lord God Almighty!'], to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Rev. 10:1,6 - "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

"And [the angel] sware by him [God] *that liveth for ever and ever* [that is, the *ever-living* God and not Jesus, who in Revelation 1:18 declares, 'I am he that . . . *was dead*'], *who created heaven*, and the things that therein are, and the earth, and the things that therein are, and the sea, and the

things which are therein, that there should be time no longer.”

Revelation 10:6 is quite a comprehensive statement. The thrust of the subject matter put forth in this treatise shows that both the Old and New Testaments present Jehovah God, at least up to this point in time, as being the sole Creator of the physical and the spirit universes and of all sentient beings, such as Jesus in his role as the Logos, the angels in heaven, and Adam and Eve, as well as of the animal, vegetable, and mineral kingdoms here on earth. (See Part 3, “Creator of Man, Angels, and the New Creation.”)

Rev. 14:7 - “. . . Fear God, . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Summary

Gen. 1:1 - “In the beginning God created the heaven and the earth.”

Neh. 9:6 - “Thou, *even thou*, art LORD *alone*; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.”

Psa. 8:3 - “When I consider *thy* heavens, the work of *thy fingers*, the moon and the stars, which thou hast ordained.”

Psa. 33:6 - “By the word of the LORD were the heavens made; and all the host of them by the *breath* of his *mouth*.”

Psa. 102:25 - "Of old hast thou [O my God] laid the foundation of the earth: and the heavens are the work of *thy hands*."

Isa. 44:24 - ". . . I am the LORD that maketh all things; that stretcheth forth the heavens *alone*; that spreadeth abroad the earth *by myself*."

Isa. 45:18 - "For thus saith the LORD that created the heavens; *God himself* that *formed* the earth and *made* it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."

And in conclusion . . .

Isa. 42:8 - "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images."

John 14:28 - "Ye have heard how I [Jesus] said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

CREATOR OF MAN, ANGELS, AND THE NEW CREATION

(Part 3)

Creator of Man and Angels

Gen. 1:26,27 - "And God [*Elohim*] said, Let us make man in our image, after our likeness. . . .

"So God [*Elohim*] created man in his [rendered in the singular] *own* image, in the image of God [*Elohim*] created he [God in the singular] him; male and female created he them."

As discussed in Part 1 with regard to the expression "Let *us* make man," the margin of many King James Bibles explains the word "us" as "the plural of majesty, as in Ezra 4:18." That text states, "The letter [to King Artaxerxes in complaint against the Jews] which ye [that is, Rehum the chancellor and Shimshai the scribe] sent unto *us* [that is, the king] hath been plainly read before *me* [the king]."

The translators of the Authorized Version in the main body of the text realized that *Elohim*, a noun rendered in plural form and accompanied by the plural verb "said" in Genesis 1:26, seemed incongruous with the still more explicit detail of the next verse dealing with the creation of both Adam and Eve, where the verb "created," in connection with *Elohim* (that is, God), is twice accompanied by the third person masculine *singular* pronoun "he." Therefore, the explanation of plural majesty seemed to offer the best answer for harmonizing verses 26 and 27.

This explanation, we agree, is the solution, but perhaps one more ingredient should be added. God knew

that this new creation of a flesh image of spirit beings, in every sense of the word in their likeness, would be an exciting event too good to withhold from others (Job 38:7; Prov. 8:30,31). And so with condescending grace and enthusiasm, and in a spirit of camaraderie, God invited others to share in viewing the performance of a startling and intriguing spectacle that marked the introduction of a new era of creation. Genesis 2:7 affords even more explicit information on the creation of Adam: "And the LORD God [*Yahweh Elohim*: Jehovah God] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus *Jehovah is the sole Creator of man*, and in no sense was Jesus, as the Logos, co-Creator.

Jehovah is also shown to be the Creator of all spirit beings commencing with the Logos (Jesus) and Lucifer, who, since his fall, is known as Satan. Being referred to in Scripture as "the morning stars," this pair, the Logos and Lucifer, were created, not born, at the very dawn of sentient civilization. "The morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

In Ezekiel 28:11-15, the prophet was instructed by the word of Jehovah to take up a lamentation for the former Lucifer under the symbol of the king of Tyre (that is, king of "the rock" or, in a more colloquial sense, king of "the hill"). "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezek. 28:14,15). And Isaiah 14:12 adds, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

Spirit beings are described as “sons of *God*,” not of Jesus. “The *sons of God* saw the daughters of men that they *were* fair; and they took them wives of all which they chose. . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same became mighty men which *were* of old, men of renown” (Gen. 6:2,4). The Book of Job states, “Now there was a day when the *sons of God* came to present themselves before the LORD [Jehovah], and Satan came also among them. . . . Again there was a day when the *sons of God* came to present themselves before the LORD, and Satan came also among them to present himself before the LORD [Jehovah]” (Job 1:6; 2:1).

Four texts from the New Testament are pertinent to the discussion:

Mark 10:6 - “But from the beginning of the creation *God* made them male and female.”

Mark 13:19 - “For in those days shall be affliction, such as was not from the beginning of the [human] creation *which God created* unto this time, neither shall be.”

Luke 3:38 - “Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the *son of God*.”

1 Tim. 4:4 - “For every creature *of God* [given for food] is good, and nothing to be refused, if it be received with thanksgiving.” God made not only man but also the creatures.

The following two Scriptures can now be examined with further clarity of detail:

Gen. 2:2 - "And on the seventh day God ended *his work* which he had made; and he rested on the seventh day from all *his work* which he had made."

Heb. 4:4 - "For he spake in a certain place of the *seventh day* on this wise, And God *did rest* the seventh day from all his works."

With regard to the first Scripture, does Genesis 2:2 mean that God ceased work altogether? The answer is no. The second Scripture, Hebrews 4:4, states that God rested "the seventh day." Does this signify that God (for want of better terminology) experiences bodily fatigue and, therefore, rests the seventh day? No! Isaiah 40:28 reads, "Hast thou not known? hast thou not heard, that the everlasting God, the LORD [Jehovah], the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." While both questions were answered in the negative, additional clarification is postponed until the concluding remarks of this treatise.

Another Scripture, John 5:17, is pertinent to the subject matter: "My Father worketh hitherto, and I work." In the past, this text was understood to mean, "My Father worketh hitherto [alone], and [now] I work [alone] because the Father rests the Seventh Day." But the more accurate thought or rendering appears to be as follows: "My Father worketh hitherto [alone], and [now] I [*also*] work [together with Him]." As this theme is pursued, it should ever be kept in mind that *the Father remains the Creator*.

The following is a sampling of past works and future activities to be performed by God during the Seventh Day of rest, as recorded in both the Old and New Testaments.

God's Works in the Old Testament

Psa. 66:3 - "Say unto God, How terrible [awesome] *art thou in thy works!* through the greatness of thy power [in the future] shall thine enemies submit themselves unto thee."

Psa. 77:11,16 - "I will remember *the works of the LORD* [Jehovah]: surely I will remember thy wonders of old.

"The waters [at the Red Sea crossing] saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled."

Isa. 28:21 - "For the LORD [Jehovah] shall rise up as in mount Perazim . . . that he may do *his work*, his strange work; and bring to pass his act, his strange act."

The purpose of quoting these Scriptures is to show that *God worked* in the Seventh Day. Therefore, the statement that God *ceased* His work must be explained.

Isa. 65:17 - "For, behold, *I create* [in an allegorical sense] new heavens and a new earth: and the former shall not be remembered, nor come into mind [after the Millennial Kingdom]."

Isa. 66:22 - "For as the new heavens and the new earth, which *I will make*, shall remain before me, saith the LORD [Jehovah], so shall your seed and your name remain."

Jer. 50:25 - "The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is *the work of the Lord GOD* of hosts in the land of the Chaldeans."

Hab. 1:5 - "Behold ye among the heathen, and regard, and wonder marvellously: for *I will work a work* in your days, which ye will not believe, though it be told you."

The Old Testament alludes to the call of the Bride class by God. In the twenty-fourth chapter of Genesis, Abraham (representing God the Father) sent his eldest servant, Eliezer (representing the Holy Spirit), to find a bride (representing the true Church) for his son Isaac (representing Jesus).

The Call of God and His Works in the New Testament

The following Scriptures in the New Testament show the call of God and His works.

John 6:44 - "No man can come to me, except the *Father* which hath sent me *draw him*: and I will raise him up at the last day."

John 15:1,2 - "I am the true vine, and *my Father* is the husbandman.

"Every branch in me that beareth not fruit *he taketh away*: and every branch that beareth fruit, *he purgeth* it, that it may bring forth more fruit."

Acts 15:12 - "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders *God had wrought* among the Gentiles by them."

Rom. 8:16 - "The Spirit itself beareth witness with our spirit, that we are the children *of God*."

Rom. 9:26 - "And it shall come to pass, that in the place where it was said unto them, Ye are not my

people; there shall they be called the children of the living God.”

1 Cor. 3:9 - “For we are labourers together *with God*: ye are *God’s husbandry*, ye are *God’s building*.”

1 Cor. 12:6 - “And there are diversities of operations, but it is the same *God* which *worketh* all in all.”

Gal. 3:26 - “For ye are all the children of *God* by faith in Christ Jesus.”

Eph. 2:10 - “For we are his [God’s – verse 8] workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Eph. 4:6 - “One God and Father of all, who is above all, and through all, and in you all.”

Eph. 4:24 - “And that ye put on the new man, which after God is created in righteousness and true holiness.”

Phil. 1:6 - “Being confident of this very thing, that *he* which *hath begun* a good work in you *will perform* it until the day of Jesus Christ.”

Phil. 2:13 - “For it is *God* which *worketh* in you both to will and to do of his good pleasure.”

Phil. 3:14 - “I press toward the mark for the prize of the high calling of *God* in Christ Jesus.”

1 Thess. 2:12 - “That ye would walk worthy of

God, who hath called you unto his kingdom and glory."

2 Thess. 1:11 - "Wherefore also we pray always for you, that our *God would count* you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power."

Heb. 2:10 - "For it became him, for whom are all things, and by whom are all things, *in bringing many sons unto glory*, to make the captain of their salvation perfect through sufferings."

James 1:18 - "Of *his [God's] own will begat he* us with the word of truth, that we should be a kind of firstfruits of his creatures."

1 Pet. 1:3 - "Blessed be the *God and Father* of our Lord Jesus Christ, which according to his abundant mercy *hath begotten* us again unto a lively hope by the resurrection of Jesus Christ from the dead."

1 Pet. 5:10 - "But the *God of all grace*, who *hath called* us unto his eternal glory by Christ Jesus, after that ye have suffered a while, *make you perfect, stablish, strengthen, settle* you."

1 John 3:10 - "In this the children *of God* are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

1 John 4:4 - "Ye are *of God*, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

1 John 5:1 - "Whosoever believeth that Jesus is the Christ is born *of God*: and every one that loveth him that *begat* loveth him also that is begotten of him."

Last but not least, the Lord's Prayer begins with "Our *Father*" (Matt. 6:9).

From all of the Scriptures listed above, it can be seen that God has been, and is, very active throughout the *entire* Seventh Creative Day of rest and also that Jesus and the called of this age act in concert with God. These activities are quite distinct from the works described in each of the first Six Creative Days.

Genesis 2:2 and Hebrews 4:4 now need to be considered again. Genesis 2:2 states, "And on the seventh day *God ended his [previous] work* which he had made; and he rested on the seventh day from all his work which he had made." Hebrews 4:4 adds, "For he spake in a certain place of the seventh day on this wise, And God *did rest* the seventh day from all his works." Not only is the ending of the work in Genesis 2:2 synonymous with the rest mentioned by the Apostle Paul in Hebrews 4:4, but also the end of the Sixth Creative Day and the commencement of the Seventh Day, pragmatically speaking, both occurred at the same moment in time. For instance, the midnight hour of December 31 represents the close of the old year and the beginning of the new year. The work of the Six Creative Days was the preparation of the surface of planet Earth as a habitation for man. The work of those Six Creative Days was of a physical nature, involving climate control and the creation of the fish of the sea, the fowl of the air, and all land creatures including the origin of the human species, Adam and Eve.

In other words, the work that ended was a work for

which all the plans had been previously drawn up and a foundation laid for a future society that would be gradually introduced, embodying the calling and the development of an Ancient Worthy class, the nation of Israel, the gospel Church (a new creation in the highest sense), and, last of all, the restoration of fallen humanity. This plan involved activity on God's part along both natural and spiritual lines. What is the work God has been doing in the Seventh Creative Day that is *so different* from the work of the prior Six Creative Days – and that, to a certain extent, is backwards in time for an eternity? The lesson is one of *character development* and instruction *in faith* to enter into the rest that remains for the true people of God on all levels. The Apostle Paul summarizes this thought in Hebrews 4:10, "For he that is entered into his [God's] rest, he also hath ceased from his own works [that is, from earthly hopes, aspirations, and career and has gotten down to the basics, such as loving the LORD God with all one's heart, mind, soul, and strength and recognizing Jesus as the sole channel of atonement], as God did [rest] from his [works]." The Apostle John adds in Revelation 3:14, "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

The Old Testament tells that God rested, and yet He has done anything but rest in the Seventh Creative Day. God has been active throughout *all* Seven Creative Days. He rested from what He was doing *previously*, not from what He has been doing during the Seventh Creative Day. The Scriptures make a distinction, therefore, between the end of one type of God's work and then His activity along other lines.

Now to summarize the thoughts given. The Seventh Creative Day is characterized by numerous righteous

judgments, such as the Flood, the destruction of Sodom and Gomorrah, the Exodus and crossing of the Red Sea, the fall of Jericho, the destruction of Jerusalem, the fall of Babylon, again the destruction of Jerusalem, etc., etc., on into judgments to occur at the end of the Gospel Age. These judgments have nothing whatsoever to do with physical acts of creation.

Far more importantly, however, the Seventh Creative Day is characterized by a unique form of creative acts that continue to employ the spoken Word, as in the previous Six Creative Days, of which the account states, "And God said" (Gen. 1:3,6,9,11,14,20,24,26). What are these creative acts of God during the Seventh Day of rest? They are the following:

1. The call, the creation, and the development, from amidst an already fallen human race, of a class of individuals, the Ancient Worthies, to respond to a walk of faith, trust, and rest in God and to the formation of a divinely directed and oriented character in freewill moral sentient beings for a temporary earthly reward and then, later, a spiritual inheritance.

2. The call, the creation, and the development, from amidst an already fallen human race, of a class of individuals to the divine nature for the more than overcomers and to a lesser spirit reward for the lesser overcomers. The Gospel Age call, too, is to respond to a walk of faith, trust, and rest in God and to the formation of a divinely directed and oriented character in freewill moral sentient beings.

3. The call, the creation, and the development, from amidst an already fallen human race, of a class of individuals to the divine standard of perfect love for an everlasting earthly inheritance.

In this sense, God's work at the present time is distinct and separate from the type of acts that He did during the Six Creative Days, for in the creation of the animals, there was no real character development. The whole universe, which God has already made, is *on hold* until the Seventh Creative Day is complete.

Frank Shallieu, 1997

Holy, Holy, Holy

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to Thee:
Holy, holy, holy! Merciful and mighty!
God in the Highest, blessed Majesty.

Holy, holy, holy! all the saints adore Thee,
Casting down their golden crowns around the
 glassy sea;
Cherubim and seraphim falling down before Thee,
Which wast, and art, and evermore shalt be.

Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee
Perfect in pow'r, in love, and purity.

Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and
 sky, and sea,
Holy, holy, holy! Merciful and mighty!
Yea, let Thy Son be blest eternally.

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