

GOD

Did Jesus Christ
Create the Heavens
and the Earth?



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ONE OTHER consideration that is relied on for proof that Jesus Christ is God, is the ascription to him of creation. This probably is the most weighty argument that can be brought forward because there are some two or three passages, such as Col. 1:16 and Eph. 3:9, in the A. V. of the New Testament, which if considered without reference to the context or their connection with other portions of God's Word, do by themselves, as there translated, unquestionably give ground for the belief. We cannot, therefore, wonder that many (and there are many) who do not seek to get the whole teaching of scripture on a given subject are liable to be mistaken, for it is often the case that when all points are fully considered, a different conclusion is arrived at than when this is not done. The subject is a serious one, and we naturally shrink from taking a position that may even seem to contradict any portion of God's Word, for we are very jealous that God's Truth shall be magnified. In taking exception to the prevailing opinion on this important matter we feel the necessity of presenting our case in terms that are not only cogent but convincing; and, above all, in harmony with revelation of fact. Revelation must be considered from the beginning, the witness must be unimpeachable and the facts, as all facts must be, indisputable.

Before proceeding to consider these facts it may be well to state some fundamental thoughts regarding them. We firmly believe that while it is true that God desires our heart (see Deut. 6:5; 10:12; 2 Chron. 19:3; Prov. 3:1; 23:26; Isa. 29:13; Ezek. 33:31), we believe also he desires our mind and intellect (see Luke 10:27; 1 Chron. 28:9; Heb. 8:10; 1 Sam. 12:7; Isa. 1:18; etc.), and that there is no real controversy between true religion and sound reason. We believe no fact can in any way or sense, be discredited by subsequent assertion. In other words, two conflicting positive statements cannot both be correct. If the first is established truth, there must be error in the second if both cannot be harmonized. No statement in the New Testament can disprove the truth of any fact recorded in the Old Testament, for our Lord definitely asserted that he came to fulfill the law and the prophets. He stood for the truth of all that they said. We cannot refrain from again expressing our conviction that true Christianity—the Christianity of the Bible—is the only religion that will stand the test of human need, and to which a man may apply the same strict principles of investigation as he would to the problems of business life.

Bearing these observations in mind let us proceed with our subject.

We have already in previous articles established that God—the Father—and Jesus Christ our Lord, whom we acknowledge to be Son of God, are two distinct, separate personalities. The very term “Son of God” confirms this, and if further proof were necessary, confirmation is demonstrated by the outstanding incidents in the life of our Lord,

for it was not his own will that he came to do, but the will of him that sent him (John 6:38), and it was God who gave him his work to do (John 17:4). We are thus careful to press the importance of this, because we find that from the very beginning of the Sacred Record creation is definitely assigned to God,—“In the beginning God created the heavens and the earth.” Over fifty times is this fact reiterated by at least eighteen inspired writers, viz., Moses, Samuel Job, Nehemiah, David, Solomon, Isaiah, Jeremiah, Amos, Jonah, Zechariah, Malachi, Matthew, Mark, Luke, John, Paul, and Peter; and the most important witness of all obviously being the Lord Jesus Christ. In not one of these fifty odd references, quoted below, is there a single hint that creation was the work of the Lord Jesus, but in all of them God Himself is definitely said to be the Creator, and in some of them the language decidedly and pointedly excludes the thought of another sharing that high honor (see Isa. 45:18; 44:24). The reader cannot fail to notice the use of the first person pronoun in all these instances, and the natural and only legitimate conclusion to be drawn from it, nor would he, we believe, credit the Great Apostle to the Gentiles with making two opposing statements on such an important theme, the second making void the truth of the first. The following is the list referred to, of which the passages marked (*) are strikingly exclusive in their nature, and passages marked (X) indicate that “wisdom” is not a personality, or even personified:

Gen. 1:1—“God created the heavens and the earth.”

Gen. 2:4—"The Lord God made the earth and heavens."

Ex. 20:11—"The Lord made heaven and earth."

* 2 Kings 19:15—"Thou art God, even thou alone . . . thou hast made heaven and earth."

2 Chron. 2:12—"The Lord, the God of Israel, that made heaven and earth."

* Neh. 9:6—"Thou art the Lord, even thou alone; thou hast made heaven, . . . the earth and all things."

* Job 9:8—"Which alone spreadeth out the heavens."

Job 26:7—"He stretcheth out the north over the empty space, and hangeth the earth upon nothing." (This whole chapter ascribes creation to God.)

Job 31:15—"God riseth up . . . Did not he that made me in the womb make him? and did not one God fashion us in the womb?"

Job 33:4—"The spirit of God hath made me."

Job 38:4—"I laid the foundations of the earth."

Psa. 19:1—"The heavens declare the glory of God; and the firmament sheweth his handywork."

Psa. 24:2—"The earth is the Lord's . . . he founded it."

Psa. 33:6—"By the word of the Lord were the heavens made."

Psa. 89:11—"The heavens are thine, the earth also is thine: . . thou hast founded them."

Psa. 89:12—"The north and the south thou hast created them."

Psa. 95:5—"The sea is his, and he made it; and his hands formed the dry land."

Psa. 96:5—"The Lord made the heavens."

Psa. 104:1-5—"O Lord my God, thou art very great . . . who laid the foundations of the earth."

Psa. 115:15—"The LORD which made heaven and earth."

Psa. 124:8—"The LORD who made heaven and earth."

Psa. 134:3—"The LORD; even he that made heaven and earth."

Psa. 135:5-7—Creative works ascribed to God.

X Psa. 136:5—"To him that by wisdom made the heavens."

Psa. 136:6—"To him that stretched out the earth."

Psa. 146:6—"God: which made heaven and earth."

X Prov. 3:19—"The LORD by wisdom founded the earth."

Prov. 8:26—"he . . . made the earth."

Prov. 16:4—" (R. V.) "The Lord made everything for its own end" (the altered reading is significant).

Ecel. 11:5—"God who maketh all."

Isaiah 40:22—"God . . . It is he . . . that stretcheth out the heavens as a curtain (or gauze)," etc.

* Isa. 40:26—"Who hath created these things?" Here the very question at issue is asked, and the answer is unmistakable. It is God. See verse 18. In verse 25 he is called "the Holy One."

Isa. 40:28—"The everlasting God, the LORD, the Creator of the ends of the earth." Here is the answer to the above question.

Isaiah 42:5—"Thus saith God the LORD, he that created the heavens." These last statements

are surely positive statements, meant to be understood by those to whom they were addressed. No subsequent assertion was required to correct any lack.

Isa. 43:7—"I have created him, I have formed him, yea, I have made him." Who will contend that it is the Lord Jesus Christ speaking here?

* Isa. 44:24—"I am the LORD that maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." The R. V. reads, instead of "by myself," "Who is with me?" The import of both these readings is practically identical.

Isa. 45:12—"I have made the earth, and created man upon it."

* Isa. 45:18—"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." Surely such language should settle the question. "Who hath created these things?"

Isa. 51:13—"And forgettest the LORD thy Maker, that stretched forth the heavens and laid the foundations of the earth." Verse 15—"I am the Lord thy God."

Jeremiah 10:12—"He hath made the earth by his power, he hath established the world by his wisdom (just what Prov. 8 says, but who would say that wisdom here is Jesus Christ?), and he stretched out the heavens by his discretion." An evident instance of Hebrew parallelism, but who would say that "discretion" here signifies the Lord Jesus Christ?

Jeremiah 27:5—"I have made the earth, the

man and the beast upon the face of the earth (how? by Jesus Christ? It does not say so) by my great power."

Jeremiah 51:15—"He hath made the world (How?) by his power, he established the world by (What?) his wisdom, and hath stretched out the heavens by his understanding." (Prov. 8:12—"I, wisdom, dwell with prudence." Is prudence a personality? Who would say so?)

Amos 4:13—"He that formeth the mountains . . . The God of hosts is his name."

Amos 5:8—"Seek him that maketh the Pleiades and Orion. . . the Lord is his name."

Jonah 1:9—"I fear the LORD, the God of heaven, which hath made the sea and the dry land."

Zech. 12:1—"The LORD, which stretcheth forth the heavens, and layeth the foundations of the earth."

* Mal. 2:10—"hath not one God created us?"

Matt. 5:45—"That ye may be the children of your Father which is in heaven (this was said while Christ himself was on the earth), for he maketh his sun to rise . . ." These words were spoken by Christ and he here attributes creation to God, his Father, and ours, if we fulfill the conditions he lays down.

Mark 13:19—"the beginning of the creation which God created." (Jesus Christ?)

Acts 14:15—"the living God who made heaven and earth. . . ." (Paul) Notice that of course Luke writes the narrative.

Acts 17:24—"God that made the world and all things therein, he being Lord of heaven and earth. . . ." (Paul) Notice that in Matt. 11:25, the Lord Jesus calls his Father "Lord of heaven

and earth" which is another acknowledgment that God created all things as Paul says.

Rom. 1:19, 20—Paul here again ascribes creation to God.

Rom. 11:36—Again Paul says, "All things" are of God.

1 Cor. 8:6—Here Paul says, "But to us there is but one God, the Father, of whom are all things . . . and (beside him) one Lord Jesus Christ, through (or for) whom are all things."

Heb. 11:3—"By faith we understand that the worlds have been framed by the word of God." (Paul.)

2 Peter 3:5—"By the word of God the heavens were of old." Peter does not say or mean Jesus Christ here.

Rev. 14:7—"Fear God, and give glory to him, . . . and worship him that made heaven, and earth, and the sea." (John, the author of the gospel. See also Rev. 1:1. Who else is author of the Book?)

To the foregoing testimony we might appropriately recall the fact stated in an earlier article that,—“the Hebrew word *Bara*—he created—is never predicated of any created being, angel or man, but is exclusively appropriated to God, and God alone is called *Bore*, Creator.” Such a fact is of very deep significance in this important matter, and its importance can hardly be overestimated. The proof seems overwhelming that God alone is the Creator, and if this is an established fact, no subsequent statement can be correct that is not in harmony with it.

The last remark leads us naturally to the consideration of certain passages in the New Testa-

ment already referred to, that seem out of harmony with the list given above. Those who follow the examination of these passages will probably be surprised to find that the Apostle Paul is, after all, in full accord with the rest of the inspired writers in attributing creation to God. It is certainly a remarkable fact, that nearly, if not quite, all the passages so relied on for supporting the idea of the trinity, and that Jesus Christ created all things, have been so altered by the revisers as to make that doctrine untenable, yet no alterations have occurred in any part of Scripture to make the least doubtful those statements which ascribe creation to God alone, and tell us "there is none other but he"—"there is no God beside him."

John 1:3-10—If the worlds were made by Jesus Christ then there are some serious facts to be reckoned with. First. All the statements attributing creation to God alone are incorrect. Second. If creation was "by" Jesus Christ, then why alter the reading to "through" and "in" as has been done by the revisers?

The Greek word "dia" is frequently translated by various words, viz., "through," "in," "on account of," "for," "for whose sake." Chanler, Lindsay and the Diaglott give the latter rendering, and the rendering of the Sinatic Version is "The world was made because of him." John, in Rev. 14:7, says, "Fear God, and give glory to him . . . and worship him that made heaven and the earth." So John had no doubt as to who was Creator. John, in the early verses of his gospel wished to make striking reference to the new creation that was to result through Jesus the Christ, and as a

fitting introduction to the great theme he used the great event of creation as an analogy and a background. The Oriental mind often revels in analogy, but analogy does not necessarily fit every detail, any more than a parable.

Rom. 1:19, 20; 11:36; 1 Cor. 8:6; Heb. 11:3; Acts 14:15; 17:24.

In all these quotations Paul ascribes creation to God. Would he be likely on subsequent occasions to teach another doctrine? I think not.

Eph. 3:9—Here the Revised Version omits the words “by Jesus Christ,” and in this way completely alters the sense of the verse by making God the Creator instead of Jesus Christ. So here again, Paul is in harmony with his previous statements and those of other inspired writers.

Col. 1:16—Important alterations are made by the revisors in this verse which clearly show that instead of Jesus Christ being the Creator, all things were created for him and “unto him.” Jesus Christ is the very center of God’s plan of salvation, who was planned “before the foundation of the world,” and we were then chosen in Christ (Eph. 1:4), and in this very sense were all things created “in him” and “unto him.” The words “unto him” preclude the idea of his being Creator. God created the world to be inhabited; he created it not in vain; and as in the plan, so in the fulfillment, Jesus Christ has been, and will be the center. “In him were all things created” is the rendering of the Revised Version, American Version, Wakefield, Diaglott, Douay New Version, and the Variorum Bible. Heb. 1:1, 2.)

There is no question in these verses as to who made the worlds, for it clearly says God. The

personal pronoun "he" undoubtedly has reference to God—"he made the worlds." The question then that affects this subject is "Did he make them by Jesus Christ?" That question is already answered in the negative in the following passages: Isa. 40:26; 44:24; 45:18; and others. How then, are these apparent differences harmonized? We think that has already been done, and would call attention to notes on John 1:3, 10; Eph. 3:9; and Col. 1:16.

The foregoing may not cover all the ground. There will be those who have "difficulties" and who will not relinquish their belief in the trinity. Sufficient ground has been covered, however, to show conclusively that the doctrines so generally held regarding the trinity rest on no secure foundations, they mainly rely upon inferences and ignore the plain statements; whereas the Bible doctrine that "God is one," and that he is the "only true God," in the strictest sense these words convey, cannot be successfully assailed. Those questions that may have been left unconsidered, are not unnoticed because they cannot be answered, but because we deem that they are so linked up with those that have already been answered that there is no necessity to undertake the task. One is tempted to re-inforce the foregoing remarks by a Bible study concerning the Lord Jesus Christ, but we wish, as we have more than once intimated, to take up the constructive aspects of our theme.

God the Creator

A Theme of Joyful Song

"The sweet singer of Israel," in the very be-

ginning of his incomparable book of song, tells us to meditate upon God's law day and night. And what was the result of such meditation upon himself? Why, he has given comfort and help to the people of God as probably no other writer of the inspired record ever has.

Who has not been thrilled by that magnificent nineteenth Psalm where he rightly and truly ascribes creation to God?

Can we for one moment suppose that David was wrong, that he did not know, as some who profess to honor God's name boldly affirm?

No, Friend, if David was wrong, then Moses was wrong; Solomon also, and Isaiah that prince of prophets, were wrong. And above all—who dare say it?—the Lord Jesus was wrong.

This tract may be obtained from The National Bible Institution, Oregon, Illinois, at 25c per dozen; \$2.00 per 100, postpaid.

