

GOD THE SON IS JEHOVAH

The name Jehovah is applicable only to Deity. In Amos 5:8 we read, ". . . The Lord is his name." In Psalms 83:18 we read, "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." And, then in Isaiah 42:8 we read, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."

There is no greater proof of the Deity of Christ than that the name Jehovah is used of Him. The name itself is a combination of three Hebrew words, which may be translated into an English form thus:

1. "Yehi," He will be;
2. "Hove," Being;
3. "Hahyah," He was.

A combination is made from the three words by taking the first syllable of the first word, "YEHi," the middle syllable of the second word, "hOVe," and the last syllable of the third word, "hahyAH," so that we have the name Yehovah.

The whole name means, "He that will be, He that is, He that was." This is "the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8). He is the "I AM THAT I AM" of Exodus 3:14.

We have already shown that some addressed "the angel of the Lord" by the ineffable name "Jehovah," as in Genesis 16:13. Moreover, "the angel of the Lord" identified Himself by that name, as in Genesis 22:15, 16. And, the inspired writer, Moses, referred to "the angel of the Lord" as being "Jehovah," as in Exodus 3:2-4.

"The angel of the Lord" is "Jehovah." And, He "appeared" (Exodus 3:2), whether in human form (Judges 13:3, 6, 11), or otherwise, just exactly as "Jehovah appeared" in human form (Genesis 18:1, 2, 13). He was seen, in the formed He assumed, by human eye, and conversed with those to whom He appeared (Genesis 18:2, 10, 13; Judges 13:3, 6, 7). Yet, according to John 1:14, 18; 5:37; 14:9 and Matthew 11:27, etc. "no man hath seen God" the Father "at any time," nor "heard his voice at any time" apart from "the Son" who revealed Him. The only One ever seen with human eye, or heard with human ear, who was "Jehovah," was the Lord Jesus Christ, whether in the Old or New Testament.

The Hebrew word "Jehovah" is not carried over into the New Testament as such. Therefore, one may well ask: How then is it possible to prove that God the Son is Jehovah? In answer to that question, I would ask the reader to bear in mind two facts often missed:

1. The Hebrew Old Testament was translated into Greek in the Septuagint in about 300 B.C. Although the Hebrew word "Jehovah" is not carried over into the New Testament, we positively know that certain Greek words for Deity were used to correspond to the Hebrew words for Deity. The very Greek word "Kurios," used to translate "Lord," or "Jehovah," is repeatedly used in the New Testament in referring to the Lord Jesus Christ. That, however, is New Testament usage.

2. Certain prophecies, in the Hebrew Old Testament, necessitate the presence and action of "Jehovah" in order to their fulfillment. Therefore, the fulfillment of those prophecies cannot be done without the presence and action of "Jehovah." Whatever criteria the prophecy necessitates in order to fulfillment, cannot be met without those exact requirements being present. In other words, anything less than what a prophecy demands cannot be the fulfillment thereof. But, a number of prophecies necessitating the presence and action of "Jehovah" are quoted and applied to the Lord Jesus Christ in fulfillment thereof, showing to the open mind that God the Son is Jehovah.

In Isaiah 45:21, "Jehovah" is the speaker, and He says, ". . .That unto me every knee shall bow, every tongue shall swear," verse 23. Yet, in Philipians 2:10, 11 we hear Paul, inspired of God to write, say, "That at the name of Jesus every knee should bow. . .And that every tongue should confess that Jesus Christ is Kurios, to the glory of God the Father." Thus:

1. In the prophecy, it is "Jehovah" who says, "That unto me. . ."
2. But, in the application thereof it is, "That at the name of Jesus. . ."

Although it is not within the proof we intend to offer that God the Son is Jehovah, just notice the wording of Isaiah 45:24, 25. Where the King James reads, "in the Lord," verse 24, the American Standard Version reads, "Only in Jehovah." The things said to be "only in Jehovah" are not found "in" anyone else. They are "only in Jehovah." What are they?

1. "Have. . .righteousness";
2. "And strength";
3. "Shall. . .be justified";
4. "And shall glory," verses 24, 25.

Even the most cursory reading of the New Testament will reveal that those things said to obtain "only in Jehovah" all obtain "in the Lord Jesus Christ." Therefore, He is Jehovah. Notice:

1. "Have. . .righteousness" -- Paul writes, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21);
2. "And strength" -- Paul writes, "I can do all things through Christ which strengtheneth me" (Philippians 4:13);
3. "Shall. . .be justified" -- Paul writes, ". . .Jesus our Lord. . .our justification" (Romans 4:24, 25);
4. "And shall glory" -- Paul writes, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ. . ." (Galatians 6:14).

This kind of correlation can be multiplied indefinitely, but these suffice to show that those things which obtain "only in Jehovah" all obtain "in the Lord Jesus Christ." Therefore, we repeat, He is Jehovah. Now let us get to the proof.

In Isaiah 40:3 we read:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

Here, the word "Lord" is "Jehovah," and the word "God" is "Elohim." Both words refer to the same One, and are an unmistakable witness to the absolute Deity of Christ. The word "Elohim" is a plural noun, and in some places refers to other than Deity, as in Exodus 20:3, "Thou shalt have no other gods before me." Thus, the word is sometimes modified by "true" and "living" (Jeremiah 10:10) so as to distinguish the true God from the false, lifeless gods of the heathen.

Whenever the word "Elohim," or "gods," is used in a lesser sense, the distinction is easily seen as in Psalms 97:7, "...worship him, all ye gods." These words are quoted in Hebrews 1:6, "...let all the angels of God worship him," and the one to be worshipped is the Son of God. Since the "gods" of Psalms 97:7 were to "worship him," then His superiority is seen, in contrast to their inferiority. Again, in psalms 82:6 reference is made to "gods" in speaking of human judges, verses 1-5. But, those "gods" are seen to "die like men," verse 7, and thus are inferior to the One of whom it was said, "...thy years shall not fail" (Hebrews 1:12). One, however, cannot read of the word "elohim" applied to Christ, as in Isaiah 40:3, and understand it to mean a lesser sense. He is god, and not only God, but "the God" as we will show in our special study of John 20:28.

"Elohim" is formed from "El," which means "strong one, or strength," and "Alah," which means "to swear, or to bind oneself by an oath." The word "Jehovah" primarily speaks of "the self-existent one." Thus, it is not necessary to modify "Jehovah" by words such as "true" and "living" inasmuch as those features inhere within the word itself. Each word descriptive of deity emphasizes certain characteristics of deity. One person may be a man, a son, a father, a husband, a brother, etc., yet it is the same deity. "Elohim" calls attention to certain attributes as "faithfulness" and "strength," whereas "Jehovah" simply speaks of His essential being.

In Isaiah 9:6, the promised Messiah is called, "The mighty God." The word "God" is from "El." The enemies of Christ, who deny His deity, tell us that Jesus is "the mighty God," but not "the almighty" as in Revelation 1:8. In Revelation 1:8, "the almighty" said, "I am Alpha and Omega, the beginning and the ending," and that is exactly what the Lord Jesus Christ said in Revelation 22:13. But, just for argument's sake, let us assume that the word "mighty" denotes some kind of inferiority, why then would the inspired writers speak of "Jehovah" as "mighty"? In Deuteronomy 10:17 we read, "For the Lord...is...a great God, a mighty..."

At this point, remember that the prophecy of Isaiah 40:3 necessitates the presence of "Jehovah...Elohim." Moreover, remember that "the angel of the Lord" was identified "Jehovah...Elohim," Exodus 3:4, and that the name "Jehovah" is that ineffable name applicable only to absolute deity.

The prophecy speaks of the harbinger of the Messiah, identified in the New Testament quotation and application of Isaiah 40:3 as John the Baptist. He was the forerunner, and the one whose way he was to prepare was "Jehovah...Elohim." Yet, the New Testament quotation and application of Isaiah 40:3 shows that the one whose way he prepared was the Lord Jesus Christ. Therefore, he is the "Jehovah...Elohim" of the prophecy. Read Matthew 3:1,3,11; 11:10; Mark 1:7,8; Luke 3:3-6, 15-16; John 1:6-8, 15, 27, 34.

In Zechariah 12:10 we read:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for

his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

The "I will" of this verse, the speaker, is none other than "the Lord," or "Jehovah," verses 1-9. And, "Jehovah" speaks of himself as the "me whom they have pierced," and the one "they shall mourn for." The only one of the Godhead "pierced" in the sense of this text is the Lord Jesus Christ. Some employ the word "pierced" in a figurative sense, stating that God cannot literally be "pierced." This particular word "pierced" never has any other meaning than "thrust through," literally. For its use see Numbers 25:8; Judges 9:54; I Samuel 31:4; I Chronicles 10:4; Isaiah 13:15; Jeremiah 37:10; Jeremiah 51:4; Lamentations 4:9; Zechariah 13:3.

The words of Zechariah 12:10, in part, are quoted in association with Christ's crucifixion in John 19:37. There, John writes, "And again another scripture saith, They shall look on him whom they pierced." John does not say that John 19:37 fulfilled Zechariah 12:10. He simply says, "And again another scripture saith..." This is not the same as saying, "...that the scripture might be fulfilled...that the scripture might be fulfilled...that the scripture should be fulfilled...", as in verses 24, 28, 36. The reason why John 19:37 is not quoted as the fulfillment of Zechariah 12:10 is because the prophecy not only says, "...they shall look upon me whom they have pierced," but also that "they shall mourn for him," which they did not do at the time he was crucified. When they do, his second advent is in view. Thus, "Behold, he cometh...and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him..." (Revelation 1:7). The word "wail" in Revelation 1:7 means "to beat the breast," and it is the same word translated "mourn" in Matthew 24:30.

Other scriptures in Zechariah also prove that "Jehovah" is the Lord Jesus Christ. For instance, in Zechariah 14:4 we read, in part, "And his feet shall stand in that day upon the Mount of Olives..." The opening word "and" shows that verse 4 is a continuation of the address beginning in verse 1. The question is : Whose "feet shall stand in that day upon the Mount of Olives"? Well, verses 3, 4 read:

"Then shall the Lord (Jehovah) go forth, and fight against those notions, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives..."

As clearly as one could state it, "his feet" refer to the feet of "the Lord," or "Jehovah." The Lord's "feet" will be able "to stand in

that day upon the Mount of Olives" because they are the "feet" of the resurrected, glorified saviour. In Acts 1:11 we read, "...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This took place "from the mount called Olivet"(Acts 1:12). The "so" and "in like manner" evidently also mean, in the light of Zechariah 14:4, that he ascended from "the Mount of Olives" personally, and visibly in his glorified flesh, and will so return to the very same spot, personally and visibly in his glorified humanity. It is "Jehovah" who does this in the prophecy. Yet, the scriptures abundantly testify to the fact that the one who so does is the Lord Jesus Christ. Therefore, he is the "Jehovah" of the prophecy.

Again, in Isaiah 6:1-3 we read:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stooped the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord (Jehovah) of hosts: the whole earth is full of his glory."

The trinity of God is found in Isaiah 6:1-10. "The Lord," in verse 8, identifies himself with the plural pronoun "us," just as we find in Genesis 1:26,27; 3:22; 11:7. This corresponds to "Elohim" which is a plural noun. Hence "Hear, O Israel: The Lord (Jehovah) our God (Elohim) is one Lord (Jehovah) (Deuteronomy 6:4). The oneness referred to is not absolute unity, but composite unity as "two" becoming "one" in Genesis 2:24, or "one cluster" made up of many "grapes" (Numbers 13:23), or a plurality of persons becoming "one" (John 17:22), etc.

Moreover, in Isaiah 6, the scene takes place in "the temple," verse 1. The temple contained "the holy of holies." That name itself signifies the trinity of God. "The holy" refers to the place itself, and the "of holies," plural, refers to the trinity of God who dwelt there. Hence, the thrice repeated, "Holy, holy holy, is the Lord," or "Jehovah," verse 3.

The "us" of Isaiah 6:8 consists of:

1. "The Lord," or "Jehovah" (Isaiah 6:3);
2. The Lord Jesus Christ (John 12:40, 41);
3. And, the Holy Spirit (Acts 28:25-27).

John 12:40 reads, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." According to John 12:39 these words involve what "Esaias said again," and we know that the words are quoted from Isaiah 6:10.

John adds to this testimony, "These things said Esaias, when he saw his glory, and spake of him" (John 12:41). The "him" of John 12:41 is clearly the Lord Jesus Christ, as the context shows. In the prophetic text of Isaiah, we positively know that Isaiah "saw" Jehovah. Yet, in the quotation, and application of the prophetic text, John reported that he saw the Lord Jesus Christ.

John 12:41 reads in the New International Version:

"Isaiah said this because he saw Jesus' glory and spake about him."

Therefore, the "Jehovah" of the prophecy is none other than the Lord Jesus Christ of the fulfillment. We will elaborate more fully on this idea when we discuss John 8:58 in our special studies section.

In addition to these proofs, we could add other kind as follows:

1. Jeremiah 23:5,6 affirms that "a righteous Branch," a son of David, who is himself "a king," shall be called "Jehovah our righteousness." It, however, is Christ, and no one else, who is made unto believers "righteousness" (I Corinthians 1:30), and it is only "in him" that believers are "made the righteousness of God" (II Corinthians 5:21);

2. Psalms 68:16-18 affirms that "Jehovah" ascended up on high and led captivity captive. Yes, according to Ephesians 4:8-10 this was fulfilled by Christ;

3. In psalms 102 the name "Jehovah" appears many times, and in verse 12, that enduring person is declared to be, in Hebrews 1:10, a quote from Psalms 102, the Lord Jesus Christ;

4. In Isaiah 41:4; 44:6; 48:12 "Jehovah" declares himself to be "the first, and...the last." Yet, according to Revelation 1:17,18; 22:13,16, the Lord Jesus Christ is seen to be "the first and the last."

5. In Isaiah 8:13, A.S.V., we read, "Jehovah of hosts, him shall ye sanctify..." Yet, in I Peter 3:15, A.S.V., we read, "but sanctify in your hearts Christ as Lord..." The K.J.V. reads, "But sanctify the Lord God..." etc., but Kenneth Wuest, Marvin Vincent, A. T. Robertson, Henry Alford, and other scholars, all prefer the A.S.V. reading, stating, "The word 'God' is a rejected reading and 'Christ' appears in the best texts"(end quote, Wuest).

6. This Jesus is:

Lord of the sabbath (Matthew 12:8) Lord of all (Acts 10:36);
Lord of glory (I Corinthians 2:8);
Lord over all (Romans 10:12);
And, Lord of Lords (Revelation 19:16).

Although it is a subject of another study, I read a statement by a man from whom A. T. Robertson quotes. The statement quoted is as follows:

"Kennedy laments that the term Lord has become one of the most lifeless in the Christian vocabulary, whereas it really declares the true character and dignity of Jesus Christ and 'is the basis and the object of worship'"(end quote, Word Pictures in the New Testament, Volume IV, "Epistle to the Philippians," page 446.

We often hear people speak of "Jesus" where the name stands alone. "Jesus" was a common name among the Jews (Exodus 17:9; Zechariah 3:1), etc., as it is today among Spanish speaking people. "Christ" means "Messiah," and is so translated in John 1:41. "The Messiah" is the subject of Old Testament prophecies, and he was the one who was expected by the people as the New Testament opens, Matthew 2:4, John 3:28, Luke 3:15, etc. "Jesus" claimed to be the promised "Messiah"(Matthew 16:20; 23:10). His disciples acknowledged it(Matthew 16:16; John 6:69). Yet, others denied it(Matthew 26:63,68; John 9:22). The inspired men of God expounded the Old Testament teaching about "The Messiah" and clearly showed that "Jesus" was the person intended(Acts 2:31; 3:18,20; 8:5,12; 17:3; 26:22,23).

There was only one "Jesus" who fulfilled, and met the prophetic criteria of "The Messiah." Our message then is not merely of "Jesus" where the name stands alone. To speak of him in such a manner does not distinguish him from any other "Jesus" who ever lived. Our saviour is, "Jesus the Christ," and "whosoever believeth that Jesus is the Christ is born of God..."(I John 5:1).

But, even more importantly is the fact that "Jesus Christ" is "Lord." This word expresses his deity. Think now ! Do you speak of "Jesus" where the name stands alone ? The disciples, his nearest friends, who accompanied him for several years, never referred to him by the name "Jesus" where it stood alone ! They always addressed him as "Lord." Our saviour is, "Jesus Christ the Lord," and "...Believe on the Lord Jesus Christ, and thou shalt be saved..."(Acts 16:31).

May God give us the wisdom to speak of him in such a way that honors him. There have been, and are, many named "Jesus." There has been, and is, only one "Lord Jesus Christ." He is very God. No wonder a verse like Psalms 34:8, "O taste and see that Jehovah is good" is quoted, and applied to the Lord Jesus Christ in I Peter 2:3 !

The historical character "Jesus" who fulfilled Old Testament prophecies about "The Messiah" is "the Lord." Trust him to be saved. Serve him to be happy in this life, and rewarded here after.