

# WHO IS JEHOVAH ?

## A COMPREHENSIVE BIBLE STUDY OF THIS ESSENTIAL DOCTRINE

### IS JESUS CHRIST YHWH?

#### PREFACE

The importance of this subject warrants the utmost care in selecting a correct translation of the Bible. The following translations are recommended as being generally faithful to the Hebrew and Greek:

King James Version

American Standard, 1901 (Watchtower Edition)

New American Standard Bible (Creation House)

The Bible in Living English (Watchtower Edition)

New International Version (Zondervan Bible Publishers)

#### INTRODUCTION

The following workbook is designed to enable any serious student of the Bible to investigate in great detail what the Bible teaches on the subject of the deity or godhead of Jesus Christ. It is expected that the reader will be faithful in looking up all the scripture passages, in examining the context of each passage and in having a willing and open mind to accept whatever the Bible teaches even if it contradicts his previous religious convictions. In **John 7:17**, Jesus reminds us that religious truth can be obtained only by those who approach the subject with a willing attitude. Jesus said:

*“If any man is willing to do His will, he shall know of the teaching, whether it is of God or whether I speak from myself.”*

## PRELIMINARY QUESTIONS

1. Is it scripturally possible for God to take upon Himself *human* nature and to become a man in every sense of the word? (Mark 10:27; Ps. 135:6; Job 42:2; Dan. 4:34-35).

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The reader must acknowledge that “all things are possible with God” (Mark 10:27). Thus, we must admit at the very outset of our study that *it is possible for God to be incarnate in human form*. To approach the deity of Christ with the assumption or presupposition that it is not possible for Christ to be deity is to reveal a lack of openness to the Scriptures and a rationalistic attitude which says, “Don’t confuse me with the facts. My mind is already made up.” We should not limit what God can or cannot do simply on the basis of what *we* think He can or cannot do. Any theology which tells God that He cannot do a certain thing (unless it is contrary to His nature) is not only poor theology, but it also borders on being blasphemy.

2. Literally speaking, is there only *one* God or are there *many* gods? Does the Bible teach monotheism or polytheism? (Isa. 43:10,11; 44:6,7; 45:5,6,21-13; 46:9; Acts 19:26; Gal. 4:8 ) \_\_\_\_\_

3. Even though literally speaking there is only one true God and the “gods” of the heathen are nothing but man-made idols (Ps. 115:1-8), the word “god” was at times used in a figurative manner or sense to describe someone or something which had a godlike function. Thus, Moses was to function as a godlike judge over Pharaoh (Ex. 4:16). Satan is figuratively called “the god of this age” (2 Cor. 4:4). The judges over Israel were called Elohim, that is, “gods” in Ex. 21:6; 22:8, 9 etc., because like God, they held the power of life and death over men. While Moses, the judges, angels and even Satan himself are, at times, called “god” in a figurative sense, are they ever said to be God by nature? \_\_\_\_\_ Are we ever told to bow before them and give them divine worship? \_\_\_\_\_ Are we told to pray to them? \_\_\_\_\_ Are we ever told to place our ultimate faith, hope, trust, and love in them? \_\_\_\_\_  
Are the divine characteristics such as eternity or omnipotence ever attributed to them? \_\_\_\_\_ While they may have been called Elohim (God), were they ever called YHWH (Jehovah)? \_\_\_\_\_

4. Since there is only one true God, will this God share His glory with anyone else? (Isa. 42:8) \_\_\_\_\_

5. Can we worship any created being or thing? \_\_\_\_\_ Or does the Bible teach that we are to worship God alone? (Deut. 6:13) \_\_\_\_\_

### OLD TESTAMENT SURVEY

1. In the beginning, did YHWH create one man "in His image and likeness," using Himself as the pattern? (Gen. 1:26-27, 2:7) \_\_\_\_\_

2. Does a man have three parts--body, soul, spirit? (I Thes. 5:23, Rev. 6:9-11) \_\_\_\_\_  
Does YHWH have three parts? \_\_\_\_\_

3. Did YHWH ever come down to earth and manifest Himself to people in the form of a man? (Gen. 18:1-5, 13, 17, 22; 32:24-30; 35:1-3, 9-13; Ex. 24:9-11; Isa. 6:1-9) \_\_\_\_\_

4. When YHWH was in His human form, did men actually see and touch Him? (Gen. 16:13; 18:1-5; 32:24-30; Ex. 24:9-11; Isa. 6:1-9) \_\_\_\_\_

5. While Ex. 34:20 states that to see God in His absolute glory would mean instant death, evidently men could see YHWH in His human form. Thus, Moses could see YHWH's back without dying (Ex. 33:18-23). Abraham could wash YHWH's feet (Gen. 18:1-4), and Jacob could wrestle with YHWH's body (Gen. 32:30; 35:1-15; Ex. 3:6). And Isaiah escaped death even though he saw YHWH with his own eyes (Isa. 6:5). **Are these accounts true?** \_\_\_\_\_

6. The key to unlock these mysterious appearances of YHWH in human form is found in John 1:1-18. In **vs. 1** of this passage, the Apostle John clearly points out that the **WORD** was not only \_\_\_\_\_ YHWH, but that He was \_\_\_\_\_. In **vs. 2** he states

that the \_\_\_\_\_ was in the beginning with YHWH. Thus whenever YHWH appeared in His human form, it was the \_\_\_\_\_ that men saw and touched. In vs. 14, who did the WORD become? \_\_\_\_\_ Was Jesus Jesus before He became Jesus, or was He the WORD? \_\_\_\_\_ What part of YHWH is the WORD? \_\_\_\_\_ What part of YHWH is the Father? \_\_\_\_\_ What part of YHWH is the Holy Spirit? \_\_\_\_\_

7. We are told in John 1:18 that no one has ever seen the *Father* in His own absolute and essential glory. Yet, at the same time, we are told the WORD, here called “the unique God,” has fully revealed the Father. Thus, John 1:18 says that no one ever saw God the Father but they have seen God the WORD. Has anyone ever seen your soul or spirit?  
\_\_\_\_\_ .

Note: The KJV’s “only begotten Son” comes from an error in the received text. The proper Greek text reads “only God” and is being rendered so in most modern versions. That the Greek word *monogenes* means “unique” or “only” and not “created” can be established by any Greek lexicon or by an examination of Heb. 11:17 where Isaac is called Abraham’s *monogenes* son. Since Abraham had many sons he had begotten (Gen.16:15; 25:6), Isaac was not the only “created” son. But Isaac was the “unique” son, being the heir of all things (Gen. 25:5). Thus *monogenes* means “unique” or “only one of its kind.”

8. John 1:18 helps us to understand the appearances of YHWH in human form in the Old Testament. The *Jehovah God* who appeared to Abraham, Jacob, Moses, Isaiah, etc., was none other than body part of YHWH named the WORD who would become Jesus Christ. The WORD who was with YHWH of the Old Testament is the same person whom in the New Testament became *Jesus Christ*.

9. Who was YHWH/man on earth who visited Abraham in Gen. 18? The \_\_\_\_\_ .  
Who did the WORD become? (John 8:56-59) \_\_\_\_\_

10. Who was the YHWH/man who wrestled with Jacob? (Gen. 32:30; cf. Ex. 3:6)  
\_\_\_\_\_

11. Since the “God of Jacob” is the One with whom Jacob wrestled, and is later identified in Ex. 3:6 as YHWH, who could this God/Man be? (Ex. 3:6; cf. Gen. 35:2-13) \_\_\_\_\_ The most logical identification of YHWH/man of the Old Testament is the \_\_\_\_\_ who became flesh.

12. God called Himself in Ex. 3:13, 14, by the name of \_\_\_\_\_. In the New Testament, who also claimed this divine name? (John 8:58,59) \_\_\_\_\_

Now if Christ was only called *Elohim* (god) in a figurative sense like Moses or Satan, it would not be necessary to believe that He is God in His nature. But Jesus is called *YHWH* (I AM) and is different in every way from the figurative “gods.”

13. In the following Old Testament passages, we find that YHWH is spoken of in either direct or indirect language. These passages are either quoted or alluded to in the New Testament. Check and see if the new Testament writers applied the YHWH Old Testament passages directly to Jesus. If they did this, it is obvious that they felt that the YHWH of the Old Testament is the Jesus of the New Testament. After each series of scriptures, write out the particular YHWH name, title or function that is attributed to Jesus Christ.

- a. Ps. 23:1; Isa. 40:1-11; Jer. 31:10; cf. John 10:1-14; Heb. 13:20; 1 Pet. 2:25; 5:4. \_\_\_\_\_
- b. Ps. 50:1-6; cf. 2 Thess. 1:7-10 \_\_\_\_\_
- c. Ps. 68:15-18; cf. Eph. 4:8. \_\_\_\_\_
- d. Ps. 102:1, 12, 25-27; cf. Heb. 1:10-12. \_\_\_\_\_
- e. Isa. 8:12-15; cf. 1Pet. 2:8. \_\_\_\_\_
- f. Isa. 40:3, 9, 10, 11; cf. John 1:23; Rev. 22:12. \_\_\_\_\_
- g. Isa. 43:3; cf. Acts 3:14. \_\_\_\_\_
- h. Isa. 44:6; cf. Rev. 1:7, 8, 17, 18; 2:8; 22:13. \_\_\_\_\_
- i. Isa. 45:22, 23; cf. Rom. 14:9-12; cf. 2 Cor. 5:10; Phil. 2:10 \_\_\_\_\_
- j. Isa. 62:11, 12; cf. Rev. 22:12. \_\_\_\_\_
- k. Jer. 11:20; 17:10; 20:12; cf. Rev. 2:23. \_\_\_\_\_
- l. Jer. 23:6; Zech. 3:8; 6:12; Mal. 3:1,2; cf. Matt. 11:10. \_\_\_\_\_

- m. Joel 2:32; cf. Rom. 10:9-15. \_\_\_\_\_  
 n. Zech. 12:10; cf. John 19:37. \_\_\_\_\_

14. Not only is Jesus identified as the WORD and YHWH of the Old Testament, but He is also given other names of God. After each passage, write out the names or titles given to Christ.

- a. Gen. 18:3; cf. Acts 10:36. \_\_\_\_\_  
 b. Gen. 18:25; cf. 2 Tim. 4:1,8. \_\_\_\_\_  
 c. Gen. 32:30; cf. John 1:1. \_\_\_\_\_  
 d. Gen. 35:11; cf. John 15:1-5. \_\_\_\_\_  
 e. Ex. 3:14; cf. John 8:58. \_\_\_\_\_  
 f. ps. 23:1; cf. John 10:14. \_\_\_\_\_  
 g. Ps. 45:6; cf. Heb. 1:8. \_\_\_\_\_  
 h. Isa. 7:14; cf. Matt. 1;23. \_\_\_\_\_  
 i Isa. 9:6; cf. Luke 1:31-33. \_\_\_\_\_

Note: In the Hebrew of Isa. 9:6, "Mighty God" appears without the definite article. But this is also true in such places as Isa. 10:21; 49:26. Since YHWH is called "Mighty God" without the definite article in Isa. 10:20-21, the absence of the article cannot be interpreted to show that YHWH is just "a god" in a figurative sense. In the same way, neither can the absence of the article in Isa. 9:6 reduce Jesus to "a god." But the comparison between Isa. 9:6 and Isa. 10:20, 21 demonstrates that Jesus is the YHWH who is the "Mighty God." After all, there cannot be two "Mighty Gods," for there is only one God (Isa. 43:10).

There is also an irrefutable scriptural logic behind the proposition that Jesus is YHWH. In logic, the following syllogism is *always valid*:

$$\begin{array}{l} A > B \quad a=b \\ \underline{B > C \quad \text{or} \quad b=c} \\ A > C \quad a=c \end{array}$$

In the same way, the teaching of Scripture can be arranged in conformity to the above syllogism.

Jesus is "Mighty God" (Isa. 9:6)

“Mighty God” is YHWH (Isa. 10:20-21)  
Jesus is YHWH

The logical sequence cannot be shown to be invalid. The conclusion is automatic and irrefutable.

- j. Isa. 10:20; cf. Acts 3:14. \_\_\_\_\_
- k. Isa. 44:6; cf. Rev. 22:12-16 (v. 13). \_\_\_\_\_

15. The Old Testament prophesied that while Christ was to be born in Bethlehem, His origin should be traced back to eternity itself. How does Micah 5:2 describe this origin of Christ? \_\_\_\_\_

Note: The words “from everlasting” are also used to describe the origin of YHWH in Ps. 90:1, 2. Did YHWH have a beginning? \_\_\_\_\_ How does Ps. 90:2 express the eternity of YHWH? \_\_\_\_\_ Since the same Hebrew word used in Micah 5:2 is in Ps. 90:2, what does this tell us about the WORD Who would become Christ?  
\_\_\_\_\_

## **CONCLUSION**

In the Old Testament the Messiah is clearly prophesied as the coming of YHWH in human form to redeem a lost and sinful humanity (Isa. 40:1, 9-11). To prepare the way for the incarnation of YHWH, the WORD appeared in human form on many occasions so that the people of God would be prepared to see and touch the living God when He came to die on the cross (Zech. 2:10). The Messiah is none other than the body of YHWH incarnate as a human being.

## **NEW TESTAMENT SURVEY**

1. At the very outset of the New Testament, John the Baptist is sent to prepare the way for the coming of \_\_\_\_\_ (Isa. 40:3, 10; cf. Matt. 3:1-3; Luke 1:76). Granted that John the Baptist clearly came to prepare the way for the coming of YHWH, did he ever identify Jesus as the One of whom he spoke? (John 1:23, 30) \_\_\_\_\_

2. The angel who announced the incarnation to Mary instructed her that her child would be “Immanuel” (Matt. 1:23). What does this name mean? \_\_\_\_\_

3. When the beginning began, was the Word (Who would become Christ) already existing in eternity itself? (John 1:1) \_\_\_\_\_

4. John identifies this eternal Word as \_\_\_\_\_ in John 1:1.

Note: It is grammatically impossible to translate John 1:1 as “the Word was a god.” The absence of the definite article in John 1:1 does not mean “a god” should be translated in such places. John calls the WORD “God” to identify the divine nature of the WORD.

5. Who is the Creator of the universe? (John 1:3; Col. 1:16, 17; Heb.1:10-12,2:10)  
\_\_\_\_\_

6. When the Jews sought to kill Jesus, the Apostle John tells us that their primary reason was that Jesus claimed that God was His Father in a unique sense not shared with any other being. Then John adds his own understanding of what Jesus meant when He said that God was His Own Father. What did John say? (John 5:18). \_\_\_\_\_

7. Having stated that Jesus was “equal with God” the Father in John 5:18, this equality is further expanded in John 5:23. We are to give equal \_\_\_\_\_ to the Father and to the Son. The words “even as” reveal that all worship and \_\_\_\_\_ we show to the Father must also equally be given to Jesus Christ. If someone does not give Christ equal honor with the Father, what does John give as the consequences in the in the second half of verse 23? \_\_\_\_\_

8. In John 10:31, the Jews attempted to stone Jesus. Why? (verse 30)  
\_\_\_\_\_

9. Since the Jews would not have been upset if Jesus simply meant “I and My Father are one in purpose and in work,” what was their understanding of Jesus’ words “I and My Father are One”? (vs. 33) \_\_\_\_\_ Thus, the Jews clearly saw that Christ was claiming to be YHWH. Just as they tried to stone Him for what they felt was blasphemy in John 10:31, what did they do when Jesus called Himself YHWH’s name “I AM” in John 8:58,59? \_\_\_\_\_



10. If you do not believe that Jesus is “I AM,” what will happen to you? (John 8:24)

\_\_\_\_\_

11. After Christ was raised from the dead, He proved His bodily resurrection to doubting Thomas by letting him see and handle the wounds on His body which He received on the cross (John 20:27). Thomas was convinced of Christ’s bodily resurrection and, also, he spoke to Jesus directly calling Him various names. The words “unto him” in vs. 28 reveal that Thomas was not simply making an exclamation into the air but what he said must be applied “unto him,” that is, Christ Jesus Himself. What did Thomas call Christ? (vs. 28) \_\_\_\_\_

12. Did Jesus rebuke Thomas for taking God’s name in vain or attributing to Him that which belongs only to God the Father? (vs. 29) \_\_\_\_\_ Jesus approved of Thomas’ words because He is Thomas’ Lord and God.

13. In the New Testament, did angels allow themselves to be worshipped by men? (Rev. 19:10, 22:8, 9; cf. Col. 2:18). \_\_\_\_\_

14. Did the Father ever say to angels “you are My Son”? (Heb. 1:5) \_\_\_\_\_

15. Whom do the angels worship? (Heb. 1:6) \_\_\_\_\_

16. When the WORD who would become flesh appeared to Isaiah as YHWH in human form, what were the seraphim doing? (Isa. 6:1-5) \_\_\_\_\_

17. Is it therefore possible for Christ to be only an angel? \_\_\_\_\_

18. Should men be worshipped? (Acts 14:11-18) \_\_\_\_\_

19. Whom did the disciples and apostles worship? (Matt. 2:2,11; 8:2; 9:18;14:33; 28:9,17; Luke 24:52; John 9:38; 1 Cor.1:2) \_\_\_\_\_

20. In Acts 20:28, whose blood purchased the church? \_\_\_\_\_

21. In Rom. 9:5, who is “over all” and “God blessed forever”? \_\_\_\_\_

22. Who is the “Rock” of Israel? (Deut. 32:1-4) \_\_\_\_\_ What did the people of Israel do to the Rock YHWH? (Deut 32:15-18) \_\_\_\_\_

23. Who was the Rock of Israel (YHWH) referred to in the Old Testament? (1 Cor. 10:1-4) \_\_\_\_\_

24. In whom does “the fullness of deity dwell in bodily form”? (Col.2:9)

\_\_\_\_\_

25. In Titus 2:13, who is called “our great God and Savior”? \_\_\_\_\_

26. Who is called the same thing in 2 Pet. 1:1? \_\_\_\_\_

27. Who is the true God and eternal life in 1 John5:20 ? \_\_\_\_\_

28. Did the Father share His glory with the Son? (John 17:5) \_\_\_\_\_ Would the Father share His glory with a created being? (Isaiah 42:8) \_\_ What conclusion does this naturally lead to? \_\_\_\_\_

29. In Col. 1:16, we are told that Christ created all \_\_\_\_\_. All \_\_\_\_\_ were created \_\_\_\_ Him and \_\_\_\_ Him. (vs. 16) We are also told in vs. 17 that Jesus Christ existed \_\_\_\_\_ all \_\_\_\_\_ came into being. He is the Sovereign Sustainer of the universe because He “holds together” or “upholds” all \_\_\_\_\_ (vs. 16).

Note: The New World Translation has “all *other* things” instead of “all things.” The Greek does not have the word “other” in the text. The verse simply says that Christ created “all things.”

The book of Hebrews demonstrates the superiority of Christ in His person and in His work over that of the Old Testament economy. The key word in the book of Hebrews is “\_\_\_\_\_” (1:4; 7:19, 22; 8:6; 9:23; 12:24). This word points out the qualitative superiority of Christ’s nature. He is, by nature, in terms of His being better than anyone and anything else in the universe.

a. Heb. 1:1-3 shows us that Christ’s revelation of the Father is “better” than the Old Testament revelation given by the \_\_\_\_\_.

b. Heb. 1:4 states that Christ is “better” (superior in His being) to the \_\_\_\_\_. The reasons why Christ cannot be viewed as an angel are as follows:

1. He inherited a better \_\_\_\_\_(vs. 4).

2. The Father never at any time ever said to any angel \_\_\_\_\_ (vs. 5)

3. Instead of the angels viewing Christ as an equal or just an angel like them, the Father commanded that the angels should \_\_\_\_\_. Christ to show that Jesus is superior to them (vs. 6).

4. The Father calls the angels \_\_\_\_\_ and His ministers \_\_\_\_\_ (vs. 7).

5. In contrast to what He calls the angels, the Father calls Christ \_\_\_\_\_ when He said, “Thy throne, O \_\_\_\_\_, is forever and ever” in vs. 8.

Note: Some have tried to translate the Greek as “your throne is God.” But this does not follow the actual wording of the verse in the Greek text, and the picture of the Father being sat upon as someone’s chair. Also, it would imply that the Son is “better” than the Father, for it is only obvious that the person who sits on a chair is superior to that chair. The whole point of the passage is to show that the Son is “better,” that is, superior to the angels. He is superior because He is God. The Father calls Christ “God” here, just as the Son calls the Father “God” in John 5:18.

6. After the Father calls Christ \_\_\_\_\_ in vs. 8, He calls Him \_\_\_\_\_ in vs. 10. Both verses are quotations from the Old Testament. The word “Lord” in vs. 10 comes from Ps. 102. The exact name of God that is used in Ps. 102 is \_\_\_\_\_ (Ps. 102:1,2, 25-27). Thus the Father not only calls Christ “God” but also \_\_\_\_\_. The YHWH of Ps. 102 is the \_\_\_\_\_ of Heb. 1:8-12.

7. According to Ps. 102:25-27, who created the world? \_\_\_\_\_ To what natural and logical conclusion do the above answers lead you? \_\_\_\_\_

8. According to Ps. 102:26 and Heb. 1:11,12, all created things are temporary and not eternal. Everything will perish. But in contrast to the temporary character of created reality, YHWH remains the same (Ps. 102:26,27). In the Old Testament YHWH declared in Mal. 3:6, “I, YHWH, do not \_\_\_\_\_.” These classic Old Testament YHWH passages are applied without hesitation to Jesus Christ. Christ is “the \_\_\_\_\_ yesterday, today, and \_\_\_\_\_” (Heb. 13:8). The Father points this out in Heb. 1:11-12. He said that created things will “\_\_\_\_\_” (vs. 12). The context will allow only the one interpretation, that Christ is superior to the angels because He is the eternal WORD and YHWH who created all things. While all created things decay and ultimately will perish, Christ remains ever the same.

9. The last argument of the author of Hebrews to prove that Christ is superior to the angels is found in 1:13, 14. Did the Father ever at any time ask an angel to sit at His right

hand? \_\_\_\_\_. To sit at the Father's right hand is to share in the Father's glory and dominion. Did the Father ever say to any angel, "Sit at my right hand" while I will serve you by "making your enemies your footstool"? \_\_\_\_\_. While the Son sits enthroned next to the Father, with the Father Himself bringing honor and glory to the Son by subduing His enemies, the angels are but "ministering \_\_\_\_\_," sent forth to minister to \_\_\_\_\_."

In Heb. 5:6, Psalm 110:4 is quoted in reference to Christ's priesthood, that it lasts \_\_\_\_\_ and is in the order of \_\_\_\_\_.

1. In Heb. 7:3, what are the requirements of the Melchizedek priesthood?  
\_\_\_\_\_

2. Who is the only being that can meet these requirements? \_\_\_\_\_

3. Who was Melchizedek in Genesis? (Jn. 1:1, 14, 18) \_\_\_\_\_

3. In Heb. 5:8-10 and 7:15-24, who has met these requirements? \_\_\_\_\_

## CONCLUSION

Jesus Christ is both God and man. He is the WORD, the body part of YHWH incarnate as a human being. The New Testament writers with out hesitation took the classic YHWH Old Testament passages and applied them directly to Christ. Jesus is given divine titles and worshipped as deity by angels and by men. It is impossible to escape the deity of Christ and do justice to the new Testament Scriptures.

*Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form [The WORD] of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:5-11*