

CLASS NOTES - ISAIAH -- Appendix # 1

THE DEITY OF CHRIST IN ISAIAH -- some selected passages.

It is important to notice the words for God used in the two Testaments. In the Old Testament passages quoted in the New Testament, the Greek word "*Theos*" ("God" in the KJV) is used to translate the Hebrew word "*Elohim*," while the Greek word "*Kurios*" ("Lord" in the KJV) is used to translate the Hebrew word "*Jehovah*." While the word "*kurios*" can, and at times does, mean "sir" or "master" (a title of human respect), when the context indicates the word goes beyond this meaning, as a title of Christ, it must be considered the equivalent of the Hebrew "*Jehovah*." The word "*Jehovah*," being Hebrew, does not once occur in the New Testament. The Greek word "*Kurios*" is used instead. The nearest one comes to seeing the word *Jehovah* in the English New Testament is in the name "Jesus," which means, "*Jehovah* [the '*Je*' in 'Jesus'] is Savior."

While "*Jehovah*" often has God the **Son** specifically in mind in Isaiah (and elsewhere as well) the name at times refers to God the **Father**. See Psa. 110:1, 2, 4. In these verses the **LORD** (*Jehovah*) is the **Father** speaking to "my **LORD**" (*Adonai*) who is God the **Son** (Matt. 22:41 - 45). The name "*Jehovah*" is not specifically the name of God the **Son**, but of the **Triune God** -- including the Son and, often but not always, with the Son specifically in view. The saying, "The *Jehovah* of the Old Testament is the **Jesus** of the New Testament" is not **always** true. However **the Jesus of the New Testament is God the Son -- by whatever OT name He is called!** ¹

Isa. 9:6. There is little doubt that the One described here is the Lord Jesus Christ. As God the **Son** He was "**given**" -- as the child (His humanity) He was "**born**." Two of the names given to Him by God in this verse set forth His absolute Deity:

* The "Mighty God." The "Mighty God" is clearly identified in Jer. 32:18, " - the Great, the Mighty God, the **LORD** (*Jehovah*) of Hosts, is His name." Also, in Zeph. 3:17 it says, "The **LORD** (*Jehovah*), thy God, in the midst of thee is mighty [not "**AL**mighty"]; He will save --."

* The "Everlasting Father." In the Hebrew this name is literally, "Father of **Eternity!**" (See the Amplified Bible on this verse). If it even called Him "Father of **Time**," it would indicate His absolute and uncreated existence from all eternity, but this name is the strongest way possible to declare He had no beginning. He is responsible for, and therefore antedates -- if we can conceive such a thing -- that which had no beginning, eternity itself!

Isa. 43:10, 12. "Ye are my witnesses, saith the **LORD** [*Jehovah*]."
Compare Acts 1:8, "-ye shall be witnesses unto **ME** [**Christ**]."

Isa. 43:11 (and 45:21). "I, even I am the **LORD** [*Jehovah*], and beside Me there is no Savior."

Compare Acts 4:12, "Neither is there salvation in any other; for there is no name under

¹The Jewish people have known the Old Testament names for God for generations, but, in Isa.52:6 (NASB) -- speaking of the future time when all Israel will be saved -- the **LORD** [*Jehovah*] says, "Therefore My people shall know My name; therefore in that day I am the one who is speaking, 'Here I am.'" The name they will finally know in that day is "Jesus."

heaven given among men, whereby we must be saved [except the name of Jesus Christ]." See also Titus 1:4; 3:6; etc.

Isa. 43:15 (and 44:6). "I am the **LORD [Jehovah]** ... your King."

Compare Isa. 9:6. There the government will be upon the shoulder of the Child who is born, and the Son who is given. Notice that the King in Zech. 14:9, 16 is the One who is seated on the throne in Jerusalem -- Christ (see v. 17). See Rev. 19:16 where the One who is "King of kings and Lord of lords" is the same One who is called "the Word of God" in v. 13 of the same chapter.

Isa. 41:4 (and 44:6; 48:12). "I the **LORD [Jehovah]**, the first, and the last; I am He."

Compare Rev. 1:4, 8, 17. While verses four and eight may refer to the Father, verse seventeen must refer to **Christ**: "He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: **I am He that liveth and was dead**; and, behold, I am alive forevermore." Rev. 22:12, 13 also has Christ in view: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last" (vs. 12, 13).

Isa. 44:6 (and 47:4; 60:16). "Thus saith the **LORD [Jehovah]** the King of Israel, and His Redeemer."

Compare Gal. 3:13, "**Christ** hath redeemed us."

Isa. 45:12 (and 45:8, 18). "Thus saith the **LORD [Jehovah]** -- v. 11], I 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."

Compare John 1:3, "**All things** were made by Him [**Christ**]; and without Him was not anything made that was made." Also Col. 1:16, "For by Him [**Christ**] were **all things** created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. **All things** were created by Him, and for Him." **Notice** Isa. 44:24 tells us that **Jehovah** created these things alone and without help, "Thus saith the **LORD [Jehovah]** that maketh **all** things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." The idea that God created Christ as a creature of His, and then created everything else through Him as His workman, is proved to be totally unscriptural. Christ was not merely a "subcontractor" in creation! If **Jehovah** in Isa. 44:24 is not the Christ of Col. 1:16, then there is a direct contradiction between the two verses which cannot be explained away!

Isa. 45:22. "Look unto me [**Jehovah]** -- see v. 21], and be ye saved, all the ends of the earth; for I am God, and there is none else."

Compare Heb. 12:2, "Looking unto Jesus, the author [or originator] and finisher of our faith."

Isa. 45:23. "I have sworn by myself, the word has gone forth from my mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance" (NASB). The **LORD (Jehovah)** is the one speaking, as verse 24 indicates.

Compare Phil. 2:10, 11, "- at the name of **Jesus** every knee should bow ... and that every

tongue should confess that Jesus Christ is **Lord** [NT equivalent to the OT "*Jehovah*"] to the glory of God, the Father." Notice that back in Isa. 42:8 *Jehovah* had said, "**My glory will I not give to another.**"

Isa. 45:24. "**Only in the LORD [*Jehovah*] are righteousness and strength**" (NASB).

Compare 1 Cor. 1:30, "Christ Jesus, who of God is made unto us wisdom, and righteousness." See also: Rom. 10:4, "For Christ is the end of the Law for righteousness to every one that believeth;" 2 Cor. 5:21, "- that we might be made the righteousness of God in Him [Christ];" Phil. 4:13, "I can do all things through Christ which strengtheneth me."

Isa. 45:24. "- Even to Him [*Jehovah*] shall men come."

Compare: Matt. 11:28, "Come unto me [Christ] all ye that labor and are heavy laden, and I will give you rest;" John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me."

Isa. 45:24. "- All that are incensed against Him [*Jehovah*] shall be ashamed."

Compare Rom. 10:33, "- whosoever believeth on Him [Christ] shall **not** be ashamed." See also Psa. 2:12.

Isa. 45:25. "In the **LORD** [*Jehovah*] shall all the seed of Israel be justified."

Compare Rom. 11:26, "And so all Israel shall be saved ... there shall come out of Zion the deliverer [Christ] and shall turn ungodliness away from Jacob." Also, Isa. 53:11 is speaking about Christ when it says, "- by His knowledge shall my righteous Servant [Christ] justify many."

Isa. 60:19, 20. "The **LORD** [*Jehovah*] shall be thine everlasting light."

Compare Rev. 21:23 & 22:5. "And the city had no need of the sun, neither of the moon, to shine upon it; for the glory of God did light it, and the Lamb [Christ] is the lamp of it."

Isa. 66:15, 16. "- the **LORD** [*Jehovah*] will come with **fire** ... for by His **sword** will the **LORD** [*Jehovah*] plead with all flesh: and the slain of the **LORD** [*Jehovah*] shall be many."

Compare 2 Thess. 1:7, 8, "- the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming **fire** taking vengeance on them that know not God." Also Rev. 19:15, "And out of His [Christ's] mouth goeth a sharp **sword**, that with it He should smite the nations."

After looking over all the above comparisons it might seem that Christ is merely **LIKE** God in all these ways. But in the same section of Isaiah **Jehovah** tells us that there is **no OTHER besides Him** (44:6, 8; 45:18, 21, 22; 46:9). Further, He says, "To whom will ye liken me, and make me equal, and compare me, that we may be like? ... I am God and there is none else; I am God, and there is **NONE LIKE ME**" (Isa. 46:5, 9). Only one possibility is left. In **THESE** passages **Jehovah** is none other than God the Son, the (pre-incarnate) Lord Jesus Christ. In some passages the name **Jehovah** **does** have God the Father particularly in view (Psa. 110:1, 4 for example), for the name "**Jehovah**" is not a name of one of the Persons of the Godhead, but of **GOD**. The particular name chosen for God in a passage does not depend on which of the Persons is in view (though in some instances one of the Persons **is** specifically indicated). It

depends, rather, on what **activity** of God or **relationship** with God is before us in the context.

--- William P Heath

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