

John 1:3 Commentary

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JESUS' RISE FROM OBSCURITY FOLLOWED BY OPPOSITION IN JOHN'S GOSPEL

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THE LIFE OF JESUS AS COVERED BY GOSPEL OF JOHN (shaded area)

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John 1:3 All *things* came into being through Him, and apart from Him nothing came into being that has come into being: panta di' auto egeneto (3SAMI), kai choris autou egeneto (3SAMI) oude en ho gegonen (3SRAI) ([NASB: Lockman](#))

Wuest - All things through His intermediate agency came into being, and without Him there came into being not even one thing which has come into existence.

NET All things were created by him, and apart from him not one thing was created that has been created.

CSB All things were created through Him, and apart from Him not one thing was created that has been created.

ESV All things were made through him, and without him was not any thing made that was made.

NIV Through him all things were made; without him nothing was made that has been made.

KJV All things were made by him; and without him was not any thing made that was made.

Literally - All things through Him did happen, and without Him happened not even one thing that has happened.

Barclay - He was the Agent through Whom all things were made; and there is not a single thing which exists in this world which came into being without Him.

- John 1:10 Jn 5:17-19 Ge 1:1,26 Ps 33:6 Ps 102:25 Isa 45:12,18 Eph 3:9 Col 1:16,17 Heb 1:2,3, Heb 1:10-12 Heb 3:3-4 Rev 4:11

THE ETERNAL WORD CREATOR OF THE UNIVERSE

All things (pas) - The Greek word pas (panta) leaves no room for exceptions. Since He created all things, by default He was not Himself created. Note striking contrast with "**nothing**" (literally "not even one thing") in the second clause which gives the same truth from a negative point of view. "Just as He was before all things, and therefore, **eternal**; so was He the Originator of all things, and therefore, **omnipotent**." (Pink)

See discussion by William Barclay on Gnosticism

Paul's doxology addresses **all things** - For from Him and through Him and to Him are **all things**. To Him be the glory forever. Amen. (Ro 11:36)

MacLeod - Everything in the universe was made and put there by God. God has made it all, and He has made it through Jesus Christ. Because Jesus Christ is the Creator God of all things (Col. 1:16), we "can trust such a God with everything. Because He is

Creator,” says Hughes, “He knows just what His creation, His people, need.” Hughes writes further, It was said of Charles Steinmetz, the mechanical genius and friend of Henry Ford, that he could build a motor in his mind, and if it broke down he could fix it in his mind. So when he designed it and actually built it, it ran with precision. One day the assembly line in the Ford plant broke down. None of Ford’s men could fix it, so they called in Steinmetz. He tinkered for a few minutes, threw the switch, and it started running again. A few days later Ford received a bill from Steinmetz for \$10,000. Ford wrote back, ‘Charlie, don’t you think your bill is a little high for just a little tinkering?’ Steinmetz sent back a revised bill: ‘Tinkering—\$10. Knowing where to tinker—\$9,990.’ Only [the Creator, the Lord] Jesus knows where the tinkering should be done in our lives to keep us in perfect running order. Christ always knows which screw to turn, which belt to loosen, and the most beneficial octane [for each of His creatures]. ([The Eternity and Deity of the Word- John 1:1-2](#))

Spurgeon - He that hung upon the cross was the Maker of all worlds. He that came as an infant, for our sake, was the Infinite. How low he stooped! How high he must have been that he could stoop so low!

All (things) ([3956](#))(**pas**) means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." When **pás** modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.

Through ([1223](#))(**dia**) is a preposition which means across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). **Dia** is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). **Dia** is a root of the English term *diameter* ("across to the other side, through"). Before a vowel, **dia** is simply written di. As used in the present context **dia** is a **marker of instrumentality by which something is accomplished**, by means of, through (cp 2Jn12, Ro 5:2, Col 2:19). Thus "by means of" the Word all things were created. In other words, the Logos was the Father’s Agent of creation of all things both visible and the invisible.

Him - As in Jn 1:2, the Word of John 1:1 is given personality even though He will not take on flesh and blood until Jn 1:14.

Through Him - Jesus is the effecting agent. John follows up with a sad commentary that "He was in the world, and **the world was made through Him**, and the world did not know (by experience = **ginosko**) Him." (John 1:10)

The Father created, but he did it "through" the Word. Read 1Cor 8:6ESV. **Bob Utley** - "The Logos was the Father’s agent of creation of both the visible and the invisible (cf. v. 10; I Cor. 8:6; Col. 1:16; Heb. 1:2)." ([John 1 Commentary](#))

A T Robertson on **through Him** - By means of Him as the intermediate agent in the work of creation. The **Logos** is John’s explanation of the creation of the universe. The author of Hebrews (Heb 1:2) names God’s Son as the one "through Whom he made the ages." Paul pointedly asserts that "the all things were created in Him" (Christ) and "the all things stand created through Him and unto Him" (Col. 1:16). Hence it is not a peculiar doctrine that John here enunciates. In 1 Cor. 8:6, Paul distinguishes between the Father as the primary source (ex hou) of the all things and the Son as the intermediate agent as here.

Vincent on **through Him** - The preposition **dia** is generally used to denote the working of God through some secondary agency, as *through the prophet* (Matt. 1:22). It is the preposition by which the relation of Christ to creation is usually expressed (see 1 Cor. 8:6; Col. 1:16; Heb. 1:2), though it is occasionally used of the Father (Heb. 2:10; Rom. 11:36, and Gal. 1:1, where it is used of both). Hence, as Godet remarks, it "does not lower the Word to the rank of a simple instrument," but merely implies a different relation to creation on the part of the Father and the Son. ([John 1 Commentary - Vincent’s Word Studies](#))

MacArthur - That Jesus Christ created everything (cf. Col. 1:16; Heb. 1:2) offers two further proofs of His deity. First, the Creator of all things must Himself be uncreated, and only the eternal God is uncreated....That Jesus is the Creator also verifies His deity, because God is portrayed throughout the Bible as the Creator (Gen. 1:1; Ps. 102:25; Isa. 40:28; 42:5; 45:18; Mark 13:19; Rom. 1:25; Eph. 3:9; Rev. 4:11). ([John 1-11 MacArthur New Testament Commentary](#))

MacLeod - the biblical doctrine of creation in verse 3 suggests that this is God’s world. Rather than being detached from it and having nothing to do with it, God is intimately involved with it. Barclay tells of a little girl from the inner city who was taken on a day trip into the country. She was in awe of the trees and the beautiful bluebell flowers. She asked, "Do you think God would mind if I picked some of His flowers?" This is God’s world. ([The Eternity and Deity of the Word- John 1:1-2](#))

Bruce Milne - Creation 'out of nothing' means exactly what it says. The universe came to be, not out of some pre-existing material 'something', but out of 'nothing', non-existence, void. This truth implies the unqualifiable dependence of all things upon the Word of God; i.e. the Word is the sustaining and upholding principle of an irreducibly contingent universe. It also means that the universe, while utterly dependent on God, is also fundamentally distinct from him. This is a crucial truth today. Much of New Age thought, influenced by Hinduism and Buddhism, obliterates the distinction between God and the world, leading to the deifying of nature and the claim that God can be experienced directly through nature. This experience of God is not of course in terms of a personal relationship with him, since God has no personal existence apart from the world. By contrast, biblical creation 'out of nothing' means

that God is distinct from the world.

Vincent on **came into being** - Expressing the passage from nothingness into being, and the unfolding of a divine order. Compare. Jn 1:14, 17. ([John 1 Commentary - Vincent's Word Studies](#))

Came into being (were made) (1096)([ginomai](#) in the **aorist tense** = at a point in time in the past) means the universe came into existence.

A T Robertson says "**Came into being** is "Second aorist middle indicative of [ginomai](#) — the constative **aorist** covering the creative activity looked at as one event in contrast with the continuous existence of [ēn](#) (**imperfect tense**) in John 1:1-note and John 1:2-note. All things "**came into being**." Creation is thus presented as a **becoming** ([ginomai](#)) in contrast with **being** ([eimi](#)).

Even as the worlds came into being by the Word, so those in darkness are transferred into light by the proclamation of the same Word, and now "**we are His workmanship (poiema)**, created (**ktizo**) in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." (Eph 2:10) We are the result of His Spirit's work on those dead in their trespasses and sins, those who now are His "poetic masterpiece". Ponder this truth for a moment!

John Piper writes that "**Creation** is God's **poiema - Work of Art** - What does He do to make Himself evident? He made the world. He created - like a potter, or a sculptor or a poet, except He created out of nothing. In Ro 1:20, when it says that God is "understood through what has been made," the words "what has been made" stand for one Greek word (which you will all recognize), the word **poiema**. **It's the word from which we get "poem."** **The universe and everything in it is God's work of art.** What's the point of this word? The point is that in a poem there is manifest design and intention and wisdom and power. The wind might create a letter in the sand, but not a poem. That's the point. God acted. God planned. God designed. God crafted. He created and made. And in doing that, Paul says in Ro 1:19, God made Himself evident to all mankind. The universe is a poem about God. ([Displays of God Remove the Excuse for Failed Worship](#))

The idea of **poiema** is that our new life in Christ is like a **poem** which expresses "form and pattern along with beauty. Like the underside of grandmother's cross-stitch, the everyday of our lives may look to be knotted and hopelessly tangled. But when we turn the fabric over, we see design and beauty that was there all along but that we never foresaw." (Gage) Perhaps you don't feel much like a work of divine poetry, but regardless of how you feel, the truth about you as **God's workmanship**, is that you are His "**MASTERPIECE**" (NLT), His "**HANDIWORK**" (NAB), His "**WORK OF ART**" (NJB), in fact, a work of art that is one of a kind! You are "custom designed", "tailor-made," by the Master's hand. C H Spurgeon says it this way "You have seen a painter with his palette on his finger and he has ugly little daubs of paint on the palette. What can he do with those spots? Go in and see the picture. What splendid painting! In an even wiser way does Jesus act toward us. He takes us, poor smudges of paint, and He makes the blessed pictures of His grace out of us. It is neither the brush nor the paint He uses, but it is the skill of His own hand which does it all." (Praise the Lord!)

As **Henry Morris** says "God has written TWO POETIC MASTERPIECES, as it were, one in the physical creation, one in the lives of men and women redeemed and saved by His grace (Eph 2:8). Both give eloquent testimony to the eternal power and Godhead of the Creator-Redeemer." Two great "divine poems" – the created world and re-created, redeemed men and women in that world. Even as the "heavens are telling of the glory of God and their expanse is declaring the work of His hands" (Ps 19:1-note), we too as God's MASTER CREATIONS should never be ashamed to let men see His WORKMANSHIP in us by our Spirit enabled obedience to Jesus' command to "Let your light shine before men in such a way that they see your GOOD WORKS, and glorify (give a proper opinion of) your Father Who is in heaven." (Mt 5:16-note) As new creatures in Christ, we need to remember that we were created for God's glory, and created for good deeds, because it is by our good deeds that our Father gets all the glory (cf Ps 115:1-note). Indeed, the chief end of each of our lives is "**To glorify God and to enjoy Him forever.**" ([Westminster Shorter Catechism](#)) Eph 2:8-10 teaches that we are saved not BY good works but FOR good (supernatural) works and in the mystery of His amazing grace He even rewards us for those Spirit enabled works (cf 2Cor 5:10-note, Rev 22:12-note).

Paul gives us a parallel passage descriptive of the Word's creative power...

Colossians 1:15-note And He (Jesus) is the image of the invisible God, **the first-born (prototokos** = The 'firstborn' was either the eldest child in a family or a person of preeminent rank, in this context the latter. Jesus was not created as Jehovah's Witnesses falsely teach, but was Creator. The take verse 15 out of **context** - Context is King of accurate interpretation!) of all creation. 16 **For (A very important term of explanation)** by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together.

So from Colossians we glean the following about Christ and the Creation. He is...

THE ORIGINATOR: BY HIM

THE AGENT: THROUGH HIM

THE GOAL: FOR HIM

Barclay sums it up "**In him all things hold together**" this way - "This means that not only is the Son the agent of creation in the beginning, and the goal of creation in the end, but between the beginning and the end, during time as we know it, it is he who holds the world together. That is to say, all the laws by which this world is order and not chaos are an expression of the mind of the Son. The law of gravity and the rest, the laws by which the universe hangs together, are not only scientific laws but also divine." So, then, the Son is the beginning of creation, and the end of creation, and the power who holds creation together, the Creator, the Sustainer, and the Final Goal of the world. ([Colossians 1 - William Barclay's Daily Study Bible](#))

When your world seems to be falling apart, look to Jesus who holds everything together. Christ not only created us—he sustains us, and we are made for him. We need to submit our personal problems to him, for he knows how to solve them.

Ray Stedman - The Apostle Paul tells us in Colossians what that force is: "He [Jesus] holds all things together," (Colossians 1:17 RSV). Hebrews says, "He [Jesus] is upholding the universe by the word of his power," (Hebrews 1:3). That is why we cannot forget Jesus: we are held together here this morning by his word and his power. That is why we do not fall apart and blast into smithereens. Something holds us together, and that is from him. ([Who is Jesus?](#))

Heb 1:1-3-note God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, **through whom also He made the world**. 3 And He is the radiance of His glory and the exact representation of His nature, and **upholds () all things by the word of His power**. When He had made purification of sins, He sat down at the right hand of the Majesty on high

Upholds - The picture is that of continuous (present tense) active and dynamic involvement by the Creator with His creation, not a passive and static (deistic) involvement. The Lord Jesus holds all things together and in their proper relationship to each other by His own power. The oceans are held in their beds. The rivers run down into the sea. The heavenly bodies are held in their orbits.

Application - You may be experiencing trials and tribulations that are leading you to believe that Jesus is in control of **most** but not **all things** (especially not your **trials!**), but that is fiction not fact! The fact remains that even in the painful times, He is in control. I know, for this past year has been something I never would have foreseen when I was younger (I'm going on 69)! My wife of 45 years developed severe anorexia nervosa and almost died. My youngest son almost died. He called me one day to tell me he loved me. The problem was he called from a cemetery with a rope swung over a tree limb and the other end around his neck. At that moment I absolutely did not believe Jesus **upholds all things by the word of His power!** That was one year ago. Today that same son is genuinely born again and sober and productive and still married to his first wife. My wife is still suffering the throes of anorexia. But I can testify that Jesus is good and that Jesus truly **upholds all things by the word of His power**. Beloved, whatever you are experiencing, remember that you have not yet seen the end of the story of your life! (2Cor 4:17-18) **Hold on to Jesus -- you can be sure He is holding on to you**(whether you "feel" like it or not)! I'll see you in heaven and we can share stories of this truth that transformed our "fiery furnace" of complaints and doubts into a "fragrant altar" for offering worship!

Heb 1:10-note And, "THOU, LORD, **IN THE BEGINNING DIDST LAY THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF THY HANDS;**

Heb 11:3-note By faith we understand that **the worlds were prepared by the word of God** so that what is seen was not made out of things which are visible.

1Cor 8:6 yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, **by** (dia - through) **Whom are all things**, and we *exist* through Him.

2Pe 3:5-note For when they maintain this, it escapes their notice that **by the word of God the heavens existed long ago** and the earth was formed out of water and by water,

Rev 3:14 "And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the **Beginning of the creation of God**, says this:

Tony Garland comments - This meaning of **beginning** here may be author or efficient cause and does not indicate that He was a product of creation:

This is a favorite **Arian** proof text, cited to prove that Jesus is not eternal, but had a **beginning**, Jesus being understood by them to be the first-created creature of God, through whom God created all else in the universe. The underlying Greek word, *arche*, may be understood in a passive sense, and rendered "the beginning," as the A.V., or more correctly understood in the

active sense, and rendered “the beginner,” source, origin, or principle of creation. Since God is eternal, and Jesus is God, the passive sense is not suited to the context, as being out of harmony with the many representations of Christ John has already given, whereby he in citing or alluding to Old Testament passages has applied to Jesus Christ in the book of Revelation what is in the Old Testament spoken of Jehovah.

Not he whom God created first, but as in Col. 1:15-18, the Beginner of all creation, its originating instrument. All creation would not be represented adoring Him, if He were but one of themselves.

Having analyzed the use of archē (beginning) in the Septuagint and throughout the NT, Svigel concludes the meaning here is primarily that of governmental rule and the phrase here should be rendered, “the supreme Authority over the creation of God.”

Jesus is the **Beginning and End** (Rev. 21:6; 22:13), both the author of and ruler over creation (Ge 1:1; John 1:1-3; 1Cor. 8:6; Eph. 3:9; Col. 1:15-17; Heb. 1:2).¹⁰⁶

Rev 4:11 (This passage appears to refer to the Father as Creator, not the Son) Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created.”

Ps 33:6 **By the word of the LORD the heavens were made** And by the breath of His mouth all their host.

Ps 33:9 For He spoke, and it was done; He commanded, and it stood fast.

Ps 136:5 To Him who made the heavens with skill, For His lovingkindness is everlasting; 6 To Him who spread out the earth above the waters, For His lovingkindness is everlasting;

Ps 146:5 How blessed is he whose help is the God of Jacob, Whose hope is in the LORD his God; 6 Who made heaven and earth, The sea and all that is in them; Who keeps faith forever;

Ps 148:4 Praise Him, highest heavens, And the waters that are above the heavens! 5 Let them praise the name of the LORD, For He commanded and they were created.

Proverbs 8:26 While He had not yet made the earth and the fields, Nor the first dust of the world. 27 “When He established the heavens, I was there, When He inscribed a circle on the face of the deep, 28 When He made firm the skies above, When the springs of the deep became fixed, 29 When He set for the sea its boundary, So that the water should not transgress His command, When He marked out the foundations of the earth; 30 Then I was beside Him, as a master workman; And I was daily His delight, Rejoicing always before Him,

Isaiah 42:5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it, And spirit to those who walk in it,

Isaiah 44:24 Thus says the LORD, your Redeemer, and the one who formed you from the womb, “I, the LORD, am the maker of all things, Stretching out the heavens by Myself, And spreading out the earth all alone,

Isaiah 45:18 For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, But formed it to be inhabited), “I am the LORD, and there is none else.

Isaiah 48:13 “Surely My hand founded the earth, And My right hand spread out the heavens; When I call to them, they stand together.

Jer 10:12 It is He who made the earth by His power, Who established the world by His wisdom; And by His understanding He has stretched out the heavens.

Jer 32:17 ‘Ah Lord GOD! Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! Nothing is too difficult for Thee,

Scripture reveals that all three persons of the Trinity participated in creation: God the Father created everything, but He did it through Jesus Christ. God’s statement (Ge 1:26), “Let **Us** make man in Our image” implies the involvement of the Trinity in the creation of human beings.

The Father - Ge. 1:1-31; Isa. 40:21-28; Isa. 43:1, 7; Isa. 45:12, 18; 48:13; 51:13; Acts 14:15; 17:24

The Spirit - Ge 1:2; Job 26:13; 33:4; Ps. 104:30; Isa. 42:5

The Son - John 1:3; Eph. 3:9; Col. 1:16; Heb. 1:3; Rev. 3:14

Related Resource: [A Call to Preach the Trinity](#) - Roger Pascoe

Adrian Rogers comments that "by Jesus were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by Him and for Him and He is before all things (Col 1:16) and then He says this, and by Him all things consist (Col 1:17). That is, all things hang together, that without Jesus, everything would come apart. Jesus is the glue of the galaxies, all things were made by Him, all things were made for Him, all things are coming to Him and through Him it all holds together. You see, dear friends, if you take Christ out of your life, your life will fly apart. If you take Christ out of your home, your home will come apart. All things are made by Him, and it is only through Him that things hang together.

Application of the truth that Jesus is our Creator- The Psalmist shows us how to apply Jn 1:3 declaring "I Will lift up my eyes to the mountains; From where shall my help come? My help comes from Jehovah, Who made heaven and earth. (Ps 121:1-2) Jesus is my Creator. He is *my* Help (note personal possessive pronoun). Therefore I will choose to lift my eyes to Him (enabled His Spirit) when trouble comes. He is able because all things were made through Him! If He can create everything then surely He can give help in my distress. Nothing is too difficult for Him! The next time you are in distress, will you humble yourself and lift up your eyes to your Creator Who made heaven and earth?

John Phillips - The Greek word panta ("all things") refers to all things individually, all things separately. It is a reference to the infinite detail of creation. The scientist takes his or her telescope and focuses it on the reaches of space. Out there are distances so vast that a special unit of measure is needed with which to express those concepts. The astronomer's yardstick is a light year: the distance light travels in one year (at 186,273 miles per second-the equivalent of encircling the earth at the equator seven and a half times). In round numbers, that is about six trillion miles. Our sun, by that yardstick, is eight light minutes away. But out there in space are suns and stars believed to be billions of light years away. Nor can we count the stars or guess how many billions there are.

Some stars are large beyond all thought. The star Antares, for instance, could hold sixty-four million suns the size of ours. In the constellation Hercules is a star that could contain one hundred million stars the size of Antares. Our galaxy, the Milky Way, is 100,000 light years in diameter. It is revolving at a speed of two hundred miles an hour. It takes two million years to complete one revolution on its axis.

Not only are we awed by the size of space and the prodigality with which the creator has strewn it with stars, but we are overwhelmed by the precision with which all these vast orbs pursue their appointed paths. Our planet, for instance, does not travel in a true circle. It travels in three directions at the same time. It revolves on its axis, it travels around the sun, and its path is deflected by other planets. Yet it does not lose more than one one-hundredth of a second every one hundred years.

Let us turn from the world of the infinitely large to the world of the infinitely small. The building block of the universe is the atom, an entity so small that each one is less than one hundred fifty millionth of an inch in diameter. If the molecules of a single drop of water could be converted into grains of sand, there would be enough sand to build a concrete highway half a mile wide and one foot thick all the way from New York to San Francisco.

That is the world of inanimate things. When we turn to living things the complexities that confront us on every hand are incredible. Each cell in a living creature contains two hundred billion molecules of atoms. The nucleus of a cell (a complex life factory) is less than four ten-thousandths of an inch in diameter. The membrane that encloses the cell's component parts is only one half of that, or one-millionth of an inch thick.

Jesus made it all. "Without him," says the Holy Spirit through the inspired apostle, "was not anything made that was made." The form of the text in Greek is even more emphatic: "not even one thing." ([Exploring the Gospel of John](#))

MacLeod - Cambridge University physicist Stephen Hawking has said, "The eventual goal of science is to provide a single theory that describes the whole universe." Hawking's naturalism provides no answer, of course. The Bible, on the other hand, does provide the unifying element of all human knowledge. From the biblical perspective the unifying explanation of the universe is a person, the λόγος, the Son of God, who became man and walked the earth as Jesus Christ. This is the one who created the universe,¹⁷ who sustains the universe, and for whom the universe exists (John 1:3; Col. 1:16-17; Heb. 1:2-3). ([The Eternality and Deity of the Word- John 1:1-2](#))

H A Ironside - Apart from Him there is no life. He is the fountain of life, and that includes both natural and spiritual life. All natural life comes from Him, and concerning spiritual life it is written, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). That life was seen in all its perfection in Him as Man on earth. "The life was the light of men." As He moved about in this scene, He cast light on every man, showing things up as God Himself sees them. ([John 1 Commentary](#))

Steven Cole - As with the person of Christ, it is not just a coincidence that Satan has so strongly attacked the biblical doctrine of creation. If God created everything that exists out of nothing by the word of His power, then contrary to what atheists claim, matter is not eternal. Only God is eternal. Creation also points to the amazing power and intelligence of God. It shows us that we are finite,

limited creatures and thus we must submit to God and depend on Him. In other words, if Jesus is the Creator, then He is God, which means, I am not God! And that is a fundamental lesson in all of life!

APART FROM HIM NOTHING!

Apart from Him nothing came into being that has come into being - panta di' auto egeneto (3SAMI), kai choris autou egeneto (3SAMI) oude en ho gegonen (3SRAI) - John follows a positive declaration with a negative one for emphasis, "another note of his style as in John 1:20 and 1 John 1:5. Thus John excludes two heresies (Bernard) that matter is eternal and that angels or aeons had a share in creation." (A T Robertson)

Nothing is more literally "not even one thing," which is emphatic. "The whole of creation is included in one broad sweep. Nothing is outside the range of his activity." ([Leon Morris](#))

Alexander Maclaren - **Through Him** declares that the Word is the agent of creation; *without Him* {literally, *apart from Him*} declares that created things continue in existence because He communicates it to them. ([John 1 Commentary](#))

Bob Utley on **apart from Him** - This is a refutation of the gnostic false teaching of angelic aeons between the high, good god and a lesser spiritual being that formed matter.

This was true at the CREATION and is still true for His "re-creation" those who are born from above. Jesus used the same word of spiritual fruit declaring ""I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing." (Jn 15:5). Apart from Him NOTHING comes into being that has come into being!

Apart ([5565](#))(**choris** related to **chora** = land from **choros** = field or place usually where cattle range and feed or **chasma** = thru idea of empty expanse) as an adverb means apart, separately, by itself (Jn 20:7). **Choris** as a preposition means (1) separately from, without, which is the main sense in the NT (Mt. 13:34; Mk 4:34; Lk 6:49; Jn 1:3; Ro 3:21, 28; 4:6; 7:8, 9; 10:14; 1Cor 4:8; 11:11; Eph 2:12; Phil. 2:14; 1Ti. 2:8; 5:21; Philemon 1:14; Heb 4:15, 7:7, 20, 21; 9:7, 18, 22, 28; 10:28; 11:6, 40; 12:8, 14; Jas 2:20, 26). (2) Besides, exclusive of (Mt 14:21; 15:38; 2Cor 11:28)

BDAG summary of **choris** - used as an adverb - (1) pertaining to occurring separately or being separate, separately, apart, by itself Jn 20:7 (2) pertaining to the absence or lack of something, without, apart from, independent (independently of); the most typical Hellenistic word for 'without' (2a) With genitive of person - **(2a-i)** separated from someone, far from someone, without someone (Eph 2:12; cp. apart from me Jn15:5); neither (is) woman (anything) **apart** from man, nor man from woman 1Cor 11:11; without us you have already become kings 1Cor 4:8 (cf Heb 11:40, Heb 2:9). **(2a - ii)** without or apart from = apart from someone's activity or assistance (Jn 1:3; how are they to hear **without** someone to preach to them? (Ro 10:14). **(2b)** With genitive of thing - (2b-i) outside (of) something (2 Cor 12:3. **(2b-ii)** without making use of something, without expressing or practicing something - Mt 13:34; Mk 4:34. Lk 6:49. Phil 2:14. Cp. 1Ti 2:8; 5:21.**(2b-iii)** without possessing something, apart from the presence of something -Ro 7:8; James 2:26 (Cp. Heb 11:6; 12:8, 14) **(2b-iv)** without relation to or connection with something, independent(ly) of something. - without any relation to sin, i.e. not with the purpose of atoning for it Heb 9:28; without regard to the observance of the law - Ro 3:28; cp. Ro 3:21; 4:6. (2b-v) apart from - Lxx - Lev 9:17; Nu 17:14;2Cor 11:28.

Swanson says **choris** is an "adverb or preposition (never compounded with verbs)—1. without, besides, apart from, independent from; a marker of dissociation (Jn 1:3; Jas 2:26; Heb 2:9); 2. separately, by itself (Jn 20:7) (Semantic Domains)

Choris - 7x in the Septuagint - Gen 26:1; 46:26; 47:22, 26; Lev 9:17; Nu 6:21; 16:49; 1Kgs 5:16; 10:15; Ezra 2:65;

Choris - 41x in 38v - **NAS Usage:** apart(10), besides(2), independent(2), itself(1), separate(1), without(25).

Matthew 13:34 All these things Jesus spoke to the crowds in parables, and He did not speak to them without a parable.

Matthew 14:21 There were about five thousand men who ate, besides women and children.

Matthew 15:38 And those who ate were four thousand men, besides women and children.

Mark 4:34 and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.

Luke 6:49 "But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

John 1:3 All things came into being through Him, and apart from Him nothing came into being that has come

into being.

John 15:5 "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.

John 20:7 and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.

Romans 3:21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,

28 For we maintain that a man is justified by faith apart from works of the Law.

Romans 4:6 just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:

Romans 7:8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.

9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died;

Romans 10:14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?

1 Corinthians 4:8 You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you.

1 Corinthians 11:11 However, in the Lord, neither is woman independent of man, nor is man independent of woman.

2 Corinthians 11:28 Apart from such external things, there is the daily pressure on me of concern for all the churches.

2 Corinthians 12:3 And I know how such a man-- whether in the body or apart from the body I do not know, God knows--

Ephesians 2:12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

Philippians 2:14 Do all things without grumbling or disputing;

1 Timothy 2:8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

1 Timothy 5:21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

Philemon 1:14 but without your consent I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will.

Hebrews 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

Hebrews 7:7 But without any dispute the lesser is blessed by the greater.

20 And inasmuch as it was not without an oath

Hebrews 9:7 but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

18 Therefore even the first covenant was not inaugurated without blood.

22 And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

Hebrews 10:28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses.

Hebrews 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

40 because God had provided something better for us, so that apart from us they would not be made perfect.

Hebrews 12:8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

14 Pursue peace with all men, and the sanctification without which no one will see the Lord.

James 2:18 But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works."

20 But are you willing to recognize, you foolish fellow, that faith without works is useless?

26 For just as the body without the spirit is dead, so also faith without works is dead.

Nothing (3761)(**oude**) means literally absolutely not one. The point is that this negative conjunction denies absolutely and objectively that nothing that came into being did so but through Jesus! **A T Robertson** says "**Not even one thing!**"

Has come into being - The verb ginomai is in the **perfect tense**. **Vincent** writes "tense points back to the work of creation considered as a definite act or series of acts in the beginning of time. The perfect tense indicates the continuance of things created; so that the full idea is, that which hath been made and exists. The combination of a positive and negative clause (compare Jn 1:20) is characteristic of John's style, as also of James." ([John 1 Commentary - Vincent's Word Studies](#))

Leon Morris - There is a change of tense. **Were made** (aorist - "came into being") pictures creation in its totality, as one act, but **has been made** ("come into being") is perfect, which conveys the thought of the continuing existence of created things. What we see around us did not come into existence apart from the Word, any more than what appeared on the first day of creation. (John 1:3) ([The Gospel of John The New International Commentary on the New Testament](#))

Wiersbe on **has come into being** (ginomai) - The verb is perfect tense in the Greek, which means a "completed act." Creation is finished. It is not a process still going on, even though God is certainly at work in His creation (John 5:17). Creation is not a process; it is a finished product. ([The Bible Exposition Commentary](#))

EXCURSUS: JEHOVAH OF THE OLD TESTAMENT IS JESUS OF THE NEW TESTAMENT

- Related Study: Angel of the LORD
- Caveats Regarding the Name Jehovah

Whenever one reads LORD in all capital letters in the OT (in NAS but not capitalized in ESV), the Hebrew word is Jehovah. Jehovah also identifies Himself as "I Am" in Exodus 3:14. So Who is "I Am"? And Is "Jehovah" mentioned in the New Testament? In John's Gospel we read "These things Isaiah said, because he saw His glory and he spoke of Him." (Jn 12:41).

John in explaining the judicial hardening of Israel records

38 that the word of Isaiah the prophet might be fulfilled, which he spoke, "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?" (**quoting Isaiah 53:1 - note that in the NAS, NT verses in all caps are indicative of direct OT quotes** - and most of the OT quotes are actually from the Septuagint rather than the Hebrew text)"

39 For this cause they could not believe, for Isaiah said again,

40 "HE (**Who is He? Jehovah = Jesus**) HAS BLINDED THEIR EYES, AND HE HARDENED THEIR HEART; LEST THEY SEE WITH THEIR EYES, AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED, AND I HEAL THEM."

41 These things Isaiah said, because he saw His (**Whose? Jesus'**) glory (**When? Isaiah 6:3 "Jehovah of hosts"**), and he spoke of Him (**Jesus**). (John 12:38-41)

Here is **Isaiah's record** of this event in Isaiah 6:1-3 (See also **Isaiah 6 Commentary**) ...

1 In the year of King Uzziah's death, I saw the **Lord (Adonai)** sitting on a throne, lofty and exalted, with the train of His robe filling the temple. (This is His **glory!**)

2 Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew.

3 And one called out to another and said, "Holy, Holy, Holy, is the **LORD (Jehovah)** of hosts, the whole earth is full of **His glory.**"

Numerous commentators in this century and prior centuries have concluded from John's passage that Jesus is Jehovah or Yahweh in the context of Isaiah's vision. However as discussed more below, not every use of Jehovah in the OT can be identified as Jesus. .

MacArthur concludes that John 12:41 "is a reference to Isaiah 6:1 **note. John unambiguously ties Jesus to God or Yahweh of the OT** (see John 8:58). Therefore, since John 12:41 refers to Jesus, it makes Him the Author of the judicial hardening of Israel. That fits His role as Judge (see John 5:22, 23, 27, 30; 9:39). ([The MacArthur Study Bible Nashville: Word](#)) (Bolding added)

James Montgomery Boice commenting on John 12:41 writes that "The Gospel of John is a book filled with many extraordinary verses. But none is more extraordinary than (and few are equal to) the verse to which we come now. It is a verse in which John refers to one of the most glorious visions of God ever given to a human being—the vision received by Isaiah at the beginning of his ministry as a prophet, in which he saw **Jehovah** sitting upon a throne, high and lifted up, with his train filling the temple—saying quite naturally, it would seem, that this applies to Jesus. John says, "Isaiah said this because he saw **Jesus' glory** and spoke about Him" (Jn 12:41). ([The Gospel of John: An Expositional Commentary](#)) (Bolding added)

MacDonald - In [Isaiah 6](#) the prophet was described as seeing the **glory of God**. John now added the explanation that it was **Christ's glory** which Isaiah saw, and it was of **Christ that he spoke**. Thus, this verse is another important link in the chain of evidence that proves Jesus Christ to be God. ([Believer's Bible Commentary](#)) (Bolding added)

Edwin Blum in the respected **Bible Knowledge Commentary** agrees writing that "John wrote that this glory Isaiah saw was Jesus' glory. The implication is startling: **Jesus is Yahweh!** ([Walvoord, J. F., Zuck, R. B., et al: The Bible Knowledge Commentary. 1985. Victor](#)) (Bolding added)

Adam Clarke - It appears evident, from this passage, that the glory which the prophet saw was the **glory of Jehovah**: John, therefore, saying here that it was the **glory of Jesus**, shows that he considered **Jesus to be Jehovah**. (Bolding added)

Jamieson et al write that **John 12:41** is "a key of immense importance to the opening of Isaiah's vision (Isaiah 6:1-13), and all similar Old Testament representations. "**The Son is the King Jehovah** Who rules in the Old Testament and appears to the elect, as in the New Testament the Spirit, the invisible Minister of the Son, is the Director of the Church and the Revealer in the sanctuary of the heart" [Olshausen]. (Jamieson, R., Fausset, A. R., & Brown, D. A Commentary, Critical and Explanatory, on the Old and New Testaments) (Bolding added)

Life Application commentary - Isaiah had seen the **Lord of glory**, Who is none other than **Jesus Himself**—Jesus is God, yet He is also a distinct part of the mysterious [Trinity](#), and He is also Jesus the Son. (Bolding added)

Matthew Poole - Isaiah's sight of God's glory is described, Isaiah 6:1, "I saw the Lord sitting upon a throne, high and lifted up, etc." The evangelist expounds this of Christ, which is an evident proof of the **Deity of Christ, that He is Jehovah**; for it was Jehovah Whom the prophet there saw (Matthew Poole's Commentary on the New Testament) (Bolding added)

Believer's Study Bible - The passage undoubtedly refers to the magnificent vision of Isaiah (cf Isaiah 6:1-9), but also to the great Suffering Servant prophecy of Isaiah 53:1-12. Again the theme is sounded: the Messiah's glory is revealed in His suffering. Since John declares that **Isaiah saw the glory of Jesus**, it is certain that this vision was a **Christophany**, i.e., a preincarnate appearance of the living Lord. (Bolding added)

Beasley-Murray - The glory of God that Isaiah saw in his vision (Isa 6:1-4) is identified with the glory of the Logos-Son (**See John 1:1 Commentary**), in accordance with John 1:18 and John 17:5. (John 8:56 is a little different; Abraham had a vision of the day of Jesus in the future, i.e., in the time of the coming kingdom of God). (Word Biblical Commentary : John. Word Biblical Commentary. Dallas: Word, Incorporated)

John Calvin commenting on **John 12:41** writes - Lest readers should think that this prediction was inappropriately quoted, John

expressly states, that the prophet (Isaiah) was not sent as a teacher to a single age, but, on the contrary, that the **glory of Christ** was exhibited to him, that he might be a witness of those things which should take place under his reign. Now the Evangelist takes for granted, that **Isaiah saw the glory of Christ** (Bolding added)

Jameison comments that "**JEHOVAH**, (is) a name implying His *immutable constancy to His promises*. From the *Hebrew* root, meaning "existence." "He that is, was, and is to be," always the same (see Heb 13:8-note; Rev 1:4- [note](#); Rev 1:8-[note](#); **compare** Ex 3:14, 15; 6:3). As He was unchangeable in His favor to Jacob, so will He be to His believing posterity. ([Jamieson, R., Fausset, A. R., & Brown, D. A Commentary, Critical and Explanatory, on the Old and New Testaments](#)) (Bolding added)

Spurgeon comments ""Behold, He cometh with clouds; and every eye shall see him, and they also which pierced him" (Revelation 1:7). This judgment by Christ is by our apostle proved from an Old Testament prophecy which certainly refers to **Jehovah** Himself. Read Isaiah 45:23, and learn from it that our **Lord Jesus is Jehovah**, and let us joyfully adore Him as our Savior and God, to Whom be glory for ever and ever.

Spurgeon in his comments on Psalm 47:5 writes "The Lord with the sound of a trumpet. **Jesus is Jehovah**. The joyful strain of the trumpet betokens the splendor of his triumph, leading captivity captive, and well might the clarions ring out the tidings of Emmanuel's victorious return."

Harry Bultema in his assessment of the heresies of [Emanuel Swedenborg](#) writes "The Trinitarians received, according to his (Swedenborg's) visions, the greatest punishment. He fairly burned with hatred against this foundation-doctrine ([The Trinity](#)), which the church universal has always stood for. We need not sniff and smell here the heresy from afar, it is avowed and thrust forward upon every occasion, supported with revelations and visions from heaven. This undermines the very foundation of Christianity, just what Satan wants. **Christ claimed Himself to be God**, John 5:17, 20; 10:33, 36; 8:58; 19:7. He has the names, attributes, works and honor of God. **He is the Jehovah of the Old Testament as appears from the quotation of Isa 40:3**:"Prepare ye the way of Jehovah." John the Baptist prepared the way of Jehovah-Jesus, **Jehovah is Jesus** manifested in the flesh as a real man. This is the great mystery of godliness and it is as true as great, and we may safely say that Swedenborg did his best to rob Him of His divine glory. ([Emanuel Swedenborg Part 1 -- By- Harry Bultema: Bibliotheca Sacra: Volume 096:383 - July 1939](#)) (Ed Comment: Isaiah 40:3 can be used to refute the belief by Jehovah's Witnesses that Jesus is not Jehovah. Andrew Thomson writes "This is a useful text to quote to Jehovah's Witnesses, as their New World Translation of Isaiah 40 uses the name 'Jehovah'. So you can ask them whom John the Baptist prepared the way for, and, when they answer 'Jesus', you can show them from their own Bible that the passage in Isaiah 40 shows that Jesus is Jehovah." [Opening Up Isaiah])

OTHER REFERENCES TO JESUS IS JEHOVAH

(1) **Norman Geisler** and **Ron Rhodes** comment on the perversion of Romans 10:13 - "for "WHOEVER WILL CALL UPON THE NAME OF THE LORD WILL BE SAVED.""

MISINTERPRETATION - The New World Translation renders Romans 10:13, "Everyone who calls on the name of Jehovah will be saved." **Jehovah's Witnesses cite this verse in arguing for the necessity of using God's proper name, Jehovah, in attaining salvation** (Reasoning from the Scriptures, 1989, 149).

CORRECTING THE MISINTERPRETATION - The New World Translation mistranslates this verse. It is correctly rendered, "**Whoever will call upon the name 'of the Lord' (Gk: kurios) will be saved**" (NASB). In context, "**Lord**" refers to **Jesus Christ**, as is made clear in Ro 10:9 (note): "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved." So, by their own argument, if Lord means "Jehovah"—and Lord refers to Jesus here—then Jesus must be Jehovah, a doctrine they emphatically reject. Likewise, if "Lord" (kurios) means Jehovah, then Jehovah's Witnesses should accept Jesus as Jehovah, since Philippians 2:10-11 (NIV) declares that "at the name of Jesus every knee should bow... and every tongue should confess that Jesus Christ is Lord (kurios)." Hence, if kurios is Jehovah, then Jesus is Jehovah. ([Correcting the Cults- Expert Responses to Their Scripture Twisting](#))

(2) **Jesus** is clearly **Jehovah** in Isaiah 43:10-11

You are My witnesses," declares the LORD (**Jehovah**), "And My servant whom I have chosen, In order that you may know and believe Me, and understand that I am He (Lxx = ego eimi just as in Jn 8:58, Ex 3:14). Before Me there was no God formed, and there will be none after Me. 11 "I, even I, am the LORD (**Jehovah**); And there is no **Savior (yasha')** besides Me.

Ray Stedman Comments - There is no Savior besides the LORD. He, alone, has power to deliver men from their sins. This brings to mind those wonderful words of the angels to the shepherds at Bethlehem, "Behold, I bring you glad tidings of great joy which shall be to all people, for there is born to you this day in the city of David a Savior (**soter**)," (Luke 2:10-11a). This verse in Isaiah says there is no Savior besides the LORD: "I am the LORD and besides me there is no Savior." But the angels declare,

"there is born to you this day ... a Savior, Who is Christ the Lord," (Luke 2:11). **Clearly, Jehovah is Jesus, and Jesus is Jehovah.** ([Who is Like our God- - Isaiah 40-43](#))

None other Lamb, none other Name,
None other hope in land, or earth, or sea.
None other hiding place from guilt and shame,
None, but in Thee

(3) **Jesus is Jehovah** in Isaiah 44:6

"Thus says the LORD (**Jehovah**) , the King of Israel and his Redeemer, the LORD (**Jehovah**) of hosts: 'I am the first and I am the last, and there is no God besides Me.'" (See **Jehovah Sabaoth, LORD of hosts (of armies)**)

Comment: Jesus is the King of Israel, so this declaration by Jehovah clearly links Jesus with Jehovah. (See also Isa 33:22 Isa 43:15 Mal 1:14, Mt 25:34 Mt 27:37, Mk 15:26 Lk 23:38 John 19:19-22)

Charles Roll comments: The profound and awesome title Jehovah, which is mostly rendered by the word Lord in the Authorized Version, is used 7,600 times in the Scriptures and is definitely applied to Jesus Christ our Saviour and Lord. We may confidently say in the light of this wonderful designation that the Bible as a book is the revelation of the name. In the Greek language there is no equivalent for this Hebrew title; therefore, whenever a quotation in which it occurs is made from the Old Testament, the word Lord is substituted. The One who affirmed five times over in the book of the Revelation, "I Am the first and the last," added further confirmation of His identity with the name Jehovah by also declaring on four occasions in the unveiling, "I am Alpha and Omega." The use here made of the first and last letters in the Greek alphabet not only corroborates the statement of our heading, but the letters also comprise the two vowels used in the Hebrew word Jehovah.

Wherefore, Jesus is Jehovah. Notice, **John the forerunner of Jesus was to go before the face of Jehovah to prepare His ways** (Luke 1:76, Isa 40:3-5 Newberry).

Jehovah is the age-abiding, all-pervading One, who, in His eternal being, inhabits eternity. Our finite minds falter when we attempt to comprehend that the repository of infinite wisdom, the residence of infinite power, and the reservoir of infinite love are centered in the intrinsic holiness of the Christ, bodily (Colossians 2:9). This magnificent name, Jehovah, incorporates every capacity conceivable of creative ability, redemptive activity, and mediative authority. All the benefits and blessings emanating from such attributes have been made available to man through the manifestation and mediation of Jesus, which title in Hebrew means "Jehovah saves." Wherefore, in Jesus the Saviour we are able to comprehend the incomprehensible, and know the unknowable, because He verifies the invisible realities.

We remember that under the old economy the lights and perfections of the adorable name Jehovah were made known to Israel through the medium of Urim and Thummim, which appeared on the breastplate worn by the high priest (Exodus 28 -30). That which would otherwise have been hidden in mystery concerning God's justice and judgments was made known through the breastplate worn over Aaron's heart. Urim means lights, and Thummim, perfections, indicating that Jehovah's character consists of lights and perfections, in whom is no darkness at all, and whose entire nature is absolutely free of all imperfection. The instruction contained in this teaches us that the true character of Deity is expressed most clearly in the righteousness of His judgments. Even His mercy is based on His justice. ([Charles J. Rolls Books](#))

Jesus bruised and put to shame
Tells me all Jehovah's name,
God is love I surely know
By my Saviour's depth of woe
--R C Chapman

(4) **Jesus is Jehovah** in Isaiah 45:21-23

Declare and set forth your case; Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD (**Jehovah**)? And there is no other God besides Me, **A righteous God and a Savior**; There is none except Me. 22 "**Turn to Me, and be saved**, (cp Acts 4:12) all the ends of the earth; For I am God, and there is no other. 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."

Comment: This is obviously Jesus speaking in the OT and offering salvation to all who will turn to Him!

(5) **Robert Hawker** (1753-1827) in his "Reflections" after his commentary on 1 Corinthians 12 has these words - "BLESSED GOD the SPIRIT! suffer my poor soul never to be ignorant of spiritual gifts! I know, indeed, O LORD, through thy divine quickenings, and

gracious teachings, that like those Corinthians, I was once an ignorant, blind, and senseless Gentile; carried away unto the idols, and stumbling blocks of sin, and iniquity, which a fallen nature, under the dominion of Satan, had set up in my heart, **Blessed be the LORD the SPIRIT, which brought me out of darkness, and hath enabled me to say, that JESUS is JEHOVAH, and my LORD!** ([Hawker's Poor Man's Commentary](#))

(6) **Norman Geisler** and **Ron Rhodes** write "That **Jesus is Jehovah (Yahweh)** is clear from the fact that the New Testament consistently applies to Jesus passages and attributes which in the Old Testament apply only to Jehovah (compare Ex 3:14 with John 8:58; Isa. 6:1-5 with John 12:41; Isa. 44:24 with Col. 1:16; Ezek. 43:2 with Rev. 1:15; Zech. 12:10 with Rev. 1:7) (Ed; See Scriptures below). ([Correcting the Cults- Expert Responses to Their Scripture Twisting](#))

Exodus 3:14 And God (cf Ex 3:4 God = LORD = **Jehovah**) said to Moses, "**I AM WHO I AM**" (Lxx = ego eimi); and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

John 8:58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, **I am** (ego eimi)." (**Comment:** Notice the reaction by the Jewish audience! They clearly understood what Jesus had just claimed - that He was God, that He was **Jehovah** of the Old Testament!)

John 8:59 Therefore they picked up stones to throw at Him; but Jesus hid Himself, and went out of the temple.

Isaiah 44:24 Thus says the LORD, your Redeemer, and the One who formed you from the womb, "**I, the LORD (Jehovah), am the maker of all things**, Stretching out the heavens by Myself, And spreading out the earth all alone,

Colossians 1:16 For by Him (Jesus) **all things were created**, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him.

Ezekiel 43:2 (The context of this passage is a reference to the **Second Coming**) and behold, **the glory of the God of Israel** (Ezek 43:5 = "the glory of the LORD [**Jehovah**] filled the house") was coming from the way of the east. And **His voice was like the sound of many waters** and the earth shone with His glory.

Revelation 1:15 and His feet were like burnished bronze, when it has been caused to glow in a furnace, and **His voice was like the sound of many waters**

Zechariah 12:10 (**Note that in context clearly Jehovah is the One Who is speaking** "And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.

Revelation 1:7 BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. Even so. Amen.

(7) **Adrian Rogers** comments on Isaiah 9:6

For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (**Isaiah 9:6 Commentary**)

Do you see the problem that they have, if they do not accept that He is the Mighty God? They say, "Well, give me a verse of Scripture that shows that Jesus is God." And, I always tell them, "Well, I have problems doing that." They kind of smile. And then, I say, "You know, there are so many Scriptures, I don't know which one to begin with. But, let's just take this: Isaiah 9:6. And, this Son is called 'The everlasting Father' (Isaiah 9:6). And, 'the government shall be upon his shoulder,' and He is called 'The mighty God'" (Isaiah 9:6). Now, you know what they will say? They will say, "Oh, well, yes, He is a god, but not the God," or, "He is mighty God, but He is not Almighty God." Now, here, I want to give you a verse of Scripture, and I want you to write it down very clearly, because you'll use this. Turn to Jeremiah 32:18. You're in Isaiah; now, just fast-forward to Jeremiah 32:18, and look at this, in verse 18—speaking to Jehovah, "Thou showest lovingkindness to thousands, and recompense the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his Name" (Jeremiah 32:18). And, when it says, "the **LORD of hosts**," it actually says, "the **Jehovah of hosts**." Jehovah is the Mighty God, and **Jesus is Jehovah. That's what Isaiah 9:6 says.**

(8) **John Trapp** (1601-1669) English Anglican Bible commentator writing on Hebrews 4:8 **note** writes "That is, Joshua, who had his name changed when he was sent as a spy into Canaan, Nu 13:16, from Hoshea to Joshua, from "Let God save," to "God shall save." Under the law (which brings us, as it were, into a briery wilderness) we may desire, wish, and pray, that there were a Saviour,

but under the Gospel we are sure of salvation. **Our Jesus is Jehovah our Righteousness.** ([Hebrews 4 Commentary - John Trapp Complete Commentary](#))

(9) **F B Meyer** - When genius aspires to immortality, it leaves the artist's name inscribed on stone or canvas: and so Inspiration, "dipping her pen in indelible truth, inscribes the name of Jesus on all we see—on sun and stars, flower and tree, rock and mountain, the unstable waters and the firm land; and also on what we do not see, nor shall, until death has removed the veil—on angels and spirits, on the city and heavens of the eternal world." This thought comes out clearly in the sublime quotation made in Psalm 102:25. That inspired poem is obviously inscribed to Jehovah: "Of old Thou didst found the earth; And the heavens are the work of Thy hands." (Ps 102:25 quoted in Heb 1:10 - Septuagint of Ps 102:25 reads "*In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands.*") But here (in Hebrews 1:10), without the least apology, or hint of accommodating the words to an inferior use, it is applied directly to Christ. **Mark the certainty of this inspired man that Jesus is Jehovah!** How sure of the Deity of his Lord! And what a splendid tribute to His immutability! (**Hebrews 1:4-5 Commentary**)

(10) **Adolph Saphir** (a believing Jewish commentator) writing on Jeremiah 23:6 comments specifically on the phrase "The **LORD (Jehovah) our righteousness.**" - "There is another righteousness of which both the law and the prophets have continually testified; which is apart from the law, which man does not work out, which is as much given to man as bread is given to a hungry person, and as water is given to a thirsty person. "Blessed are they that hunger and thirst after righteousness." (Mt 5:6-note) **What is the sad condition of the Jews?** They do not see two things: **they do not know that Jesus is Jehovah, and they do not know that this is our only righteousness. "Jesus our Righteousness."** And what is the lamentable condition of (professed) Christians who do not know the Lord? Simply the same thing, for if they knew Jehovah-Tsidkenu then they would have the knowledge of salvation, they would put no confidence in the works of the law, they would simply rejoice in Christ Jesus. ([Jeremiah 23 Commentary - see comments on Jehovah-Tsidkenu](#)) (See his acclaimed work [The hidden life - thoughts on communion with God - Saphir, Adolph, 1831-1891](#))

(11) **Ken Hemphill** in his excellent book on the Names of God has this conclusion after his exposition of the Name Jehovah Rophe and Jehovah Shammah - "**Jesus is Jehovah Rophe**, almighty to heal."...The simple point is that Jesus embodied the presence of God. When we see Jesus we see the Father, for He and the Father are one. **Jesus is Jehovah Shammah.** God's presence was not to be known in a building or in a specific location, but in His Son, the abiding presence of Holy God is experienced in relationship with Jesus Christ. ([The Names of God- Ken Hemphill](#)) (See study of Jehovah Rapha or Jehovah Rophe = The LORD our Healer and Jehovah Shammah - The LORD is There)

(12) **Adrian Rogers** relates the following story of his encounter with a Jehovah's Witness - I was in my yard working one day and a person came up and they were carrying a satchel, and they wanted to talk about the Bible. And religion. And I was happy to do that. And we talked a little bit. And I said by the way, I said tell me a little about yourself. I said oh where do you worship? And he said, oh we meet in thus and such a place. I said, well, tell me what do you call yourself? He said, well, I just, we just want to study the Bible. I said, no, I said, don't beat around the bush. Said, tell me, of course I already knew, but I said tell me. Who are you, what are you? Well, he said, I'm a Jehovah Witness, does that make any difference? **I said no, so am I. He said what? You're a Jehovah Witness? I said I surely am. I said you know, I'm going to tell you something else. I believe that Jesus is Jehovah. And Jesus said, ye shall be witness unto me (Acts 1:8). And I said I get no greater joy than to witness about Jesus, our Jehovah. END OF CONVERSATION!!!**

Walter Martin in his classic work "[The Kingdom of the Cults](#)" has the following note which helps us understand why the conversation of Adrian Rogers and the JW came to an abrupt halt! Martin writes "Jehovah's Witnesses know beyond doubt that if **Jesus is Jehovah God**, every one of them is going to a flaming hereafter; and hell they fear above all else. This no doubt explains a great deal of their antagonism toward the doctrines of the Trinity and hell. The Witnesses, it must be remembered, consistently berate the Trinity doctrine as of the devil and never tire of proclaiming that the hell of the Bible is the grave. The thought of being punished in unquenchable fire for their disobedience to God is probably the strongest bond holding the Watchtower's flimsy covers together."

(13) **Josh McDowell** has an interesting chart entitled **Jesus is Jehovah (Yahweh)** (**Ed comment:** I am not sure I agree that all of his OT references can be clearly identified as Jesus. Some seem to be more general associations which could just as easily be ascribed the the Father - e.g., Ps 148:2.) ([Evidence for Christianity](#))

JESUS IS JEHOVAH (Yahweh)		
OF JEHOVAH	Mutual Title or Act	OF JESUS
Isa 40:28	Creator	John 1:3
Isa 45:22, 43:11	Savior	John 4:42
1Sam 2:6	Raise Dead	John 5:21

Joel 3:12	Judge	John 5:27, cf Mt 25:31-46
Isa 60:19-20	Light	John 8:12
Exodus 3:14	I Am	John 8:58, 18:5-6
Ps 23:1	Shepherd	John 10:11
Isa 42:8, 48:11	Glory of God	John 17:1,5
Isa 41:4, 44:6	First and Last	Rev 1:17, 2:8
Hosea 13:14	Redeemer	Rev 5:9
Isa 62:5, Hos 2:16	Bridegroom	Rev 21:2, cf Mt 25:1ff
Ps 18:2	Rock	1Cor 10:4
Jer 31:34	Forgiver of sins	Mark 2:7, 10
Ps 148:2	Worshiped by Angels	Heb 1:6
Throughout OT	Addressed in Prayer	Acts 7:59
Ps 148:5	Creator of Angels	Col 1:16
Isa 45:23	Confessed as Lord	Phil 2:11

(14) **Stuart Olyott** writes "Seeing Jesus is actually called God, we are not surprised to find that the characteristics which belong to God are ascribed to Him. For instance, in Isaiah 44:6 we read of Jehovah saying, 'I am the First and I am the Last.' Yet in Revelation, Jesus says, 'I am the Alpha and the Omega, the Beginning and the End, the First and the Last' (Revelation 22:13). Jehovah is eternal; Jesus is eternal. Clearly Jesus is Jehovah: he is God. ([What the Bible Teaches about the Trinity](#))

Comment - It is interesting that in Rev 21:6 (see Tony Garland's comment below) the Father calls Himself the "Alpha and the Omega" so clearly we should not be surprised that some OT uses of Jehovah clearly refer to the Father [Ps 2:7, Ps 110:1]. Similarly, although we normally think of Jesus as Savior in the NT, clearly in Jude 1:24-25 the Name "**God our Savior**" refers to the Father and not to the Son. These examples make it imperative to examine the context to arrive at the correct interpretation of a specific use of Jehovah. See related discussion below under "Caveats." As Garland explains below, the use of the same Name for Father and Son should not be surprising in view of the fact that Jesus and His Father are One (Jn 10:30).

Tony Garland's comment on Rev 21:6 and the phrase "**I am the Alpha and the Omega**" - I am is egō eimi : I, am. Great emphasis is placed upon the One speaking and His uniqueness. **This unique title of God is applied both to the Father (here) and the Son (Rev. 22:13).** The phrase is also applied to the Son in two parts (Rev. 1:11; 2:8). See commentary on Revelation 1:11. The same title, with the addition of "the First and the Last," is taken by Jesus (Rev. 22:13). Jesus and the Father are One (John 10:30)! Jesus is "the Beginning of the creation of God" (Rev. 3:14-[note](#)).

(15) **C H Spurgeon** in his devotional on Isaiah 7:14 writes "Let us to-day go down to Bethlehem, and in company with wondering shepherds and adoring Magi, let us see him who was born King of the Jews, for we by faith can claim an interest in him, and can sing, "Unto us a child is born, unto us a son is given." **Jesus is Jehovah incarnate**, our Lord and our God, and yet our brother and friend; let us adore and admire." ([Morning and Evening-Morning, December 25](#))

(16) **Jay Adams** in an article entitled "Outwitnessing the Witnesses" gives a suggestion for making a tract to hand to JW's -

Pastor, how have you equipped your people to handle Jehovah's Witnesses when they come to the door? Sure, you have some members who can take them on. But probably most of your members can't. So, what do they do? They close the door saying, "No thanks." Or, worse, they allow them in to peddle their wares. Neither of these responses is acceptable. I'm offering an alternative. It's a brief tract that you can reproduce for your people to have on hand to give to them when they call.

On the cover are the words: **You are NOT Jehovah's Witness!**

Then, as the Jehovah's Witness opens it, on the left hand page are these words: **You are NOT!**

There are good reasons for saying this.

Consider just two:

1. Scripture shows that Jesus is God.

In Isaiah 43:10 we read,

Before me there was no God formed, and after me there continued to be none. I—I am Jehovah, and besides me there is no savior.

The verse appears in the context of God putting idols and false gods on trial (v. 9). He calls them to witness to their true existence. They fail. Then, He calls His people to take the stand and witness for Him (v. 10). In doing so, He not only refers to Himself as Jehovah, but says that no god was formed before or after Him. Yet, YOU SAY JESUS IS "A GOD." So He must be Jehovah since there is no other. Also, in verse 10, Jehovah says that He is the only Savior. But Luke 2:11 plainly calls Jesus the Savior!

[On page two he reads:]

2. According to Isaiah 44:6, Jesus is Jehovah.

Jehovah said ... I am the first and the last, and besides me there is no God.

In Revelation 1:18, and in 22:13, 16, Jesus referred Isaiah 44:6 to Himself. Clearly, then, this indicates that Jehovah died and rose from the dead as the passage indicates!

Instead of spending time discussing John 1, try to focus on these pivotal verses from Isaiah, verses from which you took your name! Having considered them, can't you see that you have been led astray since these verses refer to Jesus' Deity?

(The verses cited are quoted from your New World Translation).

Well, pastor, there you are. A short thrust aimed at the very passages they claim to believe in so strongly. It's short because it goes to the heart of things, and because they probably wouldn't read much more. If your church member can wring a promise out of them that if he reads their literature, they will read his—all the better. But, at any rate, if you prepare your members with a tract that you run off on your computer and printer, you will prepare them for the next onslaught of the Jehovah's Witnesses best wishes! (**The Journal of Modern Ministry, Volume 6, Issue 1, Winter, 2009**)

(17) **William MacDonald** has the following comment on Luke 1:76, 77 - The mission of John, the Savior's herald. John would be the prophet of the Most High, preparing the hearts of the people for the coming of the Lord, and proclaiming salvation to His people through the forgiveness of their sins. Here again we see that references to Jehovah in the OT are applied to Jesus in the New. Malachi predicted a messenger to prepare the way before Jehovah (Mal 3:1). Zacharias identifies John as the messenger. We know that John came to prepare the way before Jesus. The obvious conclusion is that Jesus is Jehovah. ([Believer's Bible Commentary](#))

(18) **Morton Smith** in his comments on **kurios** (used some 6000 times in the Old Testament to translate the Hebrew Name **Jehovah**) writes "This word, which thus carried the full weight of the Old Testament name **kurios**, was also applied to Jesus. Paul speaks of this in connection with his humiliation and subsequent exaltation, "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord (**kurios** 'Iesous Christos), to the glory of God the Father." The name to which Paul referred with the definite article is **kurios**. **This is saying that Jesus is Jehovah.** Peter had affirmed the same thing in Acts 2:36, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." In Revelation John speaks of him as King of Kings and Lord of Lords (Rev 17:14; 19:16). No more exalted language is known to the human tongue to praise God." ([Systematic Theology](#))

(19) **Robert Picirilli** in his commentary on Second Corinthians comments on 2Cor 4:5 (*For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake.*) - "In the original Greek, "**Lord**" (**kurios**) has no definite article "the." Probably, then, we should understand Paul to say, "We preach Christ Jesus as Lord." Once again, he says this with all the Jewish consciousness that "**Lord**" was the regular Greek word (in the Greek translation of the O.T.) for **Jehovah**. **As the visible expression of the invisible God (2Cor 4:4), Jesus is Jehovah. Thus Paul preached Him.** ([Randall House Bible Commentary](#))

(20) **J. Vernon McGee** in his comments on Hebrews 2:9 says "**Crowned with glory and honor**" He wasn't crowned with glory and honour by His death but because He came to this earth and died on the Cross for you and for me. Let me emphasize again and again that there is a Man in the glory. He wasn't there some twenty-five hundred years ago. **Instead He was the second Person of the Godhead—let's call Him Jehovah, for Jesus is Jehovah. And He was and is God, very God of very God** But today He is also very man of very man. He took upon Himself humanity, and because He did this, He was given glory and honor in heaven that wasn't there before. ([Thru the Bible with Dr. J. Vernon McGee](#))

(21) In the **1902 edition of Bibliotheca Sacra**, we find an entire article entitled **Jehovah-Jesus-Messiah** which addresses to the issue of **Jesus as Jehovah** - Along with seeing Jesus of Nazareth as the Messiah of the Old Testament prophets, Saul also saw him as Jehovah incarnate. As he gazed upon Jesus standing in the midst of that "great light" "above the brightness of the sun," even the Shechinah of God, "the glory of that light" flashed into his deepest soul, as a revelation from God, the conviction that He upon whom he was gazing, and whose voice he heard declaring, "I am Jesus of Nazareth whom thou persecutest," was also the human

embodiment of the very Jehovah of the Old Testament; and that this was how he was “the Son of God.” **In that glorious, blinding vision it was disclosed to Saul, that to Him upon whom he was gazing there really belonged the threefold character rightly expressed by the threefold name, Jehovah-Jesus-Messiah; and at once he realized that he had been persecuting, and was now on his way still further to persecute, the disciples of that very being whom he and all Israel had worshiped as Jehovah from the beginning of the nation; and whom the prophets had foretold should come as the Messiah.** And it was the direct sight of this to him astounding, manifold reality, which completely overwhelmed his soul.....As our third passage we will examine Phil. 2:9–11, which may be rendered as follows: “Wherefore also God highly exalted him, and of his free grace bestowed upon him the Name which is above every name: in order that in the name of Jesus every knee should bow (Isa. 45:23), of those in heaven, and those on earth, and those under the earth; and every tongue should confess, *Kurion Ieson Christon*, to the glory of God the Father.” Here again both **kurios** and **Christos** are without the article, just as in the heralding by the angels to the shepherds; the former standing, as there, for Jehovah, and the latter for Messiah. Hence the translation should be either, “confess Jehovah-Jesus-Messiah,” or “confess that Jehovah is Jesus-Messiah, to the glory,” etc. **Thus in this passage again is the view that Jesus is Jehovah shown to be the spinal cord of all Paul’s conception of Christ and Christianity.** (Excerpt from the article [Jehovah-Jesus-Messiah](#) = A very intriguing 27 page article by an anonymous author. It is worth perusing.) (Bolding Added) (See a related article from Bibliotheca Sacra, Volume 70, July, 1913, page 486, by Rev William M Langdon - [Bibliotheca Sacra](#) - “Some Merits of the American Standard Bible” - scroll down to subsection “The Restoration of the Memorial Name, Jehovah”)

(22) **Henry Alford** commenting on Romans 10:13 - “**for** (Scripture proof of this assertion - [Ed: Referring to Ro 10:12; cf **for** = a term of explanation]) every one whosoever shall call upon the name of the Lord (**JEHOVAH,—but used here of Christ beyond a doubt**, as the next verse shews [Ro 10:14]. **There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Apostle of the Name and attributes of Jehovah**) shall be saved. ([Romans 10 Commentary - Greek Testament Critical Exegetical Commentary](#))

(23) **Richard Shepherd** has a short study on “**Jesus is Jehovah**” - “In the Old Testament the word YHWH is translated Jehovah or Yahweh in its literal rendering, but is most often translated LORD (spelled with all capital letters) in our English versions. The Greek translation of the Old Testament (the **Septuagint**) uses the Greek word **kurios** (“Lord”) when it translates YHWH. *Kúrios*, from its root word *kuria*, translated “Lord” or “Master,” literally means “having power or authority.” **Kurios** is used of an owner of anything, a master over many servants, or of a king or emperor. Jesus referred to Himself as **Lord** (John 13:13), and the disciple Thomas declared when he saw the resurrected Jesus, “My **Lord** and my God” (John 20:28). Paul spoke often of the **Lord** Jesus Christ (1Corinthians 1:3; 8:6; 12:3; Philippians 1:2). **Elohim** and Adon or **Adonai**, two other names for God in the Old Testament, are sometimes translated with *kúrios* as in the quotes from the Old Testament in Matthew 22:44 and 1 Peter 1:25. (See also Psalm 34:8 with 1Peter 2:3.) **Jesus is YHWH, Elohim, and Adonai, the sovereign Lord.** ([Life Principles for Praying God’s Way](#))

(24) **C H Spurgeon** commenting on Psalm 47:5 writes “**God is gone up with a shout**. Faith hears the people already shouting. The command of verse 1 is here regarded as a fact. The fight is over; the conqueror rides up to the gates of the city which is made resplendent with the joy of his return. The words are fully applicable to the ascension of the Redeemer. We doubt not that angels and glorified spirits welcomed him with acclamations. He came not without song; shall we imagine that he returned in silence? **The Lord with the sound of a trumpet. Jesus is Jehovah.** The joyful strain of the trumpet betokens the splendor of His triumph, leading captivity captive, and well might the clarions ring out the tidings of Emmanuel’s victorious return. ([Treasury of David—Psalm 47](#))

C H Spurgeon on Psalm 98:1 - O sing unto the Lord a new song; for he hath done marvelous things.” We had a new song before (Ps. 96) because the Lord was coming, but now we have another new song because he has come, and seen and conquered. Jesus, our King, has lived a marvelous life, died a marvelous death, risen by a marvelous resurrection, and ascended marvelously into heaven. By his divine power he has sent forth the Holy Spirit doing marvels, and by that sacred energy his disciples have also wrought marvelous things and astonished all the earth. Idols have fallen, superstitions have withered, systems of error have fled, and empires of cruelty have perished. For all this he deserves the highest praise. **His acts have proved his Deity, Jesus is Jehovah, and therefore we sing unto him as the LORD.** ([Treasury of David—Psalm 98](#))

(25) **John Newton** writes “Labored explications of the Trinity I always avoid. I am afraid of darkening counsel by words without knowledge. Scripture, and even reason assures me, there is but one God, whose name alone is Jehovah. Scripture likewise assures me, that Christ is God, that **Jesus is Jehovah**. I cannot say that reason assents with equal readiness to this proposition as to the former. But admitting what the Scripture teaches concerning the evil of sin, the depravity of human nature, the method of salvation, and the offices of the Savior; admitting that God has purposed to glorify, not his mercy only, but his justice—in the work of redemption; that the blood shed upon the cross is a proper, and adequate atonement for sin; and that the Redeemer is at present the Shepherd of all who believe in Him. We depend upon Him—and He gives us the effectual help which we need. He is intimately acquainted with us—and knows every thought and intent of our hearts. He has His eye always upon us. His ear always open us. His arm ever stretched out for our relief. We can receive nothing—but what He bestows. We can do nothing—but as He enables us. Nor can we stand a moment—but as He upholds us!” ([John Newton - Seven Letters to a Christian Friend](#))

(26) **Joe Nesom** in his article **"The Lord's Way of Evangelism"** writes - "The gospel calls people from ignorance about Christ to knowledge of his uniqueness (John 4:10–12). The Lord told the woman at the well that she would have sought living water from Him had she known who He was. This was not the beginning of an attempt to teach a full blown doctrine of Christ's deity and humanity. It was a reference to the grace of God which was being revealed in Him. "If you knew the gift of God and who it is that is saying to you, 'Give me a drink,' you would have asked Him, and He would have given you living water." Our evangelism has to have enough of Christ's person in it to make people understand that there is no way of salvation outside of His divine person. And they must also be told that salvation through Christ is a gift of the Father Himself. Christ Jesus must be presented to poor lost sinners as the embodiment of grace. "Are you greater than our father Jacob?," was her reply. We must convince men and women that there is none greater than our Lord. This becomes clear when we attempt to explain the gospel to those who have been taken captive by cultic groups. They have a doctrine of Christ, but it is false and we must work to show them that the Word of God does not support their claims. **A "Jehovah's Witness," for example must be shown that Jesus is Jehovah God. He must not be allowed to think that the Lord is merely a glorious lesser deity. He must be shown that prophets like Isaiah prophesied the coming of Jehovah God to the earth, and that Jesus Christ is the fulfillment of those prophecies. There is none greater!** ([The Lord's Way of Evangelism - Founders Journal](#))

(27) **John Braun** writes in expositing the text of Acts 2:14, 36-47 writes - "In verses 15 to 35 (of Acts 2:14, 36-47), Peter used the Old Testament references to show that the events of Pentecost and, for that matter, the New Testament era were foretold in Joel 2:28–32. Picking up on the last verse of the Joel prophecy, "Everyone who calls on the name of the **LORD (Jehovah)** will be saved," (Ed: What other Name could this refer to but Jesus [cf Acts 4:12]. This passage is a clear identification of Jehovah in the OT with Jesus in the NT.) Peter argued from the messianic Psalms 16 and 110 that **Jesus of Nazareth is that LORD (Jehovah) of Joel 2:32**. Peter indicated that the Jews had killed Jesus, but God raised Him from the dead (Ac 2:23, 24). In Acts 2:36 Peter makes the connection that **Jesus is the Messiah. Moreover, in respect to his divine nature, Jesus is Jehovah of the Old Testament** (cp. Joel 2:32; Ac 2:21, 36). With his incarnation Jesus' human nature shares in the dominion of the universe—a dominion most evident in Jesus' exaltation (Php 2:9–11; Eph 1:18–23). ([Sermon Studies on the Old Testament](#))

(28) **Jamieson, Fausset, and Brown** comment on Joel 2:32 "call on ... name of ... LORD = Hebrew, **Jehovah**. Applied to Jesus in Ro 10:13 (compare Acts 9:14; 1Co 1:2). **Therefore, Jesus is Jehovah; and the phrase means, "Call on Messiah in His divine attributes."** ([Joel 2 Commentary - Commentary Critical and Explanatory on the Whole Bible](#))

(29) **John MacArthur** says "Just to compare a couple things that were most fascinating, do you remember the vision that Isaiah had in the year that King Uzziah died I saw also the LORD high lifted up and His train filled the temple." The word "**LORD**." all through here is "**Jehovah**". You can always tell the word ".LORD" is "**Jehovah**." It is capitalized (Ed: In the NASB, not ESV) in Isa 6:3 - "Holy, holy, holy is **Jehovah** of hosts." Now here Isaiah is having a vision of **Jehovah**, God. Now I want you to notice John 12:39. "Here according form Isaiah is our Lord. Therefore, they could not believe because Isaiah said he blinded their eyes, hardened their hearts, they should not see with their eyes, understand with their hearts and be converted and I should heal them." These things said Isaiah when he saw his glory and spoke of Him. Of whom? Of Christ. Notice, the antecedent to "His" and the antecedent to "Him" in Jn 12:41 is Christ. Now what does that say? The passage Isaiah 6, "I saw **Jehovah**," is referred to Christ in John 12:39-41. **Jesus is Jehovah**. In Isaiah 40:1-3, you have amazing prediction regarding the work of John the Baptist. I want to show you just this illustration. Isaiah 40:1-3 - "Comfort ye, comfort ye, my people," saith your God. "Speak tender to Jerusalem. Cry unto her that her warfare is accomplished. Her iniquity is pardoned. She hath received of the Lord's hand double for all her sins. The voice of him that cries in the wilderness prepare ye the way of the LORD (**Jehovah**). Make straight in the desert a highway for our God." Prepare ye the way of the LORD (**Jehovah**). Capital letters again, "**Jehovah**." Prepare ye the way of **Jehovah**. Matthew 3:3, here came John fulfilling the prophecy preaching...."For this is He." He's preaching about Christ. "This is He that was spoken of by the prophet Isaiah when he said, 'The voice of one crying in the wilderness prepare ye the way of the Lord.'" Who is the Lord that is the Jehovah of Isaiah 40? It is the Jesus of the gospels. **Jesus is Jehovah**. Leviticus 19:3 - "Keep my Sabbaths. I am **Jehovah**, your God." Matthew 12:8 - Jesus said, "For the son of man is **Jehovah** of the Sabbath.." **He is the Jehovah of the Old Testament** Joel 2:32 - "It shall come to pass that whosoever shall call on the name of the LORD (**Jehovah**) shall be saved - "on the name of Jehovah." (Romans 10:13) Paul points to Jesus and says, "Whosoever shall call upon the name of the **LORD** shall be saved." He applies that passage to Jesus. ([The Paradox of Christmas](#))

(30) **Phil Johnson** on a page dedicated to refutation of the Jehovah Witness false teaching that Jesus is not God refutes their heresy by proving that Scripture refers to Jesus as Jehovah. Here are two of Johnson's points...

2. Jesus is called Jehovah

At this point the well-trained Jehovah's Witness would want to make a distinction between the word Adonai, which is translated "Lord" in most English Bibles, and the Word Jehovah (or Yahweh), also translated "Lord" in most English Bibles. If you want to tell the difference between the words in most translations, when the original is Adonai, the word "Lord" will appear in capital and

lowercase letters; when the Hebrew word is Jehovah, the word "LORD" will appear in capital and small capital letters.

Let's suppose our hypothetical Jehovah's Witness points out that in all the verses I have cited so far, the word Adonai has been employed, not Jehovah. Since the Jehovah's Witnesses believe Jehovah is the one true name of God, any passages that apply the term Jehovah to Christ would conclusively destroy their entire theology. Are there any such verses?

There certainly are. Psalm 23:1, for example, says, "Jehovah is my shepherd." Jesus very clearly applied this passage to Himself in John 10:11, 14 when He said, "I am the good shepherd." And the writer of Hebrews also applied this passage to Christ in Hebrews 13:20, when he wrote, "The God of peace . . . brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord"—Jesus our Jehovah.

In Isaiah 6:5, when Isaiah saw his vision of heaven, with the Lord high and lifted up, he said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the Lord [Jehovah] of hosts." Yet the apostle John, referring to this same incident, writes that Isaiah saw Christ's glory, "and he spoke of Him" (Jn. 12:41).

In the famous prophecy of John the Baptist found in Isaiah 40:3, Jesus is called Jehovah: "A voice is calling, 'Clear the way for [Jehovah] in the wilderness; make smooth in the desert a highway for our God.'"

And in Jeremiah 23:5-6, a very crucial text for the doctrine of justification by faith. This verse introduces a new name for God, Jehovah Tsidkenu, "Jehovah our righteousness." Notice to whom it is applied: "Behold, the days are coming," declares [Jehovah], "When I shall raise up for David a righteous Branch; and He will reign as king and act wisely And do justice and righteousness in the land. [This is very clearly a messianic prophecy.] In His days Judah will be saved, And Israel will dwell securely; and this is His name by which He will be called, '[Jehovah] our righteousness'" (Jer. 23:5-6).

Here's a very familiar passage, Joel 2:32: "And it will come about that whoever calls on the name of [Jehovah] Will be [saved]." Both Acts 2:21 and Romans 10:13 quote that passage, applying the title Jehovah to Christ.

The simple fact is that Jehovah's Witnesses do not witness to the true Jehovah of Scripture. They reject His own witness and the witness of His Word that Christ Himself is Jehovah who came to earth in human flesh.

3. Titles reserved for Jehovah are applied to Christ

In Isaiah 10:20, we find the expression, "Jehovah, the Holy One of Israel." The Holy one is said to be no less than Jehovah Himself. And in Acts 3:13-4, Peter tells the men of Jerusalem, "You delivered up [Jesus], and disowned in the presence of Pilate, when he had decided to release Him. You disowned the Holy and Righteous One."

In Isaiah 44:6 we read, "Thus says [Jehovah], the King of Israel and his Redeemer, [Jehovah Sabaoth]: 'I am the first and I am the last, and there is no God besides Me.'" That verse in and of itself offers strong proof for the Trinity, because it differentiates between Jehovah and His Redeemer Jehovah. But it also reserves for Jehovah God this expression "the first and the last." That title surfaces again in Revelation 1:8, where it is again applied to Jehovah: "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty." No question about who owns that title. Notice, too that it is a title that can hardly be shared with any created being: the Alpha and the Omega, the first and the last, the One who is and who was and who is to come, the almighty. Yet at the end of the book of Revelation we read these words again, this time spoken by Jesus Christ: "I am the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. 22:13).

In Isaiah 43:11, God speaks: "I, even I, am Jehovah; and there is no savior besides Me." Did you realize the title "Savior" is reserved in Scripture for God? This verse says so in the plainest possible terms. "I am Jehovah; and there is no savior besides Me." That is why Paul, writing to Titus, did not shrink from applying the name God and the word Savior both to Jesus Christ. Titus 2:11-13 says this:

For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.

Zechariah 12:10 includes a most interesting prophecy. In context, this is Jehovah speaking. Verse 4 tells us so. Then verse 10 says, "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born." Who was the One who was pierced? It was Christ. And John 19:37 specifically applies this text to Christ.

Deuteronomy 10:17 says, "[Jehovah] your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome

God." Yet Revelation 17:14 applies the title "Lord of Lords" to the lamb, Jesus Christ: "These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful." ([Who Is Jehovah? Who Is Jesus?](#))

CAVEATS REGARDING THE NAME JEHOVAH

Two notes of caution - Before these are discussed it must be understood that not every use of Jehovah in the OT can be identified as the Pre-existent Christ. One needs to carefully examine the **context** to see if a particular reference can be interpreted as referring to Christ. Many of the uses of LORD cannot be identified as Messiah, and some references would even suggest that Jesus can never be called Jehovah. Thus **John Weldon** in his book "The Mormon Deception" makes the statement "Biblically, it is impossible that Jesus could have been the Jehovah of the Old Testament." If that is true then how could one interpret John 12:41 (see interpretations above from numerous conservative commentators who see in John 12:41 a reference to **Jesus as Jehovah**). So it seems Weldon paints with a broad brush stroke when he says **Jesus is not Jehovah in the OT**. On the other hand, he is certainly correct in referencing passages like Psalm 2:7 "I will proclaim the decree of the LORD [Jehovah]: He [Jehovah] said to me [Jesus], 'You [Jesus] are my Son; today I [Jehovah] have become your Father.'" Clearly the **context** of this passage **Jehovah** has to be **God the Father** not Jesus. In summary, I think Weldon's statement cannot be Biblically substantiated and it probably a reaction to the fact that Mormons refer to Jesus as Jehovah.

Please be aware that the fact that Jesus appeared as Jehovah in the OT in **no way** impugns the integrity of the [Trinity](#) of the Godhead. God is Triune. Jesus is NOT the Father and the Father is NOT Jesus (John 1:1 clearly establishes two distinct members of the Godhead - "the Word was with God." - **see discussion**). There are two cultic teachings to be aware of...

1) Beware of the very subtle, dangerous (because it is so subtle) false teaching of [Oneness Pentecostal theology \(Jesus only theology\)](#).

2) Beware of one other danger when speaking of Jesus as Jehovah in the OT. **Reed** and **Farkas** explain the false teaching of the Mormon Church in the area of **Jesus** and **Jehovah**...

Unlike many pseudo-Christian cults that deny the deity of Christ, the Mormon Church teaches that **Jesus Christ is Jehovah** (the Lord) of the Old Testament. Mormons may even properly associate Old Testament verses with New Testament verses to show that Jesus is Jehovah: Deuteronomy 1:32, 33 with 1 Corinthians 10:1-4; Isaiah 43:3, 11 with Luke 2:11; and Isaiah 48:17 with Romans 3:24. **If the discussion goes only this far, a Christian may think that "on the surface" his Mormon acquaintance agrees with him theologically. But that is not actually the case** While the Christian understands **Jehovah** to be one of the Hebrew names of the triune deity—Father, Son, and Holy Spirit—the Mormon believes quite differently. The Mormon church's Bible Dictionary (Salt Lake City, 1990 printing, p. 681) explains it this way:

When one speaks of God, it is generally the Father who is referred to; that is, Elohim. All mankind are his children (**Ed**: This is heresy - only those who receive Jesus are in God's family - see John 1:12 note, 1 Jn 3:1-note). The personage known as Jehovah in Old Testament times, and who is usually identified in the Old Testament as Lord (in capital letters), is the Son, known as Jesus Christ, and who is also **a God** ... he being the eldest of the spirit children of Elohim.... The Holy Ghost is also **a God**.

The Mormon sees the Father, Son, and Holy Spirit as three Gods who are merely "unified in purpose." **While Christians understand Elohim and Jehovah to be names belonging to the one true God of the Bible, Mormons believe that each of these names designates a different God.**

This view, however, that **Elohim** and **Jehovah** are distinct individuals can be maintained only when reading a Bible that substitutes the less specific words God and Lord. Examination of the Hebrew text immediately shows that **Elohim and Jehovah are one and the same**. For example, throughout Genesis chapter 2 wherever "the Lord God" is spoken of, this is "Jehovah Elohim" in Hebrew. When Jacob says to Isaac, "Because the Lord thy God brought it to me," the literal reading is, "Because **Jehovah** thy **Elohim** brought it to me" (Gen. 27:20). When the Lord (**Jehovah**) speaks to Moses at the burning bush, he introduces himself by saying, "I am the God [**Elohim** in Hebrew] of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.... And the Lord [Jehovah in Hebrew] said ... " (Ex. 3:6, 7). (Reed, D. A., & Farkas, J., R. Mormons: Answered Verse by Verse. Grand Rapids: Baker Book House.) (Bolding added)

WILLIAM BARCLAY

DISCUSSION OF Gnosticism

See - [GotQuestions for Articles on Gnosticism](#)

It may seem strange to us that John so stresses the way in which the world was created; and it may seem strange that he so definitely connects Jesus with the work of creation. But he had to do this because of a certain tendency in the thought of his day.

In the time of John there was a kind of heresy called Gnosticism. Its characteristic was that it was an intellectual and philosophical approach to Christianity. To the Gnostics the simple beliefs of the ordinary Christian were not enough. They tried to construct a philosophic system out of Christianity. They were troubled about the existence of sin and evil and sorrow and suffering in this world, so they worked out a theory to explain it. The theory was this.

In the beginning two things existed—the one was God and the other was matter. Matter was always there and was the raw material out of which the world was made. The Gnostics held that this original matter was flawed and imperfect. We might put it that the world got off to a bad start. It was made of material which had the seeds of corruption in it.

The Gnostics went further. God, they said, is pure spirit, and pure spirit can never touch matter at all, still less matter which is imperfect. Therefore it was not possible for God to carry out the work of creation himself. So he put out from himself a series of emanations. Each emanation was further and further away from God and as the emanations got further and further away from him, they knew less and less about him. About halfway down the series there was an emanation which knew nothing at all about God. Beyond that stage the emanations began to be not only ignorant of but actually hostile to God. Finally in the series there was an emanation which was so distant from God that it was totally ignorant of him and totally hostile to him—and that emanation was the power which created the world, because it was so distant from God that it was possible for it to touch this flawed and evil matter. The creator god was utterly divorced from and utterly at enmity with the real God.

The Gnostics took one step further. They identified the creator god with the God of the Old Testament; and they held that the God of the Old Testament was quite different from, quite ignorant of and quite hostile to the God and Father of Jesus Christ.

In the time of John this kind of belief was widespread. Men believed that the world was evil and that an evil God had created it. It is to combat this teaching that John here lays down two basic Christian truths. In point of fact the connection of Jesus with creation is repeatedly laid down in the New Testament, just because of this background of thought which divorced God from the world in which we live. In Colossians 1:16 Paul writes: "For in him all things were created, in heaven and on earth ... all things were created through him and for him." In 1 Corinthians 8:6 he writes of the Lord Jesus Christ "through whom are all things." The writer to the Hebrews speaks of the one who was the Son, "through whom also God created the world" (Hebrews 1:2). John and the other New Testament writers who spoke like this were stressing two great truths. ([John Commentary- Daily Study Bible](#))