

THE GOLGOTHA TRIUMPH

The Lord's TRIUMPHANT Death, Resurrection, Descension, Ascension, Glory ON HIGH

(No. 7 Continued from page 92)

3. John 8:12-20 & Matthew 12, and Isaiah 43:10 & 42:1-4

Not only do we have the clear connection between Isaiah 43:10 and John 13; there are also *two* other links from Isaiah 43:10, namely to John 8 and to Matthew 12.

Let us first re-state Isaiah 43:10, so the reference to John 8:18 can be clearly seen:

“YE are My WITNESSES, saith the LORD, **AND MY SERVANT WHOM I HAVE CHOSEN: that ye may know and believe Me, and understand that I AM He.**” (Isaiah 43:10).

As we can see (1) the people of Israel *and* (2) the One, Whom God calls “*My Servant I have chosen*”, are *witnesses*.

In John 8, our Lord Jesus Christ says the following:

“Then spake Jesus again unto them [the Scribes and Pharisees], saying,

“I AM [*Egō eimi*] *the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life*”.

The Pharisees therefore said unto Him:

“Thou bearest record [*literally*: “bear **witness**”: *martureō*] of thyself; thy record [*literally*: “**witness**”: *marturia*] *is not true*”.

Jesus answered and said unto them,

“Though I bear record [*literally*: “bear **witness**”: *martureō*] *of Myself*, *yet My record* [*literally*: “**witness**”: *marturia*] *is true*:

for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Ye judge after the flesh; I judge no man.

And yet if I judge, My judgment is true: *for I am not alone, but I and the Father that sent Me.*

It is also written in your law, that the testimony [“**witness**”: *marturia*] **of two men is true.**

I AM [*Egō eimi*] *One that bear witness* [*literally*: “the [One] **witnessing**”: *ho martyron*, with the article] *of Myself*, *and the Father that sent Me beareth witness* [*martureō*] *of Me.*”

Then said they unto Him: “Where is thy Father?”

Jesus answered,

“Ye neither know **Me**, nor My Father: if ye had known **Me**, ye should have known My Father also.

These words spake Jesus in the treasury, as He taught in the temple: and no man laid hands on Him; for His hour was not yet come.”

(John 8: 12-20, KJV; *emphasis Rotherham*).

So – our Lord Jesus Christ is the “**I AM** [*Egō eimī*] THE One **witnessing** of Myself...”

The Hebrew text in Isaiah 43:10:

“YE are My WITNESSES, saith the LORD, **AND MY SERVANT WHOM I HAVE CHOSEN**”

clearly establishes two witnesses: (1) the people of Israel, and (2) My Servant Whom I have chosen.

Septuagint (LXX) translates the Hebrew *'ed* [“witness, testimony, evidence (of things)” - *Strong*] in Isaiah 43:10 *twice* by using the Greek word *marturia*:

- once in plural [*martures*] referring to Israel, and
- once in singular [*martus*] referring to “My Servant Whom I have chosen”.

[“γένεσθέ μοι μάρτυρες κάγω μάρτυς λέγει κύριος ὁ θεός καὶ ὁ παῖς ὄνέξελεξάμην”].

And *WHO* is it Jehovah identifies as “MY SERVANT WHOM I have chosen?”

For an answer to this, we turn to Matthew 12:14-21, after our Lord Jesus Christ had – on the Sabbath and in the synagogue - healed a man with a withered hand:

“Then the Pharisees went out, and held a council against Him, how they might destroy Him.

But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all;

[“...great multitudes followed Him, and He healed them ALL” [*pantas*], without the article: He healed ALL of them, every single one, without exception; let the reader reflect on the contrast with today's so-called 'healing ministries'].

And charged them that they should not make Him known:

THAT it might be FULFILLED which was spoken by Esaias the prophet, saying

“Behold **MY SERVANT WHOM I HAVE CHOSEN**;

My beloved, in Whom My Soul is well pleased:

I will put My Spirit upon Him,

*and He shall shew **judgment to the Gentiles**.*

He shall not strive, nor cry;

neither shall any man hear His voice in the streets.

*A bruised reed shall He not break, and smoking flax shall He not quench,
till He send forth **judgment** unto victory.*

And in His Name shall the Gentiles trust”. (Matthew 12:14-21, KJV; *emphasis Rotherham*).

There are several important points to consider regarding Matthew 12 here, where Matthew is quoting Isaiah 42:1-4.

1. Matthew tells us that our Lord Jesus Christ healing “*them all*” and charging them *not* to make Him known, that this “*FULFILLED which was spoken by Isaiah the prophet*” – namely the words from Isaiah 42 as quoted by Matthew, beginning with:

**“Behold My Servant, Whom I have chosen;
My Beloved, in Whom My soul is well pleased: I will put My Spirit upon Him...”**

[The actual words in the Hebrew text are: “Behold My Servant, Whom I UPHOLD [*tamak*]; Mine ELECT [*bachiy*], in Whom My Soul delighteth; I have put My Spirit upon Him...”].

2. The prophecy by Isaiah *thus* fulfilled, namely Isaiah 42:1-4, was the prophecy as quoted by Matthew, i.e. the Holy Spirit “*driving*” Matthew to write the prophecy as he did, i.e. *quoting as* he did.

The Holy Spirit then *ensures* that Matthew therefore uses – *uniquely*, because it occurs in THIS form *nowhere* else in the New Testament – one special Greek word only, namely *airetizō*, to reflect *both* the Hebrew words *tamak* and *bachiy* (i.e. the two Hebrew words used by Isaiah in 42:1).

[The Hebrew *bachiy* means “elect, chosen” (Greek: *eklektos*) – (*Gesenius*), whereas *tamak* in Hebrew means “to grasp, hold, support, attain, lay hold of, hold fast or up, support” (*Strong*). Thus Gesenius says “that God is very often said *to sustain* a person or thing”.

We have *tamak* – which is only used 21 times in the whole Hebraic Bible - in Isaiah 41:10, when God says to Israel:

“Fear thou not; FOR I am with thee;
be not dismayed FOR I AM thy God [LXX: “**Egō gar eimi ho Theos**”]:

I will strengthen thee; yea, I will help thee;
yea, I **will uphold thee** [*tamak*] with the right hand of My righteousness”.
(Isaiah 41:10, KJV)].

The Greek word *airetizō* means “choose”, but in a particular way:

[“...perhaps in the specific sense of “adopt”...“choose for oneself” – *Bauer*.

Bullinger has this interesting Dictionary note regarding *airetizō* and its etymology:

“From same root as *aireomai* (“*to take , take for one’s self, to choose*”...) Sanskrit: *hri*, from which we have *kheir* (old Latin *hir*), “the hand”; *agreō*: “to lay hold of”; *aprazō*: “seize, take off”; *aireō*: “to take with the hand”; *airō*: “to raise, raise up”, and *agpa*: “a catching, the chase, that which is taken”; and also our English word “grip”;

Hence: *airetizō* (from *airetos*, verbal adjective of *aireōmai*: “that may be taken) “to take”, and by implication to separate by taking , to take that which is adapted or **eligible** for being taken”] (*our emphasis*).

In 1 Chronicles 28: 6 the Septuagint (LXX) uses *airetizō*, when King David records what the Lord said to him regarding building the new Temple:

“And He said unto me,
Solomon thy son, he shall build My house and My courts:
for **I have chosen him** [*airetizō*] to be My son, and I will be his Father.”

In other words:

The Holy Spirit, when acting – as it were - as His Own Translator of Isaiah 42:1 does not use one of the normal available words in Greek to translate *tamak*.

Instead He chooses a very special word in a *unique* form – used only here in Matthew 12:14 – and thereby does more than translating:

The Holy Spirit reflects the underlying true meaning of 42:1, because the Isaiah prophecy – as quoted - was fulfilled in the Lord Jesus Christ.

Hence the Divine Author upgrades the meaning and uses *one* word with an enhanced value, indicating the beautiful and profound truth behind the original Hebrew Isaiah quote AND that Isaiah 42:1 *really* contains the thought:

- that *the Lord Jesus Christ* was being chosen by God for Himself (like God chose Solomon, who is one of the great types of Christ), *and*
- that *the Lord Jesus Christ* had made Himself **eligible** for being so chosen.

We can *also* see this beautiful twofold thought when we compare what God says in Philippians 2 (and note the reference to “SERVANT”), and John 10:

Compare:

Philippians 2

“**Christ Jesus**Who in form of God subsisting,
Not **a thing to be seized** accounted the being **equal** with God
But **Himself** emptied, **taking** a **SERVANT’s form**
Coming to be in **men’s likeness** And **in fashion** being found **as a man**
Humbled Himself,
Becoming obedient as far as death, Yea, **death upon a cross**”
(Philippians 2: 5-11).

John 10

"The reason my Father loves Me is that **I lay down My life—only to take it up again.**
No one takes it from Me, but I lay it down of My own accord.
I have authority to lay it down and authority to take it up again.
This command I received from My Father.”
(John 10:17-18).

3. Matthew *also* quotes from Isaiah 42 that as “My Servant, Whom I have chosen”, our Lord Jesus Christ

*“He shall shew **judgment to the Gentiles**”
and that “...He send forth judgment unto victory”.*

This directly links with the words of our Lord in John 8:16:

“Ye judge after the flesh; *I* judge no man.
And yet if I judge, **My judgment** is true: for I am not alone, but *I* and the Father that sent Me”

Our Lord thereby confirms that HE is the *Servant* referred to in Isaiah 42, in the same manner that the Lord’s reference to Himself as *Witness* confirms that HE is also the *Servant* referred to in Isaiah 43.

4. John 8: 23-30 – and John 8:28 and Isaiah 43

“And He said unto them,

“Ye are from beneath; [*Rotherham*: “**Ye** are of the realms below”]
I am from above: [*Rotherham*: “**I am** of the realms above”] [*Egō ek tōn anō eimī*]
ye are of this world;
I am not of this world.
I said therefore unto you, that ye shall die in your sins:
for if ye believe not that I AM [*Egō eimī*] [*He*] *, ye shall die in your sins”.

* [*He*’ is not in the Greek; supplied by the translator]

Then said they unto Him,

“Who art **Thou**?” And Jesus saith unto them,

“Even the same that I said unto you from the beginning. I have **many things** to say and to judge of you: but **He that sent Me** is true; and *I* speak to the world those things which I have heard of Him”.

They understood not that He spake to them **of the Father**. Then said Jesus unto them,

When ye have lifted up [*hypsōō*] the Son of Man **then** shall ye know that **I AM** [*Egō eimī*] [*He*] *
and that I do nothing of Myself; but as My Father hath taught Me, **I speak these things**.
And **He that sent Me** is with Me: the Father hath not left Me alone; for *I* do always those things that please Him”.

As He spake these words, many believed on Him”. (John 8:23-30, KJV; *emphasis Rotherham*).

* [*He*’ is not in the Greek; supplied by the translator]

Although our Lord Jesus Christ in this particular dialogue does *not* quote directly from the Scriptures, He makes a tremendous statement, directly confirming that HE IS GOD.

ONLY Almighty God can say:

"I said therefore unto you, that ye **shall** die in your sins:
for IF ye believe NOT that I AM [*Egō eimī*] **ye SHALL die in your sins**".

[Interestingly, both Luther and Augustine comment on this particular passage:

Luther: "The Lord Christ...says: "*Do you want to know who I am? I am God...If you do not believe that I am He, then you are nothing, and you must die in your sin.*"
No prophet, apostle, or evangelist may proclaim and say: "*Believe in God, and also believe that I am God; otherwise you are damned.*"
(Martin Luther: (excerpted from 'Sermons on the Gospel of John'; *our emphasis*).

Augustine: "In these words, '*Except ye believe that I am,*' Jesus meant nothing short of this, '*Except ye believe that I am God, ye shall die in your sins.*'
It is well for us, thank God, that He said except ye believe, and not except ye understand."
(J C Ryle: "Expository Thoughts on the Gospels", quoting Augustine p.531; *our emphasis*)]

Likewise, in Mark's Gospel, chapter 2, a man sick of the palsy (i.e. a paralytic) – because they could not get near to the Lord because of the crowds - was lowered down on his bed through the opening made in roof by his four friends.

Our Lord *then* says: "*Son, thy sins be forgiven thee*".

"But there was certain of the scribes sitting there, and reasoning in their hearts,
"*Why doth this man thus speak blasphemies? who can forgive sins but GOD ONLY?*"

Note the *Divine Comment*: only God could know the "reasoning in their hearts".

And we also note that the Scribes (teachers of the Law) were absolutely correct: the Scriptures are unequivocal and absolute, that ONLY GOD can indeed forgive sins.

"And immediately when Jesus perceived in His spirit that they so reasoned within themselves, [another Divine Comment]
He said unto them,

"*Why reason ye these things in your hearts? Whether is it easier to SAY to the sick of the palsy, "*Thy sins be forgiven thee*"; or to SAY, "*Arise, and take up thy bed, and walk?*"*

But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,) "*I say unto thee, Arise, and take up thy bed, and go thy way into thine house*".

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, "*We never saw it on this fashion.*"

Our Lord's reasoning here is very interesting.

In absolute terms *forgiveness of sins* is clearly harder (i.e. exercise of a greater power) than *healing a physical ailment*; but the forgiveness can of course not be evidenced by our senses, whereas the healing can.

Hence – if one does *not* have the power to do both – it is easier (because it cannot be *proven* to be untrue) to *say* that sins are forgiven, than to say “arise” to a paralytic.

BUT: if One *does* have the power to do both, it is easier (requiring less power) to say “arise” and heal the paralytic, than to forgive his sins.

Our Lord Jesus Christ therefore here fully demonstrates that He has the power to do both, by healing the paralytic for the express purpose of evidencing His power to forgive sins – a power and authority ONLY residing with Almighty God.

There is *also* here in John 8:23-30 a connection between, specifically, John 8:28 and Isaiah 43:10.

We referred previously (in section 2 above) to Isaiah 43:10 as this passage is evidently connected to John 13:19.

Isaiah 43:10 says:

“Ye are My witnesses, saith the LORD, and My Servant Whom I have chosen:
that ye may KNOW and believe Me, and understand that I AM [He]: before ME there was no God formed, neither shall there be after ME”.

In the Septuagint (LXX) this is rendered:

“*hina* [in order that]
gnōte [you may KNOW]
kai pisteusēte [and you may believe]
kai sunēte [and may understand]
hoti Egō eimi [that I AM]”

John 8:28:

“When ye have lifted up [hypoō] the Son of Man,

then shall ye KNOW that I AM [Egō eimi]
.....**gnōsesthe hoti Egō eimi.**

Or, restated:

Isaiah 43:10 “...**gnōte.....hoti Egō eimi**” [“...you may KNOW...that I AM”]

John 8:28 “...**gnōsesthe...hoti Egō eimi**” [“...ye shall KNOW...that I AM”]

5. Isaiah 43:25.

In Isaiah 43:11 we note again God's beautiful affirmation that

“I, even I, am * the LORD; and beside ME there is no Saviour”.

* [not “*Egō eimī*” in LXX, but again the emphatic “*Egō ho Theos*” – “I am **the** [true] God”].

Isaiah 43 thereafter set forth a number of tremendous statements regarding God's powers and actions in respect of His people Israel.

THEN (in v. 25) these culminate in *another* wonderful statement regarding God, their Saviour and Redeemer, blotting out Israel's transgressions which the Lord's listeners would also immediately have connected with “*Egō eimī*” whenever the Lord said this, because of this *unique* phrase:

“I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins” (43:25).

There is here a strong, unique double emphasis, as can be seen from the KJV (also followed by many of the better known versions);

Other versions also try to bring out the double emphasis, e.g:

“I –yes I alone – am the One alone” (Living Bible)
“Where as I yet am euven the Only” (Miles Coverdale Bible (1535)
“I – I am He” (Rotherham Emphasized Bible)
“I am, I Myself am” (Wycliffe Bible)
“I – I am He” (Young's Literal Translation).

Isaiah 43:25 is translated by Septuagint (LXX) using “*Egō eimī*” **twice.**

“**Egō eimi Egō eimi** ho exsaleipsōn.....”
[“**ἐγὼ εἰμι ἐγὼ εἰμι** ὁ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μὴ μνησθήσομαι”].

This is the only occurrence where we see this particular phrase;

[in Isaiah 48:19 we also have this double form, but together with *kurios*: “Lord”]

This is the SAME One Who says to Israel, that HE is:

- **the Lord, and Israel's God and Savior – and their Redeemer**
- **the Holy One of Israel, and the Creator of Israel - and their King.**

This is the SAME One Who declares: “**I am GOD**”.

And note that it is THIS SAME “*Egō eimi Egō eimī*” that **blotteth out thy transgressions** for Mine own sake, and **will not remember thy sins**” (Isaiah 43:25).

As indeed the Teachers of the Law rightly said in Mark 2, as we have seen: “**WHO** can forgive sins but **GOD ONLY?**”

To which question our Lord Jesus Christ emphatically answered:

“But that ye may know that the Son of Man hath power on earth to forgive sins, (He saith to the sick of the palsy), “I say unto thee, Arise, and take up thy bed, and go thy way into thine house”.

Our Lord’s extensive use - regarding HIMSELF - of “*Egō eimī*” during His ministry on Earth, would therefore clearly identify Him as the Lord and God referred to also in this text in Isaiah.

There are *two* other instances of double use of “*Egō eimī*”.

One is in Isaiah 48:12, which we will consider next.

6. Isaiah 48:12

In Isaiah chapter 48, God speaks to Israel as “*Jehovah Zebaoth*”, which particularly denotes the HOLY ONE, the God of Israel, *as* the Lord of all the Hosts of the Heavens and the Earth.

“Hear ye this, O house of Jacob, which are called by the name of Israel....which swear by the name of the LORD, and make mention of the God of Israel, ***but not in truth, nor in righteousness.***

For they call themselves of the holy city, and stay themselves upon the God of Israel; ***The LORD of Hosts*** is His Name”.

(48:1-2, KJV; *emphasis Rotherham*).

God is speaking severely to Israel about their failings, notwithstanding that He even proved to them that He is *the only and true God*, by *telling in advance* what is coming to pass: one of the true tests as to WHO is the true and real GOD and one thing which false gods and idols are incapable of delivering on!

“Because I knew that thou art ***obstinate***, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee;

BEFORE it came to pass I shewed it thee: lest thou shouldst say:

Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

Thou hast heard, see all this; and will not ye declare it ?...”

(48:4-6, KJV; *emphasis Rotherham*).

The Lord of Hosts castigates Israel for not hearing and not knowing.

Israel’s “*ear was not opened*” - and God knew that Israel would “*deal treacherously*” (worshiping false gods) and be “*rebellious*”.

[KJV has “*transgressor*”; the Hebrew word is *pasha*: “rebel”]

We meet this again and again in Scripture: Israel turning *away* from their great and caring Mighty God, Who has loved, blessed, protected, defended and sustained them.

In this Israel continually tested God's patience and loving-kindness to the limits, by what Scripture consistently – and with characteristic bluntness – refers to as Israel “*committing whoredom*” and “*going a whoring*” with false gods and idols, in flagrant breach of their covenants with God – notwithstanding the many and great miraculous acts of God, which this privileged people had witnessed so many times, including when He took them out of Egypt.

When we later say more about the people of Israel in the purposes and plans of Almighty God, we will also consider the implications and consequences of “*false gods*” and “*idols*”, not only as this subject pertains to Israel as God's chosen people, but also to ALL who calls upon the Name of our God and Saviour, the Lord Jesus Christ.

Isaiah chapter 48 provides *one* of the deep reasons why God stayed His wrath:

“For My Name's sake will I defer Mine anger,
and **for My praise** will I *refrain* for thee, **that I cut thee not off**”
(48:9).

But Israel – though *not* cut off – should not expect to go unpunished when committing their whoredom.

“Behold, I have refined thee, but not with silver; **I have chosen thee in the furnace of affliction.**

For Mine own sake, even for Mine own sake, will I do it:
for how should **My Name** be polluted? and I WILL NOT give **My Glory** unto *another*”.
(48:10-11)

[Let us note how, very precisely, the Divine Author says that “another” here is ‘*acher*’ in Hebrew: “other following”, or “other *different*” – *Brown-Driver-Briggs*. Hence LXX translates with *heteros*: another of a different kind (instead of *allos*: another of the same kind).

Hence it is clear that although God would not “give My Glory unto [i.e. “glorify”] another” of a ‘different kind’, He would give – as He did – His Glory to ‘another’ of the same kind, namely the Lord Jesus Christ, “the one and only Son **Who is Himself GOD**” (1 John 1:18), “**the Christ Who is GOD over all, blessed for ever.** Amen” (Romans 9:5).

The prophet Daniel fully understood the importance God attached to “Mine own sake” and to “My Name”, as seen in that most beautiful – and important – prayer in Daniel chapter 9, where Daniel included himself in the confessional prayer offered up for Israel:

“And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

And I prayed unto the LORD my God, and made my confession, and said:

“O Lord [*Jehovah*] the great and dreadful God [*Elohim*; with article: “the (true) God”], keeping the covenant and mercy **to them that love Him, and to them that keep His commandments**;

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments:

Neither have we hearkened unto Thy servants the prophets, which spake in Thy **Name** to our kings, our princes, and our fathers, and to all the people of the land.

O LORD, **righteousness** belongeth unto Thee, but unto us confusion of faces, as at this day;

- to the men of Judah, and
- to the inhabitants of Jerusalem, and
- unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, **because** of their trespass that they have trespassed against Thee.

O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, **because** we have sinned against Thee.

To the Lord our God belong **mercies and forgivenesses**, though we have rebelled against Him;

Neither have we obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets.

Yea, **all Israel** have transgressed Thy law, even by departing, that they might not obey Thy voice;

therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, **because** we have sinned against Him.

And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil:

for under the whole heaven hath not been done as hath been done upon Jerusalem.

As it is written in the law of Moses, **all this evil** is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand Thy truth.

Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all His works which He doeth: for we obeyed not His voice.

And **now**, O Lord our God, that hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day;

we have sinned, we have done wickedly.

O LORD, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain:

because for our sins, and for the iniquities of our fathers, **Jerusalem and Thy people** are become a reproach to all that are about us.

Now therefore,

- O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake.

- O my God, incline Thine ear, and hear;

- open Thine eyes, and behold our desolations, and the city which is called by Thy name:

FOR we do **not** present our supplications before Thee for our righteousnesses, but **for Thy great mercies**.

O Lord, hear; O Lord, forgive;

O Lord, hearken and do;

defer not, for Thine own sake, O my God: for Thy city and Thy people are called by **Thy Name**”.

(Daniel 9:2-19, KJV; *emphasis Rotherham*. Emphasis indicated by underscores and *bold italics*; other bold simply highlights).

Daniel, with his deep understanding of his Great and Mighty God, appeals directly to God being jealous about His NAME and thus emphasizes:

“...**Thy** city Jerusalem, **Thy** holy mountain, **Jerusalem and Thy people** are become a reproach to all that are about us”;
“...**Thy** face to shine upon **Thy** sanctuary that is desolate”;
“...behold our desolations, and the city which is **called by Thy Name**”;
“...defer not, **for Thine OWN sake**, O my God **FOR Thy city and Thy people are called by Thy Name**”.

Not only was Daniel’s prayer heard by the Lord, but the mighty angel Gabriel (who is *not* an arch-angel; Scripture knows only one Arch-Angel, namely Michael) was immediately dispatched when Daniel began his prayer, to personally bring God’s answer to Daniel and to give him “skill and understanding [*suneimi*]”.

Gabriel also told Daniel that he, Gabriel, came to “shew thee, for thou art greatly beloved” (9:21-23).

As to the reasons *why* and *how* Gabriel was delayed in reaching Daniel, this we hope to consider at a later stage when we have laid sufficient foundation to examine this].

As we have seen previously, John 13:19: “*in order that you may believe that I AM*”, is in Isaiah 43:10 - in the Septuagint (LXX) - rendered in direct parallel as follows:

hina [“in order that”] **gnōte kai** [i.e. *ginōskō* “you may **know**, and”] **pisteusēte** [“you may believe”] **kai sunēte** [*suneimi* “and may **understand**”] **hoti Egō eimi** [“that I AM”].

As Jeremiah says so wonderfully – or, rather, as God HIMSELF says so wonderfully, because “**I have put My Words in your mouth**” (Jeremiah 1:4-12):

“But let him that glorieth, glory in **this**:

that he **understandeth and knoweth ME**, that I am the **LORD** Which exercise

- lovingkindness,
- judgment, and
- righteousness,

in the earth:

FOR IN THESE THINGS I DELIGHT, saith the **LORD**”.

(Jeremiah 9:24, KJV).

The words in Jeremiah “that he **understandeth** and **knoweth ME**” are *also* the Greek *suneimi* (“understand”) and *ginōskō* (“know”), followed by “*hoti Egō eimi kurios*” (“that I AM the Lord”).

Or restated:

Isaiah: “**gnōte** [“know”]...**pisteusēte** [“believe”]...**sunēte** [“understand”] **hoti Egō eimi**”

Jeremiah: “**sunein** [“understand”]...**ginōskein** [“know [Me]”] **hoti Egō eimi kurios**”.

Considering the above and reverting, then, to Isaiah chapter 48, we see the force of *this* tremendous statement from the Lord God, identifying Himself *also* as:

“Hearken unto me, O Jacob and Israel, My called;
I am He; I am the First, I also am the Last.”
(Isaiah 48:12, KJV).

Septuagint (LXX) translates this by *twice* using “*Egō eimi*”:

“... I am He; ***I AM*** THE FIRST, ***I also AM*** THE LAST”.
“.....***ἐγὼ εἰμι*** πρῶτος, καὶ ***ἐγὼ εἰμι*** εἰς τὸν αἰῶνα”.

This is Jehovah Zebaoth speaking, THE LORD OF HOSTS, Who says to Israel, and testifies His truths to us:

- that “***Mine hand*** also hath laid the foundation of the Earth, and ***My right hand*** hath spanned the Heavens...”
(48:13, *emphasis Rotherham*).
- that “Thus saith the LORD, thy Redeemer, the Holy One of Israel;
I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go”
(48:17, *emphasis Rotherham*).
- that if only Israel had listened:

“O that thou hadst hearkened to My commandments!
then had thy peace been as a river,
and ***thy righteousness*** as the waves of the sea”
(48:18, *emphasis Rotherham*).

Although Israel indeed did *not* listen, and ultimately suffered the dreadful punishment of the scattering amongst the nations which God had warned them about, chapter 48 also looks forward to that day, when Israel *will*:

“...with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye,
“***The LORD hath redeemed His servant Jacob***” (48:20, *emphasis Rotherham*)

Whereas – by contrast: “***There is no peace, saith the LORD, unto the wicked***”. (48:22).

Incidentally, in Isaiah 48:18 we also have one of the several places in the Hebrew Bible, where the Holy Spirit, the Third Person in the Trinity, is specifically referred to.

The Prophet Isaiah says:

“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, ***there*** am I: and ***now*** the Lord GOD, ***and His Spirit***, hath sent me”.
(Isaiah 48:16, KJV, *emphasis Rotherham*).

Young's Literal Translation: "And now the Lord Jehovah hath sent Me, and His Spirit".

LXX translates "and now the Lord has sent Me, **and His Spirit**"

[καὶ τὸ πνεῦμα αὐτοῦ: "and the spirit His"] where "pneuma" (spirit) has the article, hence "**The Spirit**".]

7. John 3:19 and Isaiah chapter 46

In John 3:19 quoted previously, we *also* see that our Lord Jesus Christ specifically predicts the FUTURE for the specific purpose "*that you may believe*".

"From now on I tell you **BEFORE** it is coming to pass *in order that* **WHEN** it may come to pass, **you may believe that I AM**"
(our translation).

This power to declare what the future holds belongs *only* to the ONE AND ONLY TRUE GOD.

THIS is the Almighty God Who is set forth in the highly important chapter 46 by the prophet Isaiah:

"Bel boweth down, Nebo stoopeth,

[*Bel*: abbreviation of Baal (lord), the chief Babylonian deity; *Nebo* is Egyptian Anubis, Greek Hermes and Roman Mercurius; - Note: *Rotherham & Companion Bible*]

their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden, they are a burden to the weary beast.

[*Rotherham* translates in the margin: "*Your things* (formerly) *borne about* in procession (i.e. idols) are now loaded on beasts for exile"]

They stoop, they bow down together; they could not deliver the burden, but **themselves**
[*literally*: "their own soul": *nephesh*] are gone into captivity.

Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb"

And then we have *this* statement:

"And even to your old age **I AM He** [*Egō eimi*]; and even to hoar hairs will **I** [*Egō eimi*] carry you: **I** have made, and **I** will bear; even **I** will carry, and will deliver you"
(Isaiah 46:4, KJV; *emphasis Rotherham*).

NIV's translation is excellent here, because we can directly then also see the full force of the Septuagint (LXX).

NIV: "Even to your old age and gray hairs **I AM He**, **I AM He WHO** will sustain you.
LXX: "ἕως γήρους **ἐγὼ εἶμι** ἕως ἂν καταγηράσῃτε **ἐγὼ εἶμι ἐγὼ** ἀνέχομαι ὑμῶν

NIV: "**I** have made you and **I** will carry you; **I** will sustain you and **I** will rescue you".
LXX: "**ἐγὼ** ἐποίησα καὶ **ἐγὼ** ἀνήσω **ἐγὼ** ἀναλήμψομαι καὶ σώσω ὑμᾶς"

It is evident that God here puts the strongest possible emphasis on that it is HE – and no One else - Who is with Israel (and indeed us also).

It is HE alone Who sustains, HE alone Who has created Israel, will carry Israel, will sustain Israel and will rescue ["deliver" or "save"] Israel.

God then says:

"To whom
will ye **liken Me**, and **make Me equal**, and **compare Me**,
that we may be like?

They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god:

they fall down, yea, they worship.

They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove [i.e. *this god cannot move*]

yea, one shall cry unto him, yet can he not answer,
nor save him out of his trouble.

Remember this and shew yourselves men [Rotherham margin suggests: "be ashamed"]: bring it again to mind, O ye transgressors [Hebrew: *pasha*: "rebels"]

Remember the former things of old:

FOR **I AM** God [*EL*: "the Mighty One"] and there is none else;
I AM God [*Elohim*] and there is none like Me,

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all My pleasure"

Calling a ravenous bird from the east, the man that executeth My counsel from a far country:
yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Hearken unto ME, ye stouthearted, that are far from righteousness:

I bring near My righteousness; it shall not be far off, and **My salvation** shall not tarry: and I will place ["give"]

salvation in Zion,
for ["to"] Israel My glory".

(Isaiah 46:5-13, KJV; *emphasis Rotherham*. Emphasis only indicated by underscored words and *bold italics*; other bold highlights).

Note that in 46:9 we have:

“for I AM God [EL] , and there is none else; I AM God [Elohim], and there is none like Me”

Septuagint (LXX) translates: **“Egō eimi ho Theos”** (ἐγώ εἰμι ὁ θεός): **“I AM the God”**.

And in Isaiah 46:7 we have:

“Declaring the *end* from the beginning, and from ancient times *the things that are not yet done*, saying, *My counsel shall stand*, and *I will do all My pleasure*”

“Declaring”: the Hebrew is *nagad*: “to tell, declare, announce, report, make known, proclaim” (*Strong*).

[*Gesenius* points out that *nagad* is sometimes used about declaring emphatically *also* in connection with celebrating with praise:

Psalm 9:11-12: “Sing praises to the Lord Which dwell in Zion; Declare among the people His wondrous doings”;

Psalm 71:17: “O God, Thou has taught me from my youth: And hitherto have I declared Thy wondrous works”].

Septuagint (LXX) translates “declaring” using *anaggello* (*ana*: “back” and *aggello*: “to bear a message, announce, proclaim”).

[The noun: *aggelos*, meaning “messenger” we recognize as used in Scripture of *inter alia* “angels” as God’s messengers]

“End” is *achariyth* meaning: “after part, issue, event, latter time (prophetic for future time)” (*Strong*).

[“The latter part, the extreme part...more frequently used of time...latter time, future time.

The prophetic phrase should be noticed: “in future days” [probably the end of days or latter days]: Isaiah 2:2, Genesis 49:1; Micah 4:1, Numbers 24:14; Daniel 10:14” -*Gesenius*].

LXX translates “end” with *ta eschata*, which is plural of the adjective *eschatos*.

[*Vine’s note* has: “End, Ending [Adjective] *eschatos* “last, utmost, extreme,” is used as a noun of time, rendered “end” in Hebrews 1:2 (RV), “at the end of these days,” i.e., at the “end” of the period under the Law; for KJV, “in these last days;” so in 1 Peter 1:20 “at the end of the times”].

The plural *ta eschata*, with the meaning “the last things” or “last state”, we find in 2 Peter 2:20, and Matthew 12:45 (also Luke 11:45).

As can be seen from the usage in these passages referring to “the end being worse than the beginning”, *ta eschata* is used factually to indicate the end or final result or outcome of something.

Again, in 46:11, God unequivocally confirms:

“yea, I have **spoken** it, I will also **bring it to pass**;
I have **purposed** it, I will also **do it**”.

Similarly, in Numbers 23:19, when the sorcerer Balaam [Hebrew: *Bil'am*] was forced by God to speak God's words, because Balaam had been hired by the King of Moab to curse Israel.

God put words “*in Balaam's mouth*” and the Angel of the Lord commanded Balaam:

“...*only the word that I shall speak unto thee, thou shalt speak*”
(Numbers 22:35; 23:5, KJV).

Balaam therefore spoke the words of God, however unwillingly, as he had to explain:

“God [*EL*: “the Mighty God”] is not a man, that He should lie;
Neither the son of man, that He should repent.
Hath He said and shall He not do it?
Or hath He spoken, and shall He not make it good?”
(Numbers 23:19, KJV).

Therefore Balaam had no choice, as he explained to Balak, the Moabite king: “*Told not I thee, saying: “All that the Lord speaketh, that I must do”* (23:26).

With Balaam unable to curse Israel there and then, the Moab king, Balak (possibly thinking that Jehovah was a small local deity, like some of Moab's idols!) then suggests that:

“Come, I pray thee, I will bring thee unto *another place*; per adventure it will please God that *thou mayest curse me them from thence*” !

However, notwithstanding that King Balak - when they got to the other place and as requested by Balaam - then invested in building seven altars and offering a bullock and a ram on each, “*the spirit of God came upon Balaam*”, and he spoke a tremendous blessing upon Israel, ending with:

“*Blessed is he that blesseth thee,
and cursed is he that curseth thee*”.

Understandably, the Moabite king was upset.

In fact “*Balak's anger was kindled against Balaam*”, and he said,

“I called thee to **curse** mine enemies, and, behold, thou hast altogether **blessed** them these three times.

Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour”

And Balaam said unto Balak:

“Spake I not also to thy messengers which thou sentest unto me, saying:

“If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak”

(Numbers 24:1-13, KJV).

ONLY the true and only real and living GOD, God Almighty, Creator of the Heavens and the Earth, The Lord of Hosts, the First and the Last, the great “I AM”, only HE can declare:

- the beginning and the future end, or last things: the final outcome of matters (because only HE knows and determines these);
- from ancient times, the things that are not yet done (because HE does them);
- that MY Counsel shall stand (because HE is the One purposing and carrying out His purpose);
- that I WILL DO My pleasure (because HE is the One doing);
- that I have spoken it – and I will also bring it to pass (because HE watches over HIS Word to fulfill it);
- that I have purposed it – I will also do it,

“for I AM God [EL] , and there is none else; I AM God [Elohim], and there is none like Me”

“Egō eimi ho Theos” (ἐγώ εἰμι ὁ θεός): **“I AM the God”**.

8. Isaiah 41:4 – and John 3:19 and Isaiah chapter 41

The Speaker in Isaiah chapter 41 is JEHOVAH, wherefore:

“Keep silence before Me, O islands” (v.1).

There is here, as regards John 3:19 and Isaiah chapter 41, a clear parallel to what we have previously seen in respect of Isaiah chapter 46.

In John 3:19, our Lord Jesus Christ is telling His disciples the future in advance, so that when it happens, they may believe that “I AM”.

THIS only God can do, wherefore JEHOVAH is in Isaiah 41 asking WHO calls the generations in advance:

“Who hath wrought and done it, calling the generations **from the beginning?**”

[Rotherham: “...calling the generations **in advance**”?].

[Answer]: ***I the LORD***, the First, and with the Last; ***I AM*** He".
(Isaiah 41:4, KJV; *emphasis Rotherham*).

[Rotherham, here translating "*I AM the Same*", also notes the alternative translations: "*I AM He*"; "*I AM He Who is*"; "*I AM*".]

LXX translates "*I AM He*" with "*Egō eimi*" in this famous chapter 41 of Isaiah, with which our Lord's listeners would have been utterly familiar.

Because in Isaiah 41:21 God strongly challenges that the heathen gods be brought forward (for the "*trial of false gods*" as Isaiah 41 is sometimes called):

"Bring in *your idols* to tell Us what is going to happen.

Tell Us **what the former things were**, so that We may **consider** them and know their **final outcome**.

Or declare to Us *the things to come*;

Tell Us ***what the future holds***, so We may know that you are gods.

Do *something*, whether good or bad, so that **We will be dismayed and filled with fear!**"
(Isaiah 41:21-23, NIV).

[Note the last sentence: Almighty God saying to the dead heathen idols:

"Do *something*" - then GOD will surely be afraid!!

Rotherham translates the sense: "Surely you must do *something!*"

Does this not bring a wry smile to our face? Humor is an universal trait shared by all *adam* – mankind, emanating from our Creator Who created us in *His* likeness!].

The verdict on the false gods is put strongly – and rightly so:

"Behold, ye are **nothing**, and your work **of nought**..."(v. 24, KJV);

And again (in v.29) regarding the false gods:

"Behold, they are all vanity;
their works are **nothing**;
their molten images are **wind** and **confusion**"

["confusion"; Hebrew *tohu*, meaning "emptiness" or "desolation"; Most versions follow Rotherham in translating "emptiness"].

As regards the Lord's verdict on him who worships false gods, it is devastating:

"An abomination is he that chooseth you"
(v. 24, KJV)

Not only does Isaiah 41 set forth the "trial of false gods", but it is also clearly implied what *IS* the true test of a real God, even the ONLY and TRUE God, *because* – in contrast to the false gods - the TRUE God Himself can and does

- tell “what is going to happen”
- tell “what the former things were, so that we may consider them and know their final outcome”;
- declare “the things to come”;
- tell “what the future holds”.

Our Lord Jesus Christ, by His specific use of “*Egō eimī*” in the context of His statement and for the express purpose that *they* “may believe that I AM”:

“From now on I tell you **BEFORE** it is coming to pass **in order that WHEN** it may come to pass,
you may believe that I AM” (*our translation*);

thereby directly connects Himself *also* with Isaiah chapter 41.

And our Lord does so with the specific and stated purpose that **WHEN** that which He has said before it comes to pass, does come to pass, then they may believe that HE is indeed the “I AM”, even the only and true God.

John 12: 38-41

Although not one of the “*Egō eimī*” passages, let us here consider what the apostle John says:

“But though HE [our Lord Jesus Christ] had done so many miracles before them, yet they believed not on HIM:

THAT the saying of Esaias [“Isaiah” as written in Greek] the prophet might be fulfilled, which he spake,

“*Lord, who hath believed our report? and to whom hath the Arm of the Lord been revealed?*” [quoting Isaiah 53:1].

“**THEREFORE** [*dia*] they could not believe, because that Esaias said again,

“*He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them*”. [quoting Isaiah 6:9,10].

These things said Esaias, **WHEN** he **saw** HIS GLORY, and **SPAKE OF** HIM”. (John 12: 38-41, KJV).

[Note the judicial blindness which is pronounced by the quote from Isaiah 6. They could not (any longer) believe; God blinded and hardened them. This was God’s judgment due to the fact that **ALTHOUGH** our Lord Jesus Christ “had done **SO MANY** miracles before them, **YET** they believed not on HIM” The several occasions when this judgment was pronounced upon Israel, and its consequences, we will examine later on].

In this passage in John 12, the apostle John unequivocally *confirms* that our Lord Jesus Christ IS the Lord, even Jehovah. There is no other “HIS” or “HIM” – except our Lord Jesus Christ – referred to in this text (or in the immediate context).

It is a *Divine Comment* by the Holy Spirit, that Isaiah saw the Glory of the Lord Jesus Christ and spoke of Him, *when* Isaiah SAW and spoke about the Glory of Jehovah – because only GOD could know that Isaiah seeing Jehovah *then*, was *in fact* Isaiah seeing the Lord Jesus Christ Himself.

[Isaiah (around 665 – 584 BC) prophesied over a period of some 46 years and was contemporary with the prophets Hosea, Micah and, briefly, Nahum. The name *Isaiah* (or “Jesaiah” or “Jeshaiah”) means “Jehovah has saved” (*Strong*) or “the salvation of Jehovah” (*Gesenius*).

Isaiah is the most quoted prophet in the New Testament (only the Psalms are quoted more). 61 separate passages from Isaiah are quoted or referred to some 85 times (several passages being cited or alluded to more than once). Sometimes called the “Prince of Prophets” for the sheer majesty and beauty of his language, God’s calling of him is set forth in chapter 6]

The instance referred of Isaiah seeing HIS Glory is indisputably Isaiah chapter 6, because

- (1) there is *no* other Scriptural record of Isaiah seeing Jehovah, and
- (2) it is the *only* place in Isaiah where we have Isaiah’s words regarding Israel’s ‘judicial blindness’;

(i.e. the very words quoted in John12: 39-40, which are in v. 41 referred to explicitly as “*These things* said Esaias, WHEN he saw HIS [namely *Christ’s*] GLORY, and SPAKE OF HIM [namely *the Lord Jesus Christ*]”):

“In the year that king Uzziah died I saw also **the Lord** [*Adonay*: “the Lord” – only used of God - *Gesenius*] sitting upon a throne, high and lifted up, and **His train** filled the temple.

Above it stood **the Seraphims**: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another [*Rotherham*: “they continued crying out one to another”; *margin*: “and again and again they cried one to another”] and said,

“Holy, holy, holy, is the LORD of hosts: **the whole earth is full of His glory**” [*Rotherham*: “the fullness of the whole earth is His glory”]

And the posts of the door moved at the voice of him that cried, and **the house** was filled with smoke.

Then said I, “*Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts*”.

Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said,

“Lo, this hath touched thy lips; and thine iniquity is taken away, and **thy sin purged**”.

Also I heard the voice of the Lord, saying, “Whom shall I send, and who will go for Us?”
Then said I, “Here am I; send me”.

And He said,

“Go, and tell this people:,
“Hear ye indeed, but understand not; and see ye indeed, but perceive not.
Make the heart of this people fat, and make their ears heavy, and shut their eyes;
lest they see with their eyes, and hear with their ears,
and understand with **their heart**, and convert, and be healed”.

Then said I, “Lord, how long?”

And He answered, “Until the cities be wasted without inhabitant, and the houses without man, and **the land** be utterly desolate...”

(Isaiah 6: 1-11, KJV; *emphasis Rotherham*).

[The Scriptures throughout give us partial insight into the true and real facts about the very real spiritual world surrounding us – things we *cannot* see. As it is written:

“While we **look NOT** at the things which **are** seen, but **at the things which are NOT seen**: for the things which are seen are temporal; **but the things which are NOT seen are eternal**” (2 Corinthians 4: 12-18, KJV).

This partial insight on occasion provides us with astonishing detail, not to satisfy our curiosity, but because of the importance such detail lends to the Scriptures testifying about our Lord Jesus Christ.

Here in Isaiah 6 we meet the Seraphim for the *first* and *only* time in Scripture. As we shall see later, there seem to be a specific reason why the Divine Author has included this particular information for us to “examine”.

The Seraphim [*literally*: “burning ones”] are “an order of angels attending upon God, and appearing with Him, having six wings” – *Gesenius*; “majestic beings with six wings, human hands or voices in attendance upon God”- *Strong*.

Their name derive from the root word *saraph*: “to burn”, used about “fiery serpents” [*saraph nachash*] (“fiery from burning effect of poison” - *Strong*) sent by God when Israel rebelled in the wilderness (Numbers 21) – and we recognize *nachash* from Genesis 3:1: “Now the Serpent [*nachash*] was more subtil than any beast...”]

Similarly and immediately thereafter, our Lord confirms that:

“He that believeth on ME, believeth not on ME, but on HIM that sent ME”.

And lest we should then fall into the immediate error (which we are always prone to do) of thinking that the Lord GOD Who sent Him, is then Some One different from *our* Lord and GOD, the Lord Jesus Christ immediately adds:

“And he that seeth ME, seeth HIM that sent ME”.
(John 12: 44-45, KJV).

Indeed, as further set forth very clearly in John 14:

“Let not your heart be troubled: ye believe in GOD, believe ALSO in ME...”

I AM [*Egō eimi*] the way, the truth, and the life: NO man cometh unto the Father, but BY ME.

IF ye had known ME, ye should have known My Father ALSO: and from henceforth ye KNOW HIM, and HAVE SEEN HIM.”

(And answering Phillip: “Lord, show us the Father...”):

“...HE THAT HATH SEEN ME HATH SEEN THE FATHER; and how sayest thou then, “*Show us the Father?*”

“...the words that I speak unto you I speak NOT of Myself: but the Father that DWELLETH in ME, HE doeth the works.

Believe ME that I am in the Father, and the Father in ME...”.

(And answering Judas (not Iscariot) “how is it that Thou wilt manifest Thyself unto us?”):

“...If a man love ME, he will keep My words: and My Father will love him, and WE will come unto him, and make OUR abode with him.

... the word which ye hear is NOT Mine, but the Father's Which sent Me”.

(John 14: 1-25, KJV)

[One of the deep truths in the Scriptures is the clear revelation that GOD is One – and at the same *time* also Three. Endless discussions and divisions, in particular between those adhering to ‘Unitarian’ or “One-ness” views and ‘Trinitarians’, have resulted from this. Men delight in these catEgōrizations.

In terms of “*What saith Scripture*” the classical Trinitarian view is much closer to being correct, therein that God has undoubtedly revealed Himself – to *us* - in three main distinct Identities, as Father, Son and Holy Spirit.

The One and Only God has so revealed Himself for our understanding of *the way* He works out His purposes.

How God is ONE and at the same time *manifests* Himself to us in His distinct Identities, comes under the headings “*Can you by searching find out God?*”, “*God is GREATER than man*” and “*for GOD NOTHING is impossible*”.

Man is created by God with a three-dimensional spatial awareness; hence we can only understand the fourth dimension as time, and cannot truly comprehend anything which is infinite. This is a deliberate limitation by the Creator – hence God reveals Himself primarily in a distinct Person, even our Lord Jesus Christ, Whom we *can* understand and in Whom we *can* believe.

And seeing HIM (with our inner eye of faith) we *also* thereby see the Father. They are One.

Man himself can barely grasp with his mind *how*, in so-called “double-split” quantum physics experiments, a single particle appears to pass through two slits at the same time, exhibiting the properties of a wave instead of a particle. One interesting 'explanation' refers to:

“Bohr’s Complementarity Principle, which explains (*sic!*) this ambiguity [and which] requires that one can only observe *one* of the two electron manifestations at any given time - either as a wave or a particle, but not both simultaneously. This remains a certainty in every experiment, despite all the ambiguity in quantum physics.

Either a system is in a state of “both/and” like a wave, or “either/or” like a particle, relating to its localisation. This is, in principle, a consequence of Heisenberg’s

uncertainty principle, which says that given a complementary pair of measurements - for example, position and momentum - only *one* can be determined exactly at the same time. Information about the other measurement is lost, proportionally". *QED!*

Or we can consider the story told of Augustine, that on one occasion, when his mind was much engaged in the contemplation of the doctrine of the Trinity, he was walking by the sea, and saw a child filling a shell with water, which the child then carried and poured into a hollow in the sand.

"What are you doing, my boy, with that water?"

"I am", replied the child, "going to put all the sea into this hole." Augustine smiled and passed on, when a voice seemed to say to him:

"And thou too art doing the like, in thinking to comprehend the depths of God in the narrow limits of thy finite mind"].

Isaiah 45:18, 19

"For thus saith the LORD [*Jehovah*] that CREATED the heavens; God [*Elohim*] Himself that FORMED the earth and MADE it; He hath ESTABLISHED it, He CREATED it not in vain, He FORMED it to be inhabited:

I AM THE LORD [*Jehovah*]; AND THERE IS NO ONE ELSE.

I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain:

I THE LORD [*Jehovah*] speaking righteousness, I declare things that are right".

This tremendous – and unmistakably clear – statement from Almighty God that HE *created* the Heavens and the Earth, the Septuagint (LXX) translates as follows in the two places we are considering:

Literally:

"I AM JEHOVAH; AND THERE IS NO ONE ELSE"
"Egō eimi kai ouk estin eti"

And in verse 19, where the Hebrew simply says "Jehovah" (with *emphasis*), the Septuagint (LXX) has THIS double *Egō eimi*:

"I JEHOVAH speaking righteousness..."
"Egō eimi Egō eimi kurios ho Ialōn dikaiosunēn..."
["I AM, I AM the LORD"]

NO ONE who heard our Lord Jesus Christ referring to Himself as *Egō eimi*, would have any doubt whatsoever that He claimed for Himself:

- that HE is the CREATOR;
- that HE is THE LORD, even Jehovah – and,
- that HE, our Lord Jesus Christ, is the One and Only True God, - and
- that "There is NO ONE else".

As indeed the apostles John and Paul both confirm:

“...and the Word was God * The Same was in the beginning with God.

All things [*panta* (without the article): all things whatsoever] were made BY [*dia*] HIM; and without Him was not any thing made that was made.
(John 1: 1-3, KJV).

“...the kingdom of His [the Father’s] dear SON:

- In WHOM we have redemption through HIS blood, even the forgiveness of sins:
- WHO is the IMAGE of the invisible God, the Firstborn of every creature:

FOR BY HIM were all things [*ta panta*: “the 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 [*ta panta*: “the all things”] were created

- BY HIM, and
- FOR HIM:

And HE is before all things, [*ta panta*: “the all things”] and BY HIM ALL THINGS [*ta panta*: “the all things”] CONSIST”.
(Colossians 1: 13-17, KJV).

“God... Hath in these last days spoken unto us BY [*en*] His SON,

- WHOM He hath appointed Heir of all things [*panta* (without the article): all things whatsoever],
- BY WHOM also He made the worlds;
- WHO ...upholding all things [*ta panta*: “the all things”] by the word of HIS power”,
(Hebrews 1: 1-3, KJV).

* [“...and the Word was God”. We note in passing that the sect calling themselves “Jehovah’s Witnesses” in fact ‘witness’ against Jehovah. In their “World Translation” they have: “and the Word was a god”, thus falsifying the text against all rules of Greek construction and language, denying the Deity of Christ.

Excepting a a couple of modern era translations, with nearly ONE voice all serious scholars and versions – even those who may not accept the Deity of our Lord Jesus Christ – translate the Greek, correctly and indisputably: “..and the Word was God”].

The English does not do justice to the absolute perfect and precise way in which the Holy Spirit “drives” John and Paul to write about these deep matters – also so it fully accords with HOW Almighty God has revealed these things in the *Old Testament*.

In the three texts above we have variously:

John: “All things were made BY [*dia*] HIM;
and without Him was not *any* thing made that was made”.

Colossians: “FOR BY [*en*] HIM were all things [*ta panta*: “the all things”] created...”

“ALL things [*ta panta*: “the all things”] were created BY [*dia*] HIM,
and FOR [*eis*] HIM”.

“And BY [*en*] HIM ALL things [*ta panta*: “the all things”] CONSIST”.

Hebrews: “BY [*dia*] WHOM also He made *the worlds*” [“the ages”: *tous aionas*]

“WHO ...upholding all things [*ta panta*: “the all things”]
BY the word of HIS power”.

The word “made” in John’s Gospel is *ginomai*: “to begin to be; to come into existence; to receive being” (*Strong/Thayer*).

In Hebrews, the word “made” is *poieō* “to make, to produce, construct, form, fashion” (*Strong/Thayer*).

[Also used of actions that one undertakes: “do, cause, bring about, accomplish etc.” – *Bauer*].

In Colossians “ALL things [*ta panta*: “the all things”] were created BY [*en*] HIM”,
and also created through [*dia*] Him, and for [*eis*] Him.

The word “created” is *ktizō* which – according to Vine - signifies in *Scripture* “to create,” always of the act of God;

(e.g. Mark 13:19; Romans 1:25 (where the title “The Creator” translates the article with the aorist participle of the verb; in English we would have to say e.g. “The One Who created” or “the One creating”; hence “the Creator” accurately reflects the Greek).

[Vine’s Note: “It is a significant confirmation of Romans 1:20, 21, that in *all non-Christian Greek literature* these words are never used by Greeks to convey the idea of a Creator or of a creative act by any of their gods. *The words are confined by them to the acts of human beings*” – (*our emphasis*).

Let us add, that with *ktizō* used in classical Greek about to bring e.g. land under tillage and settlement, build houses or cities and then the founding of a city or colony, the Divine Author has purified this heathen word to signify HIM bringing something into being as THE CREATOR].

In both John and Hebrews, what was “made” was BY [*dia*] Him.

The Greek *dia* has the basic meaning of “through”, denoting in essence *the efficient cause* through which (“by the means of” which) something is brought about.

In John it was ALL things whatsoever coming into existence THROUGH the Lord Jesus Christ – and *nothing* [the force of the Greek is: *not even one single thing*] came into existence without HIM.

[“without”: *choris*: “separate from, without, apart from”]

In Hebrews it was *the Ages*, which were constructed or brought about THROUGH the Lord Jesus Christ.

In Colossians it was “the all things” [*ta panta*] created THROUGH the Lord Jesus Christ, but ALSO created “in” [*en*] Him AND “for” [*eis*] Him.

The word *en* (“in”) has – as in English – a wide variety of uses; however, the basic meaning is “a being or remaining within”, with the primary idea of rest in any place or thing - (*Bullinger*).

We have this statement in Hebrews 1:1.

“God...Hath in these last days spoken unto us BY His * SON” [*en*: literally: ”IN SON”]
(Hebrews 1:1, KJV).

* [‘*His*’ not in the Greek; supplied by the translator].

In the same manner in which God spoke *IN* Son, “the all things” (namely all those specific things referred to in the context) were created *IN* the Lord Jesus Christ, as well as having been created through Him – and created UNTO [*eis*] Him. [*eis*: “to, for, unto”: implying *purpose*].

And in both Hebrews and Colossians we have the upholding power of our Lord, which *is* the upholding power of GOD.

[Cfr. e.g.:

“If He put His mind to it and **withdrew** the spirit and breath He gave, every living thing would perish together and **mankind** would return to the dust”.
(Job 34:14-15, Holman; *emphasis Rotherham*).

“Let all the earth fear the LORD; let all the people of the world revere Him. For **He spoke**, and it **came to be**; **He commanded**, and it **stood firm**” (Psalm 33: 8-9, NIV)].

Hebrews: “WHO ...UPHOLDING all things [*ta panta*: “the all things”]
by the word of HIS power”.

Colossians: “And by [*en*:“in”] HIM all things [*ta panta*:“the all things”] CONSIST”.

[In Colossians “...by Him all things consist”, the Greek word is *sunistemi*:
sun: “together” with *histemi*: “to stand”, and denotes, in its intransitive sense, “to stand with or fall together, to be constituted, to be compact” – *Vine*, who also notes regarding *sunistemi*: it is said of the Universe as upheld by the Lord, Colossians 1:17 - literally: “by Him all things stand together,” i.e., “*consist*” (the Latin *consisto*, “to stand together”, is the exact equivalent of *sunistemi*).

Although it cannot be seen in the English, we also have *sunistemi* in 2 Peter:

“Above all, you must understand that IN THE LAST DAYS [and note that this is a particular prophesied feature of “the *last days*”] scoffers will come, scoffing and following their own evil desires.

They will say:

“Where is this ‘coming’ HE promised? Ever since our ancestors died, **everything goes on as it has since the beginning of *creation*.**”

But they **deliberately** forget that long ago **by God’s Word the Heavens came into being and the earth was *formed*** [*sunistemi*] out of water and by water” (2 Peter 3:5 NIV).

[Rotherham translates:

“and an earth, on account of water and by means of water compacted [by God’s Word]”; “compacted” is *sunistemi*; same word as in Colossians 1:17.

In Hebrews “...upholding all things by the Word of His power”, the Greek word is *pherō*, with the meaning “to bear, bear up (as a burden), bear up and along”-*Bullinger*.

We also have *phero* in this passage:

“And as they led Him away, they seized one Simon of Cyre’ne,...and laid on him the cross, to **carry it** [*pherō*] behind Jesus”. (Luke 23:26, RV); [literally: “to bear it” - Young].

And both John and Hebrews specifically proclaim our Lord Jesus Christ as GOD.

“In the beginning was the Word, and the Word was with God, and the Word was GOD.” (John 1:1, KJV).

“But **unto the Son** HE [GOD – see v.1] saith “*Thy throne, O GOD, is for ever and ever.*” (Hebrews 1:8, KJV)

[And the SON “...when He cometh into the world, He saith [unto GOD]: “*Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me: In burnt offerings and sacrifices for sin Thou hast had no pleasure.*

Then said I, “Lo, I come (in the Volume of the Book it is written of Me) to do THY will, O GOD.”

(Hebrews 10:5-7, KJV)].

Isaiah 51:12

Isaiah 51 opens with “Hearken to ME” – later repeated twice:

“HEARKEN to ME, ye that follow after righteousness, ye that seek the LORD [*Jehovah*]”.

God primarily addresses Israel, including their future:

“Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

For the LORD shall **comfort** [LXX: *parakalesō* – see below] Zion:
He will **comfort** [LXX: *parekalesa* – see below] all her waste places;
and He will make her wilderness like Eden, and her desert like the garden of the LORD;
joy and gladness shall be found therein, thanksgiving, and the voice of melody.

HEARKEN unto ME, My people; and give ear unto ME, O My nation:
for a law shall proceed from Me, and I will make My judgment to rest for a light of the people.

My Righteousness * is near; My Salvation * is gone forth, and Mine Arms * shall judge the people; the isles shall wait upon Me, and on Mine Arm * shall they trust”.

* [In our view, these terms here – and below - are used by the Divine Author to denote the Lord Jesus Christ, including that “The Salvation” or “My Salvation” is specifically used as one of the Names for the Lord Jesus Christ].

The Lord then looks forward to that day – which *we* now know with all Scripture in front of us, including the Revelation - will follow after the Millennial Kingdom:

“Lift up your eyes to the Heavens, and look upon the Earth beneath:
FOR the Heavens shall vanish away like smoke, and the Earth shall wax old like a garment,
and they that dwell therein shall die in like manner:
BUT My Salvation * shall be for ever, and My Righteousness * shall not be abolished.”

* [see note above].

“HEARKEN unto ME, ye that know righteousness, the people in whose heart is My law;
fear [*yare*] ye not the reproach of men, neither be ye afraid [*chathath*] of their reviling”.

[“be afraid”: *chathath*, i.e. to be broken, especially to be broken down by fear, to be confounded (as those who are seized of great terror or fear strike their knees together as if they were broken) – *Gesenius*]

“For the moth shall eat them up like a garment, and the worm shall eat them like wool:
but My Righteousness * shall be for ever and My Salvation * from generation to generation”.

* [see note above].

“Awake, awake, put on strength, O Arm of the LORD *; * [see note above]
awake, as in the Ancient Days, in the generations of old.
Art Thou not It that hath cut Rahab [i.e. Egypt] and wounded the dragon?”

*Art Thou not It which hath dried the sea, the waters of the great deep;
That hath made the depths of the sea a way for the ransomed to pass over?”*

“THEREFORE the redeemed of the LORD shall return, and come with singing unto Zion;
and everlasting joy shall be upon their head: they shall obtain gladness and joy;
and sorrow and mourning shall flee away”.

THEN, in verse 12, we have this:

“I EVEN I AM HE That **comforteth** you: who art thou, that thou shouldest be afraid of [*yare*] a man that shall die, and of the son of man which shall be made as grass;

“I EVEN I AM HE That comforteth you”, or as *Young’s Literal Translation* has it:

“I---I am HE; your Comforter”.

Septuagint (LXX): “**ἐγὼ εἰμι ἐγὼ εἰμι ὁ παρακαλῶν**” (*Egō eimi Egō eimi ho parakalōn*).

[“comfort” is *nacham* – occurring three times in this chapter 51, and in each instance the Septuagint (LXX) translates using the Greek *parakleō* from *parakileiō*: “to call to one, call near, speaking to produce an effect: encouragement, comfort etc.”

Hence: *Paraklētos*: “the Comforter” i.e. called to one’s aid – and so is called the Holy Spirit in John 14:16, 26; 15:26 and 16:7.

AND: our Lord Jesus Christ is also called *Paraclete* in 1 John 2:1: “...if any man sin, we have an Advocate [*Paraklētos*] with the Father, Jesus Christ the Righteous”;

and note our Lord’s title here: “*the Righteous*,” and compare with Him Who is called “*My Righteousness*” in Isaiah 51.

Both here in 1 John *and* in Isaiah 51, the “Righteousness-title” is connected with reference to the *Paraclete* – the Comforter].

“And forgettest the LORD **thy Maker**, That hath stretched forth the Heavens, and laid the foundations of the Earth...”
(Isaiah 51:1-13, KJV).

In Isaiah 51, verse 15, the Lord is *further* identified as the Lord of Hosts:

“But I am the LORD thy God, That divided the sea, whose waves roared:
The LORD of Hosts [*Jehovah Zebaoth*] is His Name”.

And in verse 22:

“Thus saith thy Lord [*Adoimn*], the LORD [*Jehovah*], and thy God [*Elohim*] That pleadeth the cause of His people”.

[*Adoimn*, i.e. the Lord as Ruler].

Again, our Lord Jesus Christ’s extensive and deliberate use of *Egō eimi* plainly identifies HIM as the Lord God *and* the Comforter in Isaiah 51.

Deuteronomy 32:39

Deuteronomy chapter 32, which contains Moses’ last speech to Israel, i.e. the so-called “Moses’ Song”, together with chapter 33 containing his blessings upon the twelve tribes of the children of Israel, are two of the most important keys for understanding God’s purposes with His Chosen Nation, and also containing several key prophecies.

We are here examining Deuteronomy 32:39, which falls within one of those passages where Moses *directly* quotes the words of the Lord, speaking about false gods:

“Where are their gods, their rock in whom they trusted, Which did eat **the fat of their sacrifices**, and drank the wine of their drink offerings?
let them rise up and help you, and be your protection.

See **now** that **I**, even **I**, am He, and there is no god with Me:
I kill, and I make alive;
I wound, and I heal:
neither is there any that can deliver out of My hand”
(Deuteronomy 32:37-39, KJV, *emphasis Rotherham*).

“See now that **I, EVEN I, am HE**”

This is translated in the LXX: “**ἴδετε ἴδετε ὅτι ἐγὼ εἶμι**” [*idete idete hoti Egō eimi*]

The double and emphatic use of *idete* (“see”) in the LXX *also* emphasizes what follows: “that I EVEN I AM HE” [*hoti Egō eimi*].

Most versions are very similar to the KJV, but some of the oldest versions vary the emphasis in the Hebrew, e.g.

“See nowe howe that **I, I am God**, and there is none but I”; (The Bishop’s Bible)
“See now that **I, I am**, and that there is none other God but I”; (Miles Coverdale’s Bible)
“Behold now, for **I, I am He**, and there is no gods with Me”; (Geneva Bible).

Our Lord’s use of *Egō eimi* would also instantly be associated with this famous passage in Moses’ Song – known by heart by most believing Jews (and in fact required to be taught to all Jewish children so they could recite it in full).

Again our Lord Jesus Christ thereby claims that HE is the

“**I, EVEN I, am HE**”

And thus *HE*, even the Lord Jesus Christ, *is* the ONE, the Mighty GOD of Israel, the ONE true and ONLY God, Who says:

“there is no god with ME:
I kill, and I make alive;
I wound, and **I** heal:
neither is there any that can deliver out of MY hand.”

(Continued in our next)

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