

JESUS *is* JEHOVAH

THE NAME
BY WHICH WE MUST
BE SAVED



Mikhael Karpovetski
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Baruch

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Jesus is Jehovah

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Foreword

Shalom, Dear Reader!

This book is the fruit of the combined efforts of Mikhael Karpovetsky, who is in the ministry of evangelism in Israel, and Dmitry Shliapin, Master of Theology, who serves in church in Krasnoyarsk, Russia.

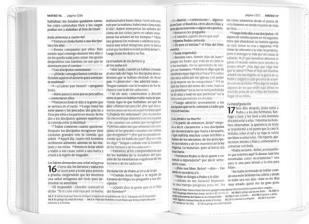
The purpose of this book is to shed light on the fact that Jesus is not only a historical character or the son of a carpenter from Nazareth; not only a prophet or Messiah, but is also the Son of God — God Jehovah, Who came from Heaven! This topic is a very complicated and touchy subject. It looks a little controversial for simple human perception, and as a result of it we have many different teachings which pervert the truth. In such difficult situations, one resorts to logic for help as if it (with its mathematical preciseness) is capable of putting everything in its rightful place. However, even logic in and of itself can be wrong, or at least, limited. It is not always perfect. In contrast to subjective logic, which is based on sensory perception and distorts reality, objective logic is based on facts taken by faith. In this book we proceed from the statement made (as it is believed) by Galileo:

Foreword

Holy Scripture could never lie or err... its decrees are of absolute and inviolable truth.

The Word of God is our authority, which reveals the truth to us. Without this truth, the spirit life cannot begin in any of us. For this reason, in the first part of the book, we will start our reasoning with a close look at some testimonies about the nature of the Scriptures itself. In the second part, we will pay closer attention to the meaning of God's Name. Actually, our research is dedicated to that particular subject. In the third part, the conclusion, we will define some difficulties in understanding the doctrine of the Trinity and its practical necessity, and will make some general conclusions.





Part 1

THE DIVINE WORD

Before we make any decisions, we have to find a fulcrum. Something we can stand on to be able to judge if the statement is right or wrong. Today people consume a great amount of literature, including some which presents itself as the source of truth, and as coming directly from God. And often people prefer to believe in something they are accustomed to, instead of believing the truth. Most often the choice is based on the community a person was born into or grew up in. Thus the Jews believe in the Talmud, the Arabs — in the Koran, the Hindus — in the Bhagavad-Gita, and the

Chukchi worship in the Mother-walrus. However, to some, the Communist Party manifesto is closer to their perceived truth than anything.

Another common mistake is to believe in what you like. There are for example, many people who like, in a sense, to believe that there is no God. Of course to justify their approach, they try to prove that life began entirely by itself; that something came out of nothing. And this “something” (which became unicellular later on) started multiplying and turned into a fish. The fish then dropped off its fins and tail and came out of the water and onto the land. Then it grew arms and legs, took a shovel and dug the Moscow subway. These people also try to explain that as the result of a big bang, the Universe came into existence, ruled and ordered by its laws; as well as the Earth with its millions of laws and special conditions, without which life is impossible. You can ask, “Ok, what should we believe then?” The right answer would be — in the existence of God, which is confirmed, first of all, by His creation, and secondly, by His revelation of Himself in the Bible. The apostle Paul says that all of God’s creation speaks to us of some truths about Him, even though it is not a full or complete revelation; it’s not enough to be saved. But still in Romans it is said:

Because that which may be known of God is manifest in them; for God hath shewed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and

Godhead; so that they are without excuse...

≈ *Romans 1:19–20*

Anyone who rejects the testimony about God (seen through His creation) is like a fool (see Psalm 14:2) who denies the obvious thing. Someone can ask: “Ok, but why the Bible?” Let’s dwell on that important issue. The last book of the Bible, the Revelation, ends with the following verses:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book.

≈ Revelation.22:18–19

According to these verses the Bible claims to be the only absolute Truth — God’s Word, to which we mustn’t add anything or take away. You, in your turn, can object. For example, you may say, “But the Bible was written by people and all people make mistakes.” Yes, people make mistakes, but God doesn’t. In this situation, we have to put off any kind of prejudice and try to pay closer attention to the words the apostle Peter writes in his second letter:

For we have not followed cunningly devised fables, when we made known unto you the power and com-

ing of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost.

≈ Peter 1:16-21

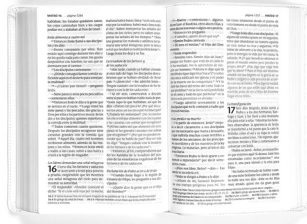
Peter's testimony is not based on stories made up by people but on the eyewitness's evidence. Three of Christ's disciples saw Him being transfigured on the holy mountain and heard His Father's voice. (Mathew 16:28-17:13)

But the most important element in the apostle's reflection is the prophetic Word, which Peter calls "a more sure word of prophecy". The comparative adjective used here indicates the difference between Peter's previous experience and the prophetic Word (1:19-21) to which the readers should resort. Apparently, the apostle shows that despite the advantage of his knowing Christ (see John 1:1-3) over false prophets and false teachers, he has a more secure foothold in his life — and this is the Holy Scripture. The reason apostle

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Peter calls it “a more sure word of prophecy” is in the fact that it had never been spoken by the will of a sinful person, but by the will of Holy God.





Part Two

GOD'S NAME

In the first part, it has been pointed out that God's Word, the Bible, including both the Old Testament and New Testament, is the grounds on which we can and must stand. In other words, God's Word is the revelation from above about how a person can have a better relationship with God. From the Scripture we learn about our fallen nature and that only through Christ, can God draw us closer to Himself. We will talk later about how that is possible. Before , it is necessary for us to understand God's nature - His essence. For this reason let's focus our attention on His name.



Chapter 1

Jehovah Is His Name

God reveals Himself to us through the names He calls Himself:

And God spake unto Moses, and said unto him, I [am] the LORD: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them.

≈ Exodus 6:2-3 (KJVS).

In the original, we can see three names of God in these verses. At the beginning of verse two, God reveals to Moses His name Elohim, which means God, the Creator. This word is the plural form of *Eloah*, meaning “Godship”. This name shows us joint, not absolute, unity in God. Later on, we will talk about it more. Another name of God is Jehovah. This is a word combination of the pronoun “I” and the singular form of the verb “to be” in present — “am”. This name can be understood as I AM. It, as well as all of God’s names, reveals one of His characteris-

tics, unique only to Him. This means that God wants to highlight to us that He always was and is, or that there was never any moment that he didn't exist. We come across this tetragram more often than with His other names in the books of the Old Testament. His names were supposed to have a special role in the history of the nation of Israel.

In this particular context, addressing Moses, God said that this name was new, which means He hadn't revealed it before. The name which God revealed to the forefathers was El Shaddai — God Almighty. You can say, "Yes, but we read this name in the book of Genesis, when God spoke to Abraham, Isaac and Jacob." That is correct, because none of the forefathers was a writer of the book of Genesis. It was written, as well as the other books of the Torah, by Moses. In these verses in particular, Moses emphasizes that the patriarchs, who lived before the Egyptian enslavement, didn't know that name of God. There are some believers now, who say that to have special knowledge and respect for the name Jehovah is necessary for salvation. But what's to be done if God Jehovah calls Himself the God of Abraham, Isaac and Jacob? (the Scripture tells us about them long before the name of Jehovah was revealed). Apparently, the knowledge of the name El Shaddai is enough to be saved. Therefore, the statement that Jehovah is the only true name of God (and other names are secondary) doesn't have any proof. For the first time, God reveals this name in Exodus:

And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God

of your fathers hath sent me unto you; and they shall say to me, What [is] his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations.

≈ Exodus 3:13–15

In Hebrew, two forms of the verb “to be” are used here. They reveal the true characteristics of God, that He has always existed, and that there was never a time when He didn’t exist. Followers avoid pronouncing this name directly, explaining why by their understanding of the commandment taken literally:

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

≈ Exodus 20:7

However, the true meaning of this commandment is that any name of God should not be said (used) in vain. In the ordinance by the wise men of the Torah, this commandment is kept literally, by the letter of the law, not by the spirit. For this reason, the tetragram with the vowel markings of Adonai (Lord) can be read as Adonai (as a rule it is translated in the same way) and makes up the word JEHOVAH — “Existing”, or

Jehovah Is His Name

“God, Who has always existed”. Having the name Jehovah defined, we can move on to the more fundamental testimonies that reveal the essence of God.



Chapter 2

Jehovah and His Servant

Here is what God says through the prophet Isaiah:

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. I, [even] I, [am] the LORD; and beside me [there is] no savior.

≈ Isaiah 43:10–11

Many people often claim that the truth is impossible to prove and that everything is relative. To support this idea, they say that everyone proves his own ideas and it is impossible to talk a person out of them. But God, through His prophet, challenges people to give their proofs. To verify a proof, there has to be two eyewitness' reports. This is dictated by objectivism. God says:

“Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen.” So, who are those witnesses?

1. The first one is **the people of Israel**, because Jehovah addresses them in Isaiah 43:1-8.

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears.

≈ Isaiah 43:1-8

Who is the second witness of Jehovah?

2. The Scripture clearly says that he is **God's Servant**. We learn about Him more in the same book:

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. ∞ Isaiah 52:13–15

If we read the context in chapters 43-52, we shall see that God calls his servant none other than the nation of Israel. How is it possible that the witness in question in chapter 43 is the people of Israel if they are the first witness? Who is the second witness? Who is this servant mentioned in chapter 53 — the nation of Israel or someone else? The answer is in chapter 53. One of the most influential rabbis Rashi states in his comments that the servant, mentioned in chapter 53, is the nation of Israel. Therefore we propose taking a deeper look at the chapter and analyzing if everything corresponds to the nation of Israel. Isaiah 53 says:

Who hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed

him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath

poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

∞ Isaiah 53:1–12

After reading this, we can make a firm conclusion that it doesn't refer to the nation of Israel. There are several reasons why. The first two are grammatical and the other three are historical.

1. If "He" means the nation of Israel, then who are "we" that "hid our faces from him"? Whose griefs and sorrows did he carry? For whose iniquities was he bruised? With whose stripes were we healed? It is obvious that the pronoun "we" refers to the people of Israel. The prophet Isaiah (the son of Amos) addresses the readers with the question: "Who hath believed our report?" It is doubtful that someone may argue that the prophet was not from the Jews. Thus, the pronoun "we" refers to the people of Israel and "he" refers to the SERVANT.
2. "For the transgression of my people was he stricken." If "he" refers to the people of Israel, then what kind of people was he stricken for? Isaiah says, "for the transgression of my people was he stricken." If "he" refers to the people of Israel, then the nation Isaiah belonged to was not the Israelites. This explanation sounds absurd. It is obvious that the Servant is punished for the people of Israel.

3. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." If the nation of Israel had been this humble, suffering servant, then it wouldn't have needed the army. There wouldn't have been liberation wars or the vindictive Intelligence service- Mossad.
4. "He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living... And he made his grave with the wicked." If "he" had been the nation of Israel, then the TaNaKh (The Old Testament) would have contradicted itself. The prophet Malachi, being moved by the Spirit, wrote in 3:6:

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. ≈ Malachi 3:6

As proof for this excerpt, we have the fact that the nation of Israel was inconsiderable in number, yet always persecuted and hunted. The people of Israel survived attacks from many other more powerful nations, were scattered abroad, and afterwards, obtained their motherland. One of the most popular songs among the people is "Am Israel Hi", meaning, "The Nation of Israel is Alive!" And this fact does not fit in with what we see in the continuation of chapter 53: "for betraying His soul to death". This is not talking about Israel. Israel did not cease to exist.

5. “because he had done no violence, neither was any deceit in his mouth”. If these words were spoken about the people of Israel, it would mean that the Jews don’t sin at all and never deceived others. Obviously, no one, if they’re honest, will deny human imperfection, whether personal or collective.

Thus we can make a definite conclusion that the prophecy speaks about the Servant, and not the people of Israel. But He is the One, who was despised and rejected by His people, who took their sins by becoming a sacrifice, died and rose again.

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

At the beginning of this chapter, we started our reasoning with the statement that we can judge the truthfulness of one side or the other in court only by the reports of two eyewitnesses. God also wants us to consider the reports of the two witnesses. First of all, the people of Israel themselves, and secondly, from a mysterious Servant. The Old Testament story clearly points out the unalterability of the word of prophecy. The nation could have been wiped out many times, but it didn’t happen. Moreover, most of the adversities were foretold and then happened. In other words, they were no mere accidents. We believe that the experience of the people of Israel provides strong evidence that: First, there is a living God (see Romans 1:19–21).

One has to be really stubborn to ignore such indisputable stories from which we, as the saying goes, have learned nothing. Apart from multiple, though not always faithful witnesses, God has a faithful Servant, who is in some sense, totally opposite of the first witness. Before we develop this idea further, we have to have a closer look at one more aspect, mentioned in the next chapter.



Chapter 3

Jehovah and His Angel

Before creating the physical world, the earth and heaven, and everything in them, God created the spiritual world: angels — spirits with no flesh or bones, who are sent by Jehovah to minister. One of God’s names is “Sabaoth” (Saba — warrior-host). That means “God of the heavenly warrior-host”. In the Scriptures, we read stories when angels came to people in the form of human beings. There are cherubim and seraphim (probably with flaming fire), praising Jehovah. There are some angels mentioned in the Bible with the names: Gabriel — “strong one of God”, and Michael — “God-like”, the chief among other angels. There is one angel, who was among the highest ranking angels, who revolted against God and now carries the name Satan (“rival”, or an equivalent from Greek — “devil” or “slanderer”). But the most interesting fact is that one of the angels carries the name of Jehovah. Here are a few places that speak of this:

But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai

says: "Because the LORD hath heard thy affliction". And this is exactly the thing we cannot comprehend with our limited minds. God speaks about Himself that there's only one Jehovah, but in this extract, we see at least two personalities named Jehovah. Being directed by our own logic, we can try to make another conclusion: Hagar made a mistake when she called that angel Jehovah. It seems that Moses, being a monotheist (unlike the polytheists of Egypt), wouldn't have let such a great moment for learning the truth go. He would have said something like, "Hagar got scared and that's why she called the angel Jehovah." She could have been as scared as the apostle John, when he described his encounter with an angel in the book of Revelation.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

≈ Revelation 22:8-9

Now it is clear that there's a big difference between a common angel and this mysterious angel. It is necessary to point out that this excerpt is not the only one talking about this angel. In Genesis, we can read the meeting of this angel with Abraham.

And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the

day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant.

And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous

that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. 33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. ≈ Genesis 18:1-33

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom. ≈ Genesis 19:1

At the beginning of the 18th chapter, 3 men came to Abraham, but at the beginning of chapter 19, 2 of them came to Lot in Sodom. These two men in chapter 19 are called angels. And one of those three, who talked to Abraham in chapter 18, is named Jehovah. Thus Jehovah was among those three; it was this angel that foretold that Sarah would have a son a year later. It was Jehovah Who stayed and talked to Abraham about the fate of Sodom, while the other two went to Lot.

There's also another interesting passage in Genesis.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. 28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. 29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. 30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. ≈ Genesis 32:24-30

In this place, the word “man” (verse 24) in Hebrew means God (Elohim). We can see from the text that this unknown

man, Who wrestled with Jacob was God Jehovah. Another proof that He was God was the fact that He worked a miracle, but didn't reveal His name. Jacob drew the conclusion that He was God and that was the reason he named that place Penuel, because he saw God face to face there.

Another passage is in Exodus.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. ∞ Exodus 23:20-21

This scripture clearly testifies that the Angel (Who led the nation of Israel) is Jehovah (the name Jehovah is in Him) because only God can forgive sins or not forgive. Another passage is in the book of Joshua.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. ∞ Joshua 5:13-15

There's no doubt that the man, Who called Himself the captain of the host of the Lord, is no other than Jehovah. Joshua fell down and worshiped Him (they worshiped only Jehovah). After this, the captain of the host of the Lord said to Joshua the same words Jehovah said to Moses when He revealed Himself from the burning bush. The next passage is in the book of Judges.

And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD. And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?

And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. And Manoah said unto his

wife, We shall surely die, because we have seen God. But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

≈ Judges 13:15–23

It is interesting that this angel was talking to Manoah, and then in verse 22, Manoah says that they had seen God and would surely die. He said that because it was impossible to see Jehovah God and remain alive. To be able to understand this contradiction, we have to resort to one of the key verses in the New Testament — John 1:18.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

≈ John 1:18

The result of all this can be only one conclusion: that Jehovah is the Angel that appeared before Hagar, visited Abraham, fought with Jacob, led the people of Israel in the pillar of fire and clouds, supported Joshua and talked to Manoah — and this is our Lord Jesus Christ.



Chapter 4

Jehovah and His Word

Once I had a conversation with a lady who was a Jehovah's Witness. I showed her a verse from Isaiah.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

∞ Isaiah 9:6

Then I asked who this prophecy was about. She said it was about Jesus Christ. "Have you thought about it well?" I asked. She confirmed that she had. Then I specified, "One of His names is Everlasting Father. How can you say that He is not eternal if He created eternity?" She didn't have an answer for that and showed me to the door. There's another prophecy about His birth in Micah.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose

goings forth have been from of old, from everlasting.

≈ Micah 5:2

And Who might have been from of old? From everlasting? Only the One with no beginning. We can clearly make out from the passage that the One born in Bethlehem had no beginning. It can only be God Jehovah. Zechariah writes:

In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

≈ Zechariah 12:6-10

The prophet Zechariah paints a picture of the future for Israel, connected with the advent of Messiah. What is really interesting is that in verse 6, the name Jehovah is mentioned, and in verse 10 (in the original) it says, “they shall look upon Me.” From the context, we understand that the One Who was pierced is God, Jehovah Himself. We can continue reading chapter 13.

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

≈ Zechariah 13:6-7

It is not difficult to guess Who was pierced, Who has wounds in hands and feet and Who was beaten in the house of God’s friends. Isaiah wrote about it approximately 700 years before the events.

Thus saith the LORD, Where is the bill of your mother’s divorcement, whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Wherefore, when I came, was there no man? When I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? Or have I no power to deliver? Behold, at my

rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. ∞ Isaiah :50:1-6

The story here goes on behalf of Jehovah. In the first three verses, we see the greatness and power of the Creator. In verse 4, we see that Jehovah gives to Jehovah the tongue of the learned, and in verse 5, the One opens the ear of another One to listen. And this Jehovah (Who was given the tongue of the learned and opened the ear) gives His back to the smiters, and gives His cheeks to them that plucked out His hair. It is not difficult to figure out that the One that writes in first person, as well as the prophecy in the book of Zechariah about wounds in the hands and feet in Isaiah's prophecy, is our Lord Jesus Christ. The fact that Jesus is really Jehovah is confirmed by the Old Testament and stated by the New Testament. Here is what the apostle Paul says about Him in one of his letters.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudi-

Jesus Is Jehovah

ments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power. ≈ Colossians 2:8-10



Chapter 5

Jehovah and His Son

The two Abrahamic religions, Judaism and Islam, believe that God has no Son. But the clear proof of the fact that Jesus Christ is the Son of God and equal to Jehovah Himself, can be found in the Old Testament. And this book is sacred both for Jews and Muslims.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the utter-

most parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. ≈ Psalms 2:1-12

In this Psalm in verse 7, Jehovah speaks about the birth of the Son. Being born doesn't mean being created, but having the same nature as the Creator. For example, being born from a man is called the son of a man. Being born of God is called the Son of God. He is the Son- the Anointed Messiah over the holy hill of Zion. This Son is the One Who will judge, and He will be worshiped the same way as God, Jehovah Himself. Only sinless Jehovah is worthy, and can judge, and be worshiped in that way. Only He can be a Creator, as the book of Proverbs says:

Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell? ≈ Proverbs :30:4

This verse clearly states that God, Who created the whole world, has a Son, Who has the same name of "Creator", just as the Father does. Jesus never denied the fact that He was the Son of God, and equal to Jehovah God.

Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

≈ John 5:18

Also in John 8:54–58:

Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I Am.

≈ John 8:54–58

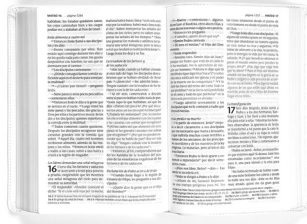
In this argument Jesus not only calls God-Jehovah His Father, not only states that He is older than Abraham, but calls Himself accordingly — “I AM” (Jehovah); the name Jews don’t pronounce out loud.

Thus, in this part of the book we had a look at some testimonies about the essence of God, especially as connected to the name He revealed Himself with. We found out that some things are impossible to explain based on logic alone, especially if they are not ideally perfect. We need a revelation from above. And we have it — the Word of God, which is as David says in Psalm 119:105 the light unto our path.

And this is the right thing to do to resort to the Old Testament (2 Peter 1:19).

We saw that God called two witnesses to testify that the Bible was the true Word of God, as well as the precise fulfillment of His prophecies written in His Word. Scripture reveals God's unique nature to us, accessible and yet inconceivable. Nevertheless, He tells us enough about Himself to build a relationship with Him. And this is possible if we believe God and His Word, and trust in the given Scripture.





Part 3

$$1 + 1 + 1 = 1$$

The doctrine of God's Trinity is difficult to understand. For this reason, many people try to change it to make it an understandable, human-like pattern. In the 4th century, Bishop Arius of Alexandria, without really grappling with the question of Christ's personality in depth, taught that there was a time when Christ didn't exist. Today, "Jehovah's Witnesses" hold such views. Monk Eutyches of Constantinople (IV-V century) tried to separate the divine and human nature in Christ's personality. As a result, Monophysites arose, who believed that Christ's nature was and is only divine and not human. And then there were Monothelits, who believed that Christ had only one will. Sabellius (Ptolemaid; III century) taught that

there was only one God, Who manifested Himself once as the Father, the second time as the Son, and the third time as the Holy Spirit. Consequently, Modalism appeared (from Latin, *modus* means “measure, way of doing, manner, kind”), and so-called unified believers held to their teachings; as well as the “Living Stream Ministry”, founded by Witness Lee. Apart from these heresies mentioned, there are many others which twist the doctrine of the Trinity and theandric nature of Jesus Christ. The two monotheistic religions, Judaism and Islam, don’t consider Christianity to be monotheistic, but regard it as echoing an ancient, polytheistic religion, believing in three Gods. However, as we have already said, the only source of truth for us is the Word of God. Therefore, the most important criteria of accepting the doctrine of the Trinity for a believer is nothing else but what is written both in the Old and New Testaments. Let’s look at Jesus’ last words from the gospel of Matthew clearly points out this truth:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

≈ Matthew 28:19–20

It is interesting to note that the doctrine of Trinity is also mentioned in the Old Testament (TaNaKh). In one of his apologetic postulates, Jewish wise man (honored in Judaism) Rambam stated that God is One and Only and indivisible. As a

$$1+1+1=1$$

proof of his statement he used a well-known text from Deuteronomy 6:4: *“Hear, O Israel: The LORD our God is one LORD”*. The word “one” used in this verse is never used in the meaning of absolute and total singleness. Here are some other examples:.

So all the men of Israel were gathered against the city, knit together as one man. ≈ Judges 20:11

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ≈ Genesis 2:24

Apart from these verses, there are ones proving that there is joint unity in God, such as Genesis 1:26:

And God said, Let us make man in our image, after our likeness. ≈ Genesis 1:26

And in Genesis 3:22:

And the LORD God said, Behold, the man is become as one of us, to know good and evil. ≈ Genesis 3:22

Or in Isaiah 6:8:

8 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. ≈ Isaiah 6:8

In these texts when God addresses His readers, the pronoun used is in singular. Later on we see it in plural, in the word “us”. At the beginning of the book of Genesis, we see three hypostases:

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

≈ Genesis 1:1-3

In these verses, we see God the Creator, His Spirit, Who also took part in creation, and the Word with which He created everything.

The Gospel of John also speaks about the Word (John 1:1-3).

Now it can be seen that God has three Personalities. It goes without saying that God the Father is Jehovah, the Creator. In this book, it has been shown that Jesus is also Jehovah, as well as the Father. If in God-Jehovah there is Jehovah — the Father and Jehovah — the Son, the third Person — the Holy Spirit, is also Jehovah. We can find proof for this in Acts 5:1-4.

But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

≈ Acts 5:1-4

$$1+1+1=1$$

In verse 3, Peter reproaches Ananias for lying to the Holy Spirit. Consequently, the Holy Spirit is a Personality. In verse 4, Peter says that Ananias lied to God. Thus we can see that Holy Spirit is God. To sum it all up, we can draw the conclusion that Jesus Christ and the Holy Ghost are also equally Jehovah, as God the Father is Jehovah, Who has all the divine characteristics. However, they are three different Personalities, who are One God. We can read about it in Matthew 3:16–17.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. ∞ Matthew 3:16–17

From this extract, we can make out that God the Father is obviously not Jesus Christ or Holy Spirit. And the Holy Spirit is not Jesus Christ or God the Father. Each of God's Personalities has His own function in the salvation of a sinful person:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we

have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

≈ Ephesians 1:3-14

In this passage we can see the work of the Father, Who has blessed us with all spiritual blessings in heaven. The Father has chosen us, adopted us, given His revelation so that we could obtain His blessings, and have them in our lives. And we have them in Jesus Christ (through Him), Who is our redemption and justification (see 1 Corinthians 1:30).

To put the salvation plan into effect, Jesus — Jehovah became a man, fulfilling the service of a priest, who represents the people before God. This was possible only because Jesus

$$1+1+1=1$$

has two natures: Divine and human. He is the Head of heavenly and earthly things. The Holy Spirit is the seal and assurance of our salvation when we hear His words and believe in Him. So this is the solution of the problem which seems to be as absurd and contradictory as $1+1+1=1$.

Summing it all up, we would like to point out that everyone has to (or will have to) choose between two fundamental suppositions:

1. God exists and He reveals Himself in His reliable Word, which we can depend on to build a relationship with the Creator, no matter how complicated He seems to us.
2. God doesn't exist and/or His Word has mistakes (whether deliberate or not), which means we are left to invent a god in our own image, and are doomed to a life of loneliness, covered up with different illusions.

Only after choosing sides can we build upon our mindset and connect further. And until we do that, everything will seem contradictory and unacceptable. If God exists and His Word is true, then it must be accepted without damage or speculation in regard to Scripture or the nature of God Himself. If God is triune, we must be humble enough to obey His revelation.



Afterword

A time will come when each of us will stand before the glorious Throne. Being a just Judge, God will have to judge every person living on earth even for the smallest sin (because a small sin is still sin) and if a person is guilty in one thing, he is guilty in everything (See James 2:10).

This is what king Solomon, the wisest man on earth, said:

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Ecclesiastes 7:29

And also in 7:20.

“For there is not a just man upon earth, that doeth good, and sinneth not. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” ≈ Romans 6:23

There’s only one Mediator, capable of interceding for us (see 1 Timothy 2:5–6).

Our Advocate and propitiation for our sins (1 John 2:1–2) making peace for us with the Most High. There’s no other name we can be saved by (Acts 4:12).

Afterword

Jesus Christ is the Messiah, the Son of God and God is the Redeemer- Jehovah. In conclusion, we can say together with the apostle Paul.

Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

≈ 2 Corinthians 5:20–21

If you would like to pray, we can do that together. Below you can see a sample text of a prayer. Try to think it through and if you agree with it, you can say “amen” (meaning “true, it is really so”) and wait for God’s help:

Lord, please reveal Your Word to me and enlighten me, forgive me, a sinner. Grant me a whole relationship with You through the power of Holy Spirit in the name of Your Son Jesus Christ! Amen.

After praying this prayer, seek fellowship with Christians, who can help you with your next steps.





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