
IS JESUS

JEHOVAH GOD?

**An indepth study by J.R Hoffman on the Nature of our
God supported solely from the Word of God, the Holy
Scriptures.**

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IS JESUS JEHOVAH GOD? From Pr J.R Hoffman

I'm going to take about half an hour to talk about this subject first, and then we will easily show the truth from the Bible about this subject without interpretation or speculation.

First of all, people ask me the question when I'm at their homes, and that is, "Where did God come from?"

The answer to that question is that God has always been. This is the difference between God and us. We are creatures. Creatures come to the idea that we had a day when we came into existence in this world. We were created, but God has always been. He is an eternal Being.

Now you say, "Mr. Hoffman, it just boggles my mind. I just can't understand that." Neither can I.

I'm going to tell you why we can't. It is because we are so accustomed in our world to having children born and people dying, that the idea of never having been born and never dying—we just have nothing to compare it with. But this is what the Bible teaches, and it is absolutely rational.

Now I'm going to boggle your mind a little further. When we talk about eternity of time, there never has been a time when God was not, and there never will be a time in the future when God will not be.

We can understand the future a little better because fortunately none of us have on a morbid kind of mind that we go around worrying about dying. I am glad that God has made us that way. You know, why we do not stop and worry about dying some day is because of the way God has made the human mind. God made us of such a nature that we are intended to live forever. That's why we don't think about dying all the time.

I'm glad of that. I cannot understand the idea of no beginning and no ending. We call this infinity. Let's talk about space, which might bring the idea of infinity into perspective.

Let's start out into outer space in a spaceship and take an imaginary journey, if you will. Let's go at an overwhelming speed until we reached the end of the universe, and when we get to the very end of the universe, let's imagine that there is a stone wall at the end of the universe, so we get to the end of the universe and we stopped there.

Now, what is your next question? The next quite intelligent question is to ask what is on the other side of the wall. Now common sense dictates that there is no end to space. That is infinity, in the same manner that there is no end to time either past or present. God inhabits eternity. He is an eternal Being.

Now I'm going to boggle your mind. Listen really carefully to this. **If there was ever a time when there was nothing, then there could never come a time when there was anything.**

Do you want me to say that again? You must really think about this. **If there was ever a time when there was nothing, then there never could come a time when there was anything.** Now that is just straight common sense.

How could there ever be a chicken if there wasn't an egg? How could you get an egg if there wasn't a chicken? If the chicken wasn't created first, you could never get an egg. It is just straight common sense.

Back there has been someone who has always been, and his name is God. That's why in the French Bible, when it uses the name of the Lord in the Old Testament, it says "L'Eternal l'un". "The Eternal One" has always been.

Now let's talk about the person of God. What kind of person is He? Some people philosophically say God is just short for "good"—all the good in the world. However, that is not what the Bible teaches. The Bible teaches that we are made in His image, after His likeness. I am a person. You are persons. God is a person because we are made in His image.

Now, when you look at Jesus, one of the reasons why Jesus came (among many), was because He came to satisfy the needs of the human heart. He is the Desire of all Ages, "the desire of all nations, Haggai 2:7 KJV" the Bible says.

I feel sorry for the people before the cross, before Jesus came, because they tried to picture God. Unlike the heathens, the Jews did not make statues. God expressly

forbade in the second commandment, “Exodus 20:3” making any image of the likeness of Himself or anything in the heavens above all the earth, or below the earth. This was because any likeness, no matter how good, how perfect, how skillfully made, how expensive, how artistic, could not possibly represent the person of God.

When Jesus came, it was Philip who said, “Lord, show us the Father, and we will be satisfied.” This is in John 14:5-10. And Jesus said to him, “Have I been so long with you, Philip, and yet you have not known Me? He that has seen Me has seen the Father. Why do you say, “Show us the Father”?”

You see, the prophets of the Old Testament, they came along and said, “Listen to us, we will tell you what God is like.” But when Jesus came He said, “Look at Me. You will see what God is like.” What is God like? He is like this... Oh you old man, I see your arm is all withered and twisted up. Oh, you dear, dear man, put out your arm. God is so tender! What is He like? He is like Jesus. “I and My Father are one.” What is He like? He said to the woman who was found in adultery, “Neither do I condemn you. Go and sin no more. I do not blame you. Just don’t do it anymore.” What is God like? He is compassionate. He is forgiving.

Some people want to make a dichotomy between the Father and the Son. So for them, there is the Father; He is pretty rigid, and pretty straight. He is ready to hit me with a stick. Why, if you do not have Jesus in between the Father, you’d be in big trouble. Jesus is your protector.

This teaching is a gross misrepresentation of the gospel of the character of God, because the Bible says that “all the fullness of the Godhead dwells in Him bodily.”

In the Old Testament, the Bible says that the ten commandments were written with the finger of God. Let me read another portion of Scripture to you. It was Moses in the 33rd chapter in the book of Exodus, who had been talking with the Lord for forty days, but he had never seen the Creator, so he made a perfectly human request, “Show me your glory.” (Exodus 33:18).

And God said, “I will make all My goodness pass before you, and I will proclaim the name of the Lord before thee and be gracious to whom I will be gracious, and show mercy on whom I will show mercy.” And He said, “You cannot see My face and live, so therefore no man shall see My face and live.”

Now, does God have a face? Sure He does. He said it to Moses. "You cannot see My face because you would not be able to stand it." Exodus 33:20.

And the Lord said, "There is a place where you will stand upon a rock, and it will come to pass, that when My glory passes by that I will put you in the cleft of a rock and will cover you with My hand while I pass by. Verse 21, "I will put My hand over you."

Did God put His hand over Moses? He said He would. This is not allegorical language. This is not prophetic language. This is a dialogue between two persons. God talked with Moses and Moses talked with God.

"Now listen" Jesus said, "I will pass by and cover you with My hand. You will see My back parts, but you will not see My face." So the Lord passed by and Moses saw His back parts. That was all that he could tolerate of the glory of God. Does God have a form? Yes, God has a form. We are made in His image after His likeness. Genesis 1:26.

Now let's talk about the names of God, because this is where it gets a little bit sticky. There are some very zealous people that come round two by two and talk with you at the door, and tell you that the only name for God is Jehovah. This is not true. The most important name for God found in the Bible, is Jehovah, but there are at least twenty other names for God in the Bible.

Now here are other names for God. First of all, there is the name "God." Now this is the name that you find in Genesis chapter 1. "In the beginning God created the heavens and the earth." That's what it says in the English Bible.

Genesis 1 says, "In the beginning, God created the heavens and the earth." That's what it says in the English Bible. In the Hebrew Bible, the word for God is "Elohim." When you see "im" on the end of a Hebrew word, that is the way they make a plural.

We make a plural with an "s". We say, "a chair", "two chairs"; "dog," "two dogs", "cat," "two cats". We just add an "s" which shows it's more than one, but in the Hebrew it isn't done with an "s". It's done with this expression "im".

For example, you have "cherub", this is singular, "cherubim", that's plural. You have "seraph", singular, "seraphim", plural. Now, the name "Elohim" in the first

chapter of the Bible is the implication of the first instance of Trinity. It is a plural “Elohim”.

Now, what does this term genuinely convey? It conveys the idea of power; by the power of God, who is “Elohim” the world was made. You read in Psalms 33:9, “He spoke and it was done, He commanded and it stood fast.” “Let there be light, and there was light.” The dry land appeared by the power of God. In Genesis chapter 1, He is called “Elohim”. Why? Because this is stressing the aspect of the person of God, which is to stress His power.

Now, in Hebrew, the names of everyone had a meaning. Take for example, “Elijah”. Take the first two letters, “El”. What does that mean? They mean “God”. The next letters are “jah”, which means Jehovah. “Jehovah is God.” That’s what Elijah means. Take “Israel”. Do you hear the “El” on the end? “Israel” means the “Prince of God”. That’s what “Israel” means.

Now, the names of God that you find in the Bible convey meaning. Now, these show different aspects of the character and of the person of God. God is sometimes called “El Shaddai”. What does that mean? It means “God Almighty”, stressing the power of God. That’s “El Shaddai”.

Let’s look at another one: “Adonai”. Now let me back up here a little bit. “Adon”, that’s singular. And “Adonai” is plural. This is another one of the methods of creating a plural out of a singular in Hebrew. “Adon”; that’s singular. “Adonai” is plural.

Now, what is the idea behind the word “Adon”? Behind the word “Adon” is the idea of authority, and let me tell you why. In the Bible the word “Adon” is singular when it applies to man. For example, the husband is the lord and master of the home. This is not a good term for people who want to exercise women’s lib, but this is what the Bible says. It uses the term, the “Lord”; “Adon”. In other words, there is the implication Biblically that the husband is the first among equals.

Now man, “Adon”, is singular. God is always “Adonai” which is plural, and this term is never applied to man, and once again you have the Trinity, plural, the Godhead, plural, and this emphasizes God’s authority. “Adonai” *emphasizes* His authority.

Let's look at another one; Lord "Sabaoth". What does "Sabaoth mean? It means "host". It is not "Sabbath". It is "Sabaoth". It is different. It means "the Lord of Hosts", meaning that He is everybody's God. There is only one God here. So here's Lord "Sabaoth".

In the Bible, the Lord God is called "the Rock". He is the "Rock of our salvation". Now why is He called "the Rock"? Because He is dependable. He is immovable. He is unchangeable. You can depend on Him. In Him there is no variability, there is no shadow of turning. That is what apostle James says.

Now, alright, God is called the "Shepherd". "The Lord is my Shepherd". (Psalms 23:1).

What does this mean? This shows His tenderness and tender care. Oh, yes! Indeed, the Bible is full of the names of God like the "Rock". The Rock is hard. It is dependable. It is steady. It will not move.

Now, in the Bible, God is identified more often as "Jehovah". This is a major name for God. But when someone comes along and tells you that the only name of God in the New Testament or Old Testament is Jehovah, this is not based on reality. Generally, these are self-taught teachers who are not really knowledgeable. When they come to the end of this spiel, they suddenly run out of information.

Now, let's move on a bit. Now, you see the name "Jehovah". This is an interesting name.

Moses said to God, "I am going down to Egypt just as you have asked me to do, and when I get down there, who shall I say sent me"?

And Jehovah said to say, "I AM sent you." (Exodus 3:12)

That is an odd name. Because it is "YHWH" the "tetragrammaton", which is translated here as "Jehovah".

What does this mean? Well it is just part of the verb "to be". "I am", "you are", "he is", "they are". This is the verb "to be" in the present indicative. OK. Now, here is the "I AM". What does this convey about the nature of God?

The name conveys God's eternal nature. In other words, let's say if you can imagine with me, that we go back a billion years in the past, and we call out "Lord"! and what will He say? "Here I am". He is present; the ever-present God.

If you go back a hundred billion years, if this makes any sense, and you cry out, "Lord"! and He will say "I am here." There has never been a time when He was not. He is a God Who was, and is, and is to come—eternal. So Jehovah expresses His eternal nature through the name "I AM".

Right, now let's come to the question of the Trinity. A lot of people get hung up on this. Now, let's discuss this together. It is true folks, that when you go back into the pagan religions, you find that in all the pagan religions they have a Trinity. This is true. They had a Trinity in Babylon; they have a major Trinity and gods in India along with one hundred thousand other gods. They have a major Trinity. It is true that in all the pagan religions there is a Trinity, and there are some folks, who come around and say,

"Do you believe in the Trinity?"

And I say, "Yes. I believe in a Trinity: Father, Son and Holy Ghost."

And then they say with a frown on their faces and their chest puffed out,

"That's an old pagan doctrine, that the church picked up out of the sewers of paganism."

Is that the truth? Now, **let's examine the argument.** They say that every pagan religion has its Trinity, and Christianity is no exception. They say that there is no Trinity in the Bible. That is what they say, but that's not the truth.

Now, the logical question is to ask, "Who is copying whom?" Is the Christian church copying the pagans, or has the devil, who is a clever counterfeiter, counterfeiting that which he knows to be true?

Wouldn't this position be equally valid: that the mind of Satan, knowing the fact of the Trinity, would create a counterfeit Trinity in all pagan religions? This would be a very difficult question to decide, except on Biblical basis.

Now we come to the subject of the Holy Trinity as we find it in the Bible. Now, I've already pointed out to you that in the Hebrew, "Elohim" is in the plural, and that

“Adonai” is in the plural as well. Now, how many of you have a Bible? Can you open your Bible? Now, doesn’t the Bible say that there is only one God? Sure it does. Now, doesn’t this kind of teaching about the Father, Son and Holy Ghost mean there are three gods? No, only one God.

I am going to write something up here for you in the Hebrew language. I am going to quote again, what is called in Hebrew, “shema”. In the Hebrew there are two words for one just as distinct as they can be. Does it make sense? Well, it makes all the sense in the world if you understand the Hebrew. Do you see this word “yachid”? This means “one” in the sense of indivisible oneness that is wholeness within itself, indivisible, it cannot be divided.

Now here is the word “echad”. How is the word “echad” used?

Well, let me tell you how the word “echad” is used. Now, the Lord said to Abraham, “Take your son, your only son...” He is talking about Isaac. “Take your son, your only (“echad”) son”.

Now, let’s look at “echad”. Now when the Lord gave marriage to Adam and Eve, He said, “These two shall be one.” It does not say “yachid”. The translation of Hebrew “*yachid*” (Psalms 22:20; 35:17; KJV), meaning “only one”. “Yachid” is translated “only” in Genesis 22:2, 12, 16; etc.

Because this is the indivisible one, that cannot be taken apart, it says, “echad”, because two shall be one. This is a oneness made up of two.

Right now, here is another text for example, “The people said with **one** voice... (259 ‘echad’). (Exodus 24:3).

With what kind of voice? The word used is “echad”. It means all the voices joined together and put into one. It means made up of little pieces. This is the compound one.

Now, in the book of Deuteronomy in chapter 6, it says, “Hear, O Israel. The Lord our God is one Lord.” Deuteronomy chapter 6:4. “Hear O Israel. The Lord our God is one God.” What is the word “one” in this case? It is “echad”, the compound “one”, the “one” made up of a fusion, “they two shall one flesh,” one voice made up one many.

Let me tell you a story of a friend of mine by the name of W.E. Reed. He is considerably older than myself. He is still alive and very much a scholar. He was travelling by ship across the North Atlantic. Why did he not fly? He just wanted a leisurely cruise, find some peace, and systematically study. This man is a scholar and a student, and he does a lot of research. So, he had on board the ship going across the North Atlantic, and he found to his delight and surprise, that on board the ship with him was a Professor of Hebrew and Greek theology from the Hebrew Seminary at Daytona Ohio. This man was a Rabbi, beard and all!

The two got acquainted. They had delightful time together. They found they could talk about the Old Testament together, and at the end of several days of conversation the Rabbi said to his friend, "Do you know that I think I could be a Christian, except I could never accept your Trinity."

My friend W.E.Reed turned to the Rabbi and said to him, "Would you kindly say the "shema" for me."

This is Deuteronomy chapter 6:4, "Hear O Israel. The Lord our God is one Lord," and so his Rabbi friend said it in Hebrew for him, and W.E Reed said,

"Pardon me. What was that you said?" and the Rabbi went back and repeated Deuteronomy chapter 6 and verse 4.

The Rabbi was quite old by this time, and he had said the Shema all his life. The "Shema" is the first thing that a Jewish boy learns. "Hear O Israel. The Lord our God is one God."

Now, W.E. Reed said, "Did you say "echad"?"

"Yes," he said. "I said 'echad'".

Now W.E.Reed said to him, "Now, you know the Hebrew. What does "echad" mean? Is that the unity "one" or the compound "one"?"

And the Rabbi looked up as though he had been hit with a fourteen-pound sledge hammer. There was a stunned look on his face. He had been saying this for eighty years. He had just been repeating it without really thinking about it. He stroked his beard, narrowed his eyes, and looked at W.E.Reed, and said,

"You know, I will have to study this Trinity thing a little further."

And he said, “You Seventh Day Adventists are the people of the Book.”

The Rabbi looked up with a smile on his face, and simply said,

“We have been talking for three or four days now, on topics that have thrilled our hearts. With all the years and decades that I have been researching them, I am wondering now how much I have missed! Dear friend, as we depart, may the Lord keep us both.”

So, “Elohim”, “Adonai”, and “Echad”-- all are compound—the name of God. This point is very important; very, very important.

Now, have you got your Bibles? Now I am going to ask you to open them.

I have talked to many earnest, dedicated, hard-working people, and when they come to my home two by two, they say there is only one Jehovah God, and I say,

“Well, what about Jesus? Is He Jehovah?”

“Oh no! He is not Jehovah. Only the Father is Jehovah. And we are the witness of Jehovah. We are Jehovah’s Witnesses.”

“Now”, I say, “well, that’s a strange thing that you are saying to me here, because Jesus said, “You are My witnesses, and apparently you are not Jehovah’s witnesses at all. But I am, because I am witnessing to the fact that Jesus Christ is Jehovah God.”

“Oh no!” they say, “Jesus Christ isn’t Jehovah. He is a God, but He isn’t THE God. He is a God of sorts, kind of a subordinate, a secondary kind of God, while the father alone is Jehovah God, the eternal God.”

Well, now, that creates another question, doesn’t it? Now, the historic Christian belief that is based upon Scripture is that the Father is Jehovah. Why is the Father Jehovah? Because He is an eternal Person and eternal Being. The second Person of the Godhead is eternal and His name is Jehovah, and the Holy Spirit is Jehovah as well. The Father is Jehovah, the Son is Jehovah, and the Holy Spirit is Jehovah. Why? Because these Three have co-existed together. One did not come into existence ahead of the others. They have always been together.

At this point, it is cogent to make this comment, that someone will say, “Mr. Hoffman, you are not even making sense!” Anyone with a head with any common

sense knows that the Father must come before the Son, that the Father is always older than the Son.

Once again, we are back here in the shallow kind of thinking that goes on.

I am going to say something here that I hope you will never forget. The reason for the idea that some folks say that the Son, the second Person is younger and is not eternal with the Father, that the Father came first. This is because they fail to see the **cross of Jesus**. You will notice that with this group, no matter how diligent and hard-working they may be, they speak almost not at all about the sacrifice of our Lord.

Now listen to this, Scripture teaches and the Christian faith sustains that there are three Persons in heaven, and that by the decision of the Holy Trinity, the second Person of the Godhead, elected by Himself, by His own choice—He was not drafted—Paul says He volunteered, He came down into this world and was born in the womb of a blessed virgin at Bethlehem. He is the only Person who was born into this world without an earthly father. He is our Lord Jesus Christ—the only Person.

Now, are you ready for me to bring to you the conclusion question? **The second Person is the Son of the first Person only because of what happened in Bethlehem.** The second Person is the Son of the first Person only because of what happened in this world. Jesus Christ was the only Person born without an earthly Father. He was the child of the Heavenly Father. This applies to His earthly nature, but has nothing to do whatsoever with His eternal nature. In His eternal nature, the second Person was not the child of the first Person. He is the child of the first Person only because of what happened in Bethlehem.

How many understand what I am saying here? This is what we have to see. The incarnation is vital. Didn't Jesus say, "My Father is greater than I?" Of course He was subordinate within His earthly nature. He was equal with the Father. That's what the apostle Paul sustains in the book of Philippians chapter 2 verses 5-11. "Who thought it not robbery to be equal to be equal with God but took upon Himself the form of a servant."

When Jesus came down to this world He took upon Himself human nature to serve mankind, He laid aside His equality with the Father to become a man. Then,

did He not say, “The Father is greater than I?” Of course He did, for at the time of His incarnation He set aside that equality in order to become a man—a servant man. All this is in the context of what our Lord has wrought in the plan of redemption of the human family.

And this is what our friends who come two by two to our door fail to see. They fail to see the plan of redemption and its cost because they do not talk about it. It is only in the redemptive plan of God that is worked out in the Lord Jesus Christ, the second Person of the Godhead. He laid aside His equality and was virgin-born into the world, the only Son of the Father. He became that Son as a result of what happened at Bethlehem.

That’s important to see; otherwise we will go on a lot of roads of very shallow thinking. Lots of people, who should be listening to the truth about this topic are doing a lot of talking about it instead. You know, the Lord gave us two ears and one mouth to be used in that proportion. We need to do more listening and less talking. That’s why it is very important not to forsake the congregation and the brethren, because if we study by ourselves, sometimes like the Rabbi, we miss vital information that will stop us going down the wrong path. Remember we have two gates: one is broad but the other is very narrow.

Now, I am going to ask you to return to your Bible to the book of Isaiah. It is about the middle of the Old Testament. Please turn to chapter 37. Now, it is important that you look in your Bibles to see this example. I am reading verse 20. It says, “Now therefore O LORD our God.” I want you to have a look at the word “LORD”. The word “LORD” is spelt with all capital letters, i.e. “LORD”. Now, drop your eyes down a little bit to verse 24: “By thy servants thou hast reproached the Lord.” I want you to have a look at the word “Lord”, and notice how it is written, small “o”, small “r” and small “d”. Do you see that now? Who can see a difference in two words that say the same thing—“Lord”—but there is a vast difference in the printing.

Now, here is what this means. Any time you see...now this is very important, and it is only in the Old Testament, remember, not in the New Testament, but only in the Old Testament—any time the word “LORD” is spelt with all capital letters, as in “LORD”, the word it is translated from in the Hebrew is the word “Jehovah”. When you see a “L”, small “o”, small “r”, and small “d”, it is translated from the

word “Adonai”. In the name “LORD”, God is talking about His eternal nature, and in the name “Lord”, God is talking about His authority. Now, that’s important.

Now we are going to turn to our Bibles and read a number of texts. Now, let’s start in Isaiah chapter 40, and verse three. Here is a familiar verse that you all know in the Bible, “The voice of Him that cries in the wilderness ‘Prepare ye the way of the LORD.’” Can you see the way it is spelt, all in capital letters, which is the “LORD Jehovah”? Now, who was the One who came to prepare the way of the LORD? It was John the Baptist. When the delegation came out from Jerusalem and came to where John was baptizing, they said, “Who do you say that you are? Are you Elijah? Are you that prophet? Who are you, that we may be able to give a report to those who have sent us?” And he said, “No, I am not Elijah. I am not that prophet.” And the delegation said to him, “Then who are you?” And he said, “I am the voice of one crying in the wilderness, ‘Prepare ye the way of the Lord.’” Now, who was John the Baptist preparing the way for. He was preparing the way for Jesus, and who is Jesus? He is Jehovah the LORD. Who is Jesus? He is Jehovah. If He were not Jehovah we are all lost.

Now, turn the page to chapter 40 and verse 28; “Have you not known? Have you not heard? The everlasting God, the LORD”... what LORD? “Jehovah”, “the Creator of the ends of the earth.” “The everlasting God, the LORD, Creator of the ends of the earth.” Now, Jehovah is the Creator. Now, the gospel of John says in chapter 1 and verse 10, “He was in the world and the world was made by Him.” You mean that the one who came into the world made the world? Yes! He is the Creator of the world. Who created the world? Jesus created the world. Who is Jesus? He is Jehovah, because the everlasting God is LORD of the heavens and the earth and of the ends of the earth.

Turn the page again, to Isaiah chapter 42 and verse 8. “I am the LORD”. What Lord? Look again at chapter 42 and verse 8. “I am the LORD. That is my name, and my glory I will not give to another, neither my praise to carved images.” The LORD is not going to share His praise with an image—with no image. Now what did Jesus say in the seventeenth chapter of John when Jesus was at the end of His ministry. He said in John 17:4, “I have glorified you on the earth. I have finished the work you have given Me to do.” Verse 5, “and now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world

was". Now, he said, "Glorify Me with the same glory that I had with You before the world was made." If Jesus is not Jehovah, if then He is a mere mortal being, a created being, then He dare not ask Jehovah to give Him His glory, because Jehovah had already said, "I will not share My glory with anybody." Could the Father share the glory with the Son. Yes, because They were both Jehovah. "Jehovah" is the family name for three Persons. It is a family name. If I had never had any beginning and had no end my name would be Jehovah. It is that simple.

Turn to Isaiah 43 and verse 3. "The LORD My God" ...whatGod? Jehovah, I am Jehovah, the Elohim. "I am the LORD your God, the Holy One of Israel, your Saviour." Now, who is the Saviour? Jehovah is the Saviour. If Jesus is not Jehovah, He is not the Saviour, and yet what is His name? His name is Jesus. And what does that mean? It means that He is Jehovah. Jesus the Saviour. Jehovah the Saviour. That is His name. If Jesus is not Jehovah, then He cannot be the Saviour at all. "You shall call His name Jesus, for He will save His people from their sins," **not in their sins.** Other people think they can be saved in their sins. They cannot be saved in their sins. That is the Laodicean doctrine.

Now, to Isaiah 43; and verse 10, "You are My witnesses, says Jehovah." Jesus said, "You are My witnesses." How dare He say that if He is not Jehovah? **"That you may understand that I am He. Before Me there was no God formed, nor shall there be after Me."** Let's go back to Isaiah 43:10. "You are My witnesses, says the LORD, and My servants whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me."

Please continue with me in verse 11, "I, even I, am the LORD, and beside Me there is no Saviour." If Jesus is not Jehovah there is no Saviour. Jehovah says, "Before Me there was no God formed," and yet I hear Jehovah's Witnesses say that Jesus was "a god" in the beginning; that the Word was and the Word was a god." **Now, that is exactly what Jehovah denies. He says, that there has not been a god before Me and there was not a god formed after Me. There are no secondary gods. It's Jehovah God or nothing at all. That's what Jehovah says. So this verse contradicts everything that the Jehovah's Witnesses teach you.**

Instead of this they should be exalting God, to think that the eternal God came down to a world and became a man because He loved us so much that He would

come down here in order that He might lift us up. We should magnify the Lord. My Lord the eternal God, came down here in order that He might lift us up. We should magnify the Lord! My Lord, the eternal God, came down here and for that I magnify Him!

But when we say Jesus Christ is not Jehovah God, we are not exalting Him, we are denigrating Him. I am sorry, but I could never be a Jehovah's Witness, because they denigrate the great plan of salvation, and they denigrate Jesus Christ by their doctrine, and a lot of earnest people are caught up in this thing that is absolutely not the truth.

Now, you say, "Mr. Hoffman, you are attacking." I am not attacking, I am just sustaining truth, and we must set forth truth. "You shall know the truth and the truth shall set you free." If you do not know the truth, how can you be set free when you are susceptible to anything that comes along? To avoid sin's tragedy, learn Satan's strategy.

What I am doing tonight, is that I am building a hedge about you: a hedge of truth and knowledge. As the Bible states, "My people are perishing for lack of knowledge." When people come round with these erroneous teachings, they only get a foothold when a person does not put all the Scriptures together. As it is written, "All Scripture is profitable for doctrine." A lot of people fail to see the Word at all. If we do not understand, it is easy to denigrate the character and nature of our Lord. I must exalt Him and lift Him up as the risen Saviour.

Let's go a little further in Isaiah, chapter 44 and verse 6, "Thus says the LORD, the King of Israel, and His Redeemer, the LORD of Hosts: I am the first and I am the last. Beside Me there is no God." Both here are Jehovah. There's no Scriptural support for saying that Jesus is not Jehovah. In this verse, the King of Israel is Jehovah, and the Redeemer, the Lord of Hosts is Jehovah. Now, if Jesus Christ is not Jehovah then He cannot be our Redeemer, because only Jehovah can redeem.

Jehovah says, "I am the first and I am the last, and beside Me there is no other." There is no other God besides Me. I am the first and the last. Turn to Revelation, the last chapter in the New Testament. The Old Testament categorically teaches that Jesus Christ is Jehovah. He is the Redeemer, He is the Saviour, He is the One that is glorified. **In Revelation chapter twenty-two and verses twelve and**

thirteen, the last chapter in the Bible, Jesus says, “Behold I come quickly and My reward is with Me to give every man according to his works.”

Who is it who is coming quickly, the Father or the Son? The Son. You read in the twenty-seventh verse of the sixteenth chapter of Matthew in the Bible, that it teaches, and Jesus says, “When the Son of Man comes in His glory, then He shall reward every man according to his works.” So it is the Son Who is coming back. In John 14: 1-3, the Son says that He is coming back. He says, “Let not your hearts be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, **I will come again**, and receive you unto Myself, that where I am, there you may be also.”

“I am Alpha and Omega, the Beginning and the End, the First and the Last.” “I am the Alpha and the Omega; I am the First and the Last.”

Go back to Isaiah 44:6, “Thus saith the LORD Jehovah the King of Israel.” Isaiah 44:6 says that He is the LORD Jehovah, the King of Israel. He says “I am the First, and I am the Last, the One Who is coming quickly to bring His reward.” Who is it that is coming? He is the First and the Last. Who is He then? He is Jehovah. There are not two firsts and lasts. Jehovah is the First and Jehovah is the Last. Jesus said, “I am coming quickly. I am the First and I am the Last.” And who is He? It’s just common sense. It’s an old elementary law of logic, that I learned in geometry in the tenth grade, and I have never forgotten that things that are equal to the same thing are equal to each other, and that’s an important law of logic. Well, the same thing applies here. If you read the rest of the book of Isaiah it sustains in chapter after chapter, and verse after verse, that Jesus is Jehovah.

Turn to the twenty-third Psalm, “The LORD is my Shepherd.” Notice the word “LORD” in the twenty-third Psalm, it is in capitals. It is the “LORD” Jehovah, Who is my Shepherd. And what did Jesus say when He came? He said, “I am the good Shepherd.” If He is not Jehovah, then He is not the Shepherd! Absolutely not, because Jehovah is the Shepherd. The “LORD” is the Shepherd.

Turn to another Psalm—Psalms 18 verse 2, “The LORD is my Rock.” What LORD? The LORD Jehovah. Is that what it says? Yes it is. Right, so “Jehovah is my Rock.” Now, turn to 1 Corinthians chapter 10. Do you remember the Rock that was struck by Moses, out there in the wilderness, when they didn’t have any water, he

struck the Rock, and the Rock brought forth water. 1 Corinthians, chapter ten and verse four says that they were all baptized by Moses in the sea, they did all eat the same the same spiritual meat, they did all drink the same spiritual drink. They drank from the spiritual Rock that followed them and that Rock was who? Christ. Jehovah is the Rock. Christ is our Rock. The Rock that followed Israel in the wilderness was Christ. Who was the Rock in the wilderness? Jehovah and who is Jesus? He is Jehovah God!

We must hold up the sacredness of His name. Jehovah is the eternal Being. The Bible teaches that we can have eternal life only in Jesus Christ. John chapter three and verse thirty-six says that the Son has life, and that He that has not the Son has no life; instead, the wrath of God abides in him. God so loved the world that He gave His only begotten Son. He is the One Who has everlasting life. We can have life through the Son. The only Person Who can give eternal life is the Person Who has eternal life. You cannot give what you do not have. If Jesus is not an eternal Being, He cannot give you eternal life, because He is not Jehovah, and He has not eternal life to share. The only One Who can give eternal life for the future is Someone Who has eternal life from the past.

Let's look at it another way. In the beginning, God created the heavens and the earth. Man got into trouble. The trouble is known as sin. The devil accused God of making a defective creature. After man got into trouble, the devil said, "I didn't do anything to him. It is You. You made him defective. It's not my fault he's defective." That is another reason why Jesus had to come. The second Person of the Godhead had to come into the world and take up a human body to prove that the organism of man is not a defective organism. Man was made such that he could live a holy life and Jesus proved that.

But now the same God Who made man in the beginning, came into the world to redeem man. The idea of the word "redeem" is "to bring back". Now, I have a refrigerator at my house. It is made by Frigidaire. It has a Warranty. If something goes wrong with it, whom shall I call? Shall I call Westinghouse? Shall I call General Electric? Whom shall I call? The manufacturer. The Maker of man was Jesus Christ. "He was in the world, and the world was made by Him, and the world knew Him not." When something went wrong with the product, Christ denied that there was something wrong with the mechanism. He said, "Someone has

been tampering with the organism. I deny that the product is faulty, but I will accept the responsibility even though I deny that it is My fault, and I will fix it.”

So the same One Who made man in the beginning, came into the world to repair mankind. The eternal Jehovah God created the world, and His human name is Jesus Christ. And He came down into the world to repair the man whom He had made to make it possible for man to return to fellowship with God. Jesus was the only Person Who could possibly convey the reality of the Godhead.

The word “Godhead” is a good Bible word. The word “Trinity” is not mentioned in the Bible, but the “Godhead” is in the Bible. And that’s the Greek word “taphos,” which means the One Who made us in the beginning, Who started the world. When the world got into trouble, the Creator came into the world to repair it. He is our God, and Redeemer, with the name which is above every name. “At the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord.” Romans 14:10,11.

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NOTE:

The above sermon by Pr. Hoffman is really a wonderful indepth explanation of the Godhead. We hope it will clarify the Persons and Nature of the Godhead, and will clear up the confusion that is rampant regarding this important subject.

The Holy Spirit—the eternal Spirit—Hebrews 9:14—Melchizadek of Hebrews 7, Who had no beginning of days nor end of life, is also Jehovah, a vital Person in the Godhead. For our study on this topic please request same and we’ll send it to you.

Sincerely,

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