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A table of contents for *The Evangelical Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_evangelical_quarterly.php

JESUS CHRIST IS JEHOVAH

It has long been held and taught in the Southern Presbyterian Church that Christ is Jehovah ; that is, that He who was worshipped as Jehovah by the Old Testament saints did, without ceasing to be God, become man "for us men and for our salvation." Davidson alumni still speak of the way in which their old professor, Dr. J. B. Shearer, emphasized it.¹ But the Scottish professor of systematic theology in Union Seminary, New York, has recently challenged this statement, writing in *The Presbyterian of the South* as follows :

The orthodox view is surely not that "Christ is Jehovah"—such a phrase is new to me.²

This challenge constitutes a demand for a re-statement of the grounds on which one holds that Christ is Jehovah, in order to demonstrate that this is not unorthodox teaching and not a new doctrine, but an axiom of the Church of the Ages.

Before discussing the evidence it will be conducive to clarity to remind the readers concerning the usage and translation of the Hebrew proper name for God. Jehovah is an English transliteration of the most sacred Hebrew word for God ; or more exactly, it is the transliteration of the word as it is written in the Massoretic text. Because of its sacredness the scribes only wrote this word with its original consonants JHVH ; but with the vowel points which belonged to the Hebrew word Adhonay (Lord). The result is that the original vowel sounds cannot be recovered with certainty. Many scholars simply use the form Jehovah ; others, seeking to restore the original vowels, write it Jahweh, Jahwe, Yahweh, Yahaweh, or simply use the radicals JHVH, or speak of the word as the Tetragram. In the Greek translation of the Old Testament, the LXX, the Greek word κύριος (Lord) is used to translate the Hebrew Jehovah. However, κύριος is not put exclusively for JHVH, "but very often for the appellatives Adhonay, El, Elohim,"³ other Hebrew words for God.

¹ So also : Thornwell, J. H., *Collected Writings*, I, pp. 153-5 ; Dabney, R. L., *Theology*, 1871, p. 121 ; Hodge, Charles, *Systematic Theology*, I, p. 467, II, p. 383, III, p. 551 ; Dick, John, *Lectures on Theology*, 1658, lecture XXXI ; Berkhof, Louis, *Reformed Dogmatics*, 1932, I, p. 75 (2) ; (b) Shedd, *Dogmatic Theology*, I, pp. 314-5.

² *A Letter from Dr. John Baillie*, by Rev. Ernest Trice Thompson, D.D. in *The Presbyterian of the South*. Richmond, Va., September 7th, 1932, pp. 3-4.

³ Moore, G. F. : *Judaism*, 3, p. 128.

The King James version is roughly analogous to the LXX, since it uses Lord to translate both Adhonay and Jehovah. On the other hand the American Revision distinguishes the original terms by translating them respectively Lord and Jehovah.

It is the contention of this paper that the Lord Jesus Christ is recognized as Jehovah by the ascription to Him as Lord of Old Testament texts in which the Hebrew word JHVH (Jehovah) occurs; that this method of identifying Christ with Jehovah is characteristic: (1) of Paul and other representative writers of the New Testament; (2) of Athanasius and other noteworthy representatives of the Church of the Ages; and (3) of John Calvin and the genuine tradition of the Reformed Faith. If this contention can be maintained, the New York professor will be shown to be wrong, both in declaring that this truth is not orthodox and in conveying the impression that it is new. Furthermore, the hearts of those who by the Holy Spirit "can say Jesus is Lord" (1 Cor. xii. 3) will be strengthened in the glory of their faith; and some slight contribution may even be made toward the fulfilment of the revealed purpose of the ages. For, according to the Apostle Paul, Jehovah's awful oath, "unto me every knee shall bow, every tongue shall swear" (Is. xlv. 24), is to be fulfilled when at the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord, i.e. Jehovah (Phil. ii. 9-11).¹

I. Christ is Jehovah according to representative New Testament writers.

PAUL.

Since his writings occupy the largest compass in the New Testament it is proper to begin with the Apostle Paul. The evidence that Paul identified Christ with Jehovah is so unmistakable that it is recognized even by "liberal" scholarship. Dr. A. C. McGiffert, former President of Union, New York, has written:

That he (Paul) thought of Christ as a divine being is abundantly evident. In his epistles he regularly calls him *κύριος*, the word by which the Septuagint translators of the Old Testament rendered the Hebrew Jahweh, and frequently without any apparent hesitation he applies to him Old Testament passages referring to Jahweh, the God of the Jews. e.g. 1 Cor. i. 31; 2 Cor. iii. 16; x. 17; Eph. iv. 8; 2 Thess. i. 9.²

¹ "Paulus den Titel (*ὁ κύριος*) auf Christus im vollen Bewusstsein dessen anwendet, dass er der Name des alttestamentlichen Bundesgottes ist (Phil. ii. 9ff) . . . Paulus braucht die Bezeichnung mit dem hellen Bewusstsein, dass es sich um den Namen Jahwehs (= *יְהוָה*) handelt (Phil. ii. 9)." Seeberg, R., *L. d. Dogmen geschichte*, Dritte Auflage, I, pp. 79, 89.

² McGiffert, A. C.: *The God of the Early Christians*, p. 26.

One may add to Dr. McGiffert's citations 2 Tim. ii. 19 (the Pauline character of which he probably would not admit)¹; Rom. x. 13; and Phil. ii. 10. The last two citations are of peculiar interest. The Hebrew Old Testament in each case refers to Jehovah:

By myself (God, Jehovah) have I sworn . . . that unto me every knee shall bow, every tongue shall swear. Is. xlv. 20-25.

Whosoever shall call on the name of Jehovah shall be delivered. Joel ii. 32.

Each of these texts is used twice in the New Testament. The first almost certainly refers to God the Father in one citation, Rom. xiv. 11;² but certainly in the other citation, Phil. ii. 10, refers to Christ. The passage quoted from Joel is referred both by Paul and by Peter (Acts ii.) to Jesus, and conclusively demonstrates not only that "the early Christians addressed their Ascended Lord by the same name which is used of Jehovah in the LXX" . . . "but that they did not hesitate to refer to Him the attributes and the prophecies which the great prophets of the Jewish nation had associated with the name of Jehovah."³

THE SYNOPTISTS

Paul's method of applying to Jesus Old Testament citations in which Jehovah is to be found in the original occurs also at the beginning of the Synoptic "triple tradition". The Synoptics consentiently speak of John the Baptist as fulfilling the Isaian prophecy of the coming of the voice of one crying: "Prepare ye in the wilderness the way of Jehovah." Is. xl. 3; Mark i. 3; Matt. iii. 3; Luke iii. 4. The "triple tradition" introduces the coming of Jesus as the advent of Jehovah. In Mark the identification of Jesus Christ with Jehovah is strengthened by the additional reference to Him of Malachi iii. 1. Lay the Old Testament references side by side with the Markan quotations and "the alterations in the language of the declarations introduced by the evangelist make clear his purpose to apply these phrases directly to Jesus."⁴

¹ In showing that even "liberal" writers support his thesis, the writer is not to be understood as endorsing the "advanced" critical views incidentally included in references to and quotations from their writings.

² In the light of present textual criticism it seems impossible to maintain that this text refers to Christ. The conclusions which the great lights of the Church (e.g. Dr. R. L. Dabney, *Theology*, p. 124) drew from applying this text to Jesus may be vindicated from other texts, as this paper seeks to show.

³ Knowling, R. J.: *Acts in Expositor's Greek Testament*, ii. 81.

⁴ Warfield, B. B.: *The Lord of Glory*, p. 227.

Or, if testimony from Union, New York, be adjudged more apropos to the occasion of this article, Dr. C. A. Briggs is as clear on the Synoptic identification of Jesus with Jehovah as Dr. McGiffert was on the Pauline. Dr. Briggs writes :

When St. Mark tells us that St. John the Baptist was the herald of the advent of Yahweh, at the beginning of the Gospel, what else can he mean than that Jesus Christ whose redemptive life is the theme of his Gospel was the very Yahweh ?

This scholar summarizes "with confidence that the three Synoptic Evangelists agree in thinking of Jesus Christ as the Yahweh of the Old Testament, and that His advent, as heralded by St. John the Baptist, was the divine advent of the Second Isaiah, as well as the human advent of the Servant of Yahweh ; in other words that they saw in Jesus Christ the Messiah of history, the coincidence of the line of the divine redeemer with the line of the human Messiah ; that they saw all the Messianic ideals combine in Him."¹ In introducing the Gospel of Jesus Christ as the essential fulfilment of the Old Israelitish Eschatology the Synoptics are identifying Christ with Jehovah ; for as Sellin has well written : "Jahwe is to come and simply be manifested as Lord—that is the kernel of the whole eschatology."²

The significance of the prologue of Mark's Gospel as introducing a character of divine essence for the career of miraculous activities that is to follow is receiving its due, if somewhat tardy, recognition. Schweitzer crisply remarked that German scholarship overthrew the historicity of Mark because it could not get rid of the Deity of Christ in Mark as it stood. Professor Bacon finds that this Gospel presents Jesus as "a transcendent thaumaturgist." Bultman and K. L. Schmidt aver that the Malachi-Isaian quotations present "the epiphany of a god" ("ein theologoumenon").³ E. Lohmeyer recognizes that "the regnant position of the words of the Old Testament prophets" and their "Divine sense" determines Mark's point of view. He finds that Mark uses the historical activities of John the Baptist, to prove theses of faith more distinctly than does either Matthew

¹ Briggs, C. A. : *The Incarnation of the Lord*, p. 176, p 182.

² Sellin : *Prophetismus*, pp. 174, 172, as cited by Warfield, *Christology and Criticism*, p. 19.

³ Bultman's statement cited by Dr. James Moffatt with the declaration that this description is nearer the truth than analyses of Mark "which leave little more visible than the diminutive figure of some Galilean leader of revolt or some pious peasant who taught an incoherent blend of socialism and pacifism." *Grace in the New Testament*, p. 92. K. L. Schmidt, *Der Rahmen der Geschichte Jesu*, 18ff, quoted by E. Lohmeyer, below. Cf. Briggs, *ibid.*, p. 178.

or Luke ; and in this matter differs only in degree, not in kind, from the account in the Fourth Gospel.¹

The first and third gospels affirm a supernatural origin for this supernatural character, connecting with the promised Virgin Birth the loftiest titles and functions. "The author of the First Gospel reverently affirmed that Jesus was properly called 'Immanuel', meaning 'God with us.'" Matt. i. 23.² While the Angel (i. 21), explains that the Child whose birth he announces shall be called Jesus "because it is He that shall save His people from their sins"—thus applying to the promised infant the words spoken in Ps. cxxx. 8 of Jehovah Himself: "And He shall redeem Israel from all his iniquities."³ Luke ascribes to the supernatural origin of Jesus His holy nature and lofty title "Son of God" (i. 36). To watching shepherds a heavenly visitant asserts that the Lord of angels, the long awaited Messiah, has come to be the Saviour of man (ii. 11). The earlier verses of this Gospel were already redolent with the expectation of Jehovah's coming to save His people (i. 47, 77-79), in fulfilment of such gracious promises as: "Lo your God will come; He will come and save you!" (Is. xxxv. 4); "I, even I, am Jehovah and beside me there is no Saviour" (Is. xliii. 11); "the Holy One of Israel, thy Saviour" (Is. xliii. 3); "besides me there is no Saviour" (Hosea xiii. 4). Men who had been taught from the beginning to look to Jehovah alone for salvation, whose minds were at the moment saturated with this thought, acclaim Jesus as the heaven-anointed Saviour (Luke ii. 11; Matt. i. 21). Other New Testament writers take up the refrain, describing Him as "the Saviour of the world" (John iv. 42); "our great God and Saviour" (Titus ii. 13, cf. 2 Peter i. 1); and "our Lord and Saviour" (2 Peter i. 11; ii. 20; iii. 18). In harmony with this Saviour assimilation of Jesus to Jehovah stands the words, "Christ the Lord" (Luke ii. 11). Christ itself means anointed King, the height of sovereignty and authority attainable as the delegate of Jehovah. But Lord of angels—it is an angel who speaks—is given to climax the terms Saviour and Christ. That climactic "significance is gained by the angelic annunciation only if we take it in the sense—Christ-Adhony, that is, Christ-Jehovah."⁴

¹ Lohmeyer, E.: Zur Evang. Ueberlieferung v. Johannes D. Tauffer, in *Journal of Biblical Literature*, December 1932, pp. 303, 306, etc.

² Case: *Jesus Through the Centuries*, p. 154.

³ Thus Gustaf Dalman: *The Words of Jesus*, p. 297.

⁴ Ziemsson, R.: *Christus der Herr*, p. 19, cited Warfield, *The Lord of Glory*, p. 144.

Acts

Including as it does "the oral gospel", Acts may be grouped with the Pauline epistles and the Synoptics as the primary documents of the Christian origins. Dr. McGiffert has noted that in the book of Acts, as in Paul, "Lord is used both of God and of Christ, and in a number of instances it is difficult or impossible to determine which is meant."¹ In his earlier writing Luke has used Old Testament passages in which Jehovah occurs with reference to the coming of Jesus in such a way as to make it difficult to decide whether he is speaking of the coming of Jehovah to redemption in the person of His representative (Jesus), or whether he is identifying Jesus with Jehovah (Luke i. 17, 76). Certainly he has identified Jesus with Jehovah in Luke iii. 4. Another case of the identification of Jesus with Jehovah is presented in the second chapter of Acts. "Peter takes a little prophecy from Joel ii. 28-31 as the keynote for this address to the people on the triumph of the risen Master."² The quotation concludes: "Whosoever shall call on the name of the Lord shall be saved." "In Joel this of course means the calling of the faithful Israel unto Jehovah, as his Covenant God, for deliverance. Here the application, involved in the subsequent argument, and particularly the appeal in verse 38, is to the Messiah, as representing the Jehovah of the original context."³ "In Joel κύριος is undoubtedly used of the Lord Jehovah, and the word is here transferred to Christ."⁴ The place of this text in "the oral gospel" shows that the ascription to Jesus of Jehovistic texts was aboriginal in the Church.

Another feature in Acts is the usurpation of "the name of Jesus Christ" (ii. 38; iii. 16; iv. 10, 18, 30; v. 40; viii. 12, 16; xi. 14, 15, 16, 27; x. 43, 48; xv. 26; xvi. 18; xix. 5, 13, 17; xxi. 13; xxii. 16; xxvi. 9), or of "the Name", e.g. (v. 41), used absolutely of Jesus for the Old Testament usage of "the Name of Jehovah" or "the Name" used absolutely of Jehovah. As Rashdall says: "The Name had become a watchword of the faith, and is consequently used alone to express the name of Jesus, as it stood in former days for the Name of Jehovah" (Lev. xxiv. 11). To which Dr. Warfield aptly adds: "Nothing

¹ McGiffert, A. C.: *The God of the Early Christians*, p. 55.

² Condensed from Foakes-Jackson: *Acts of the Apostles*, 1931, p. 51.

³ Bartlet, J. Vernon: *The Century Bible, Acts*, pp. 142-3. Cf. B. Weiss and H. A. W. Meyer, *in loco*.

⁴ Knowling, R. J.: *Expositor's Greek Testament, Acts*, p. 81.

could more convincingly bear in upon us the position to which Jesus had been exalted in men's thoughts than this constant tendency to substitute Him in their religious outlook for Jehovah."¹

HEBREWS

The author of the Epistle to the Hebrews "also identifies Him (Jesus) immediately with Yahweh, the God of Israel, in several passages which he quotes."² The Epistle especially applies the lofty cosmological verses of the one hundred and second Psalm to Jesus, Hebrews i. 10-13; Psalm cii. 25-27; heb. vss. 26-28. Since the Hebrew word Adhony nowhere occurs in this Psalm, Lord must refer to Jehovah and to God, El. Dr. Kirkpatrick says: "The Psalmist is addressing Jehovah, Whom he expects to manifest Himself as the Redeemer of Israel." In Hebrews the verses are "applied to Christ", "applied with equal right to the Eternal Word."³ Or to return to Dr. Briggs, "the author of the epistle also sees Him (Jesus) to be the Yahweh of the Old Testament," and uses this Psalm "because he has in his mind identified the Messiah with Yahweh of the Old Testament."⁴

I PETER

Peter hesitates not to apply to Christ as Lord another text from the Psalms in which Lord stands for Jehovah, 1 Peter ii. 3; Psalm xxxiv. 8. Cf. also 1 Peter iii. 15 with Is. viii. 13.

JOHN

John takes a verse out of that chapter in which Isaiah describes his vision of the glory of "the King, Jehovah of hosts." The Fourth Evangelist first directly uses this verse (Is. vi. 10), to explain the Jews' unbelief in Jesus; then he categorically states: "These things said Isaiah, because he saw his glory and spake of him" (John xii. 40-41).⁵

¹ *The Lord of Glory*, p. 219.

² Briggs: *The Incarnation of the Lord*, p. 180, referring to Heb. i. 1-14.

³ Kirkpatrick: *The Book of Psalms*, 1916, p. 599.

⁴ Briggs: *The Messiah of the Apostles*, pp. 248, 245, n.2.

⁵ The writer would like to call to the attention of the readers for their further consideration the possibility that Logos in the Prologue of John refers to Memra as a circumlocution for the unutterable Tetragram. In behalf of this possibility are the general considerations that Westcott has shown that the Fourth Gospel is Hebraic and Old Testament in its imagery and characteristics; that Dr. G. F. Moore has shown the wide difference in content between the theology of the Bible and the theology of Philo's Logos, *Judaism I*, p. 416; while Dr. M. R. Vincent has shown the pronounced difference between John's and Philo's respective Logos doctrine, *Word Studies*, II, p. 31, by which it

REVELATION

Again with Dr. Briggs "we may bring in here, from the Book of Revelation," a prophet who clearly identifies Jesus Christ with Yahweh of the Second Isaiah, when he puts into the mouth of Jesus Himself these words :

Behold, I come quickly ; and my reward is with me,
To render to each man according as his work is.
I am the Alpha and the Omega,
The first and the last, the beginning and the end. Rev. xxii. 12, 23.

These are the very words which in the Second Isaiah are used of Yahweh, and of Yahweh alone (Is. xlvi. 12).¹

This statement of the case would seem to be sufficient to show that the New Testament writers teach that Christ is Jehovah by repeatedly applying to Him Old Testament texts in which Lord is used for Jehovah. The New Testament witnesses will decide the matter both for those readers who hold any doctrine of inspiration which accredits repeated statements of the New Testament as trustworthy ; and for those who, lacking such a doctrine of inspiration, are nevertheless willing to be governed by the example of the New Testament writers. By these Old Testament citations the Jewish New Testament writers were clearly identifying Jesus Christ with the Supreme Being, a fact which is further indicated by the ascription to Jesus of the definite term, " God " .²

However, there are many who insist on trying to get behind the New Testament doctrine to a more primitive teaching of

may be seen that John is in accord with that which Moore describes as the Biblical as against the Philonic doctrine. Also may be mentioned the following special considerations : (1) That in John i. 14 the Prologue seems to refer two other reverent circumlocutions for JHVH to Christ, i.e. " The Presence ", shekinta, shekinah (cf. M. Dods, *Expositor's Greek Testament, John*, p. 690) ; and " the Glory ", yekara, kabod, which point toward an identification of Logos in verse 14 as the third circumlocution of the Targums, i.e. as Memra ; (2) that as shown in the text of this article the writer of the Fourth Gospel identifies Christ with Jehovah, the one seen in Isaiah vi. ; while Mark, the other Gospel without a birth narrative section, opens with a Prologue identifying Jesus with Jehovah, and also with the theophanic angel of the shekinah, Briggs, *The Incarnation of the Lord*, p. 178, etc. ; (3) that " the jubilation passage ", Matt. xi. 25-27 ; Luke x. 21-22, offers a preformation for such identification. Opposing the thesis of this note Dr. G. F. Moore cites with endorsement Strack-Billerbeck's description of Memra as " a purely formal substitution for the Tetragram, lacking in content. " But the Tetragram is not lacking in content. JHVH is God named and manifested to Israel ; and this conception, *Deus revelatus*, is rather well taken up in the Prologue's description of the Word as the Light which coming into the world, prior to the Incarnation, has shone, unconquered, in the darkness. R. Seeberg holds that the term " Logos " has been taken from Gnostics in order to answer their views ; but that Memra determines its meaning, or content. *Ibid.*, I, pp. 107-108, note.

¹ Briggs : *The Incarnation of the Lord*, p. 181.

² Dr. McGiffert holds that Christ is described as God in the following New Testament passages : John i. 1 ; John xx. 28 ; 1 John v. 20 ; Hebrews i. 8 ; 2 Peter i. 1 ; Acts xx. 28 ; Rom. ix. 5 ; Titus ii. 13 ; and perhaps Acts xviii. 26. *The God of the Early Christians*, pp. 27, 37-38, 53, 55. The writer would add to this list only 2 Thess. i. 12 ; and John i. 18, Aleph, B. C., a reading which is accepted by Dr. S. J. Case, *Jesus Through the Centuries*, p. 154, n.1.

Jesus, or to a pre-written, pre-Pauline faith. Ere seeking to meet this demand attention should be called to the discovery of the Gallio inscription dating Paul's sojourn in Corinth in 50-51, and necessitating the acceptance of an early Pauline chronology;¹ to the further facts that Paul testifies that the essential elements of his gospel are pre-Pauline (1 Cor. xv. 3-7); and to the fact that "the oral gospel" sustains Paul in this assertion,² as well as furnishing at least one text in direct confirmation of the thesis of this paper, cf. Acts ii.

A preformation of the New Testament identification of Jesus with Jehovah can be found in the best attested sections of Jesus' self-testimony. In a section that stands in "the triple tradition" and is acclaimed by Dibelius as one of the seven paradigms that have been preserved in a relatively pure state, Jesus represents Himself as the Bridegroom (Mark ii. 19-20; Matt. xi. 15; Luke v. 34; cf. Matt. xxv. 1-10). In numerous Old Testament passages Jehovah is portrayed as the Husband of His covenant people (Hosea ii. 19; Ex. xx. 5; Jer. ii. 20; Ezek. xvi. 38, 60, 63). God's promise to faithless Israel is "in that day (in the Messianic times) . . . I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah" (Hosea ii. 20, hebrew ii. 22). The Synoptics represent Jesus as taking up this promise and, by designating Himself as "the Bridegroom", defining His relation to the people of God as that relation which in the Old Testament is exclusively, even jealously, occupied by Jehovah Himself; thus, in some sense, identifying Himself with Jehovah.

Dr. R. L. Dabney found testimony in point in that section which Harnack has since described as the most important passage in Q. concerning the personality of Christ.³ The great Virginia theologian wrote:

The completing link of the evidence is given by Mal. iii. 1-3. For there "the Angel of the Covenant" is, in the text itself, identified with Jehovah; and in Matt. xi. 10; Luke vii. 27; cf. Mark i. 2; Luke i. 76, with Jesus Christ.⁴

¹ E.g. note Heussi's chronology: "vermutlich fällt 30/33 die Bekehrung des Paulus, 32/35 sein Besuch bei Petrus (Gal. i. 18), 44/46 der Apostelkonvent, 50/51 der erste Aufenthalt in Korinth." *Kompendium der Kirchengeschichte*, Siebente Durchgesehene Auflage, Tübingen, 1930, p. 29. The inscription fixes the date of 1 Thessalonians at 50-51; the writer, in common with the two New Testament scholars with whom he has been associated in the Columbia Faculty, is of the opinion that Galatians is earlier, being contemporaneous with the Apostolic Council, perhaps 48.

² Heffern: *Apology and Polemic in the New Testament*, p. 10 with notes.

³ Harnack: *The Sayings of Jesus*, p. 239, section 14.

⁴ Dabney, R. L.: *Theology*, p. 121 (citations re-arranged). So also Oehler's *Old Testament Theology*, English Translation and, Thompson, E. T. in *The Presbyterian of the South*, December 21st, 1932, p. 10, column 3.

In the double tradition Jesus assimilates Himself to Jehovah by identifying Himself as the mysterious "Shepherd" of Zechariah xiii. 7, who is the fellow of Jehovah of hosts (Mark xiv. 27; Matt. xxvi. 31). More generally in the Old Testament the Shepherd is Jehovah Himself (Psalm xxiii.; Psalm lxxx.; Is. xl. 10, 11; Jer. xxxi. 10), which is interchanged with the Messiah in Ezek. xxxiv. 11-24, and Micah v. 2, 4. In the tremendous judgment scene (Matt. xxv. 31-46), the reference to the Son of Man dividing all the nations as the shepherd separateth the sheep from the goats is reminiscent of Jehovah judging between His sheep (Ezek. xxxiv. 17, 20). From the throngs both on the right and on the left addressing the glory-throned King as "Lord" one gets an echo of Jehovah's oath, "every tongue shall swear to me" (Is. xliv. 23). Christian piety in every age has identified the Good Shepherd of John x. with the Shepherd of whom David sang; and the Shepherd of the twenty-third Psalm is Jehovah.

The consideration of the implications of other lofty self-designations used by Jesus, and the cumulative effect of several such designations, provide another approach toward the New Testament identification of Christ with Jehovah.

The "triple tradition", supported also by the "oral gospel" (Acts ii. 34, 35), represents Jesus as asserting that David recognized Him as Lord:

The Lord said unto my Lord,
Sit Thou on my right hand
Till I make Thine enemies the footstool of Thy feet.

Ps. cx.; Mark xii. 35-37; Matt. xxii. 42-46; Luke xx. 41-44.

To sit as Lord, Adhonay, at the right hand of Jehovah is to participate in Jehovah's dominion.

The "jubilation passage" (Matt. xi. 25-27; Luke x. 21-22), has such a lofty Christology that it has been described as an aerolite from the Johannine heavens; yet Harnack has assigned it a place in his reconstruction of "the Matthean sayings", Q. In this passage Jesus assimilates Himself as the Son to His "Father, Lord of heaven and earth," by affirming an absolutely unique reciprocity of knowledge, sovereignty and revelation.

In one of the nine passages which Professor P. W. Schmiedel isolated as "the foundation pillars for a truly scientific life of Jesus", Christ represents Himself as "the Son" in a category

as definitely superior to angels as they are to men (Mark xiii. 32).

Jesus' favourite self-designation, "the Son of Man," abounds in each of the four gospels, in "the primitive narrative" as represented in the triple tradition, and occurs seven times in Harnack's reconstruction of Q. Four of these are in passion or humiliation contexts which demonstrate that the Son of Man is Jesus, while three of them are used in an eschatological sense. "In eschatological contexts . . . the Son of Man is plainly the figure of Daniel's vision (Dan. vii. 13-14), and identified with the Messiah coming to judgment."

Another of Dibelius' seven paradigms "preserved in a relatively pure state" pyramids two of these lofty designations. In the pericope (Mark ii. 23-28; Matt. xii. 1-8; Luke vi. 1-5), Jesus affirms that "the Son of Man" is "Lord" over the most sacred observances of Israel, even of the Sabbath.

Dr. George F. Moore has found the peak which sustained the faith of the disciples in the merged figures of the Son of Man of Daniel and the Lord of Psalm cx., as recorded in Jesus' answer to the High Priest's adjuration (Mark xiv. 62-63; Matt. xxvi. 63; Luke xxii. 67-71).² A close study of this significant passage shows the Saviour pyramiding four lofty categories upon His own head: to wit: (1) the Christ; (2) the Son of the Blessed; (3) the Son of Man coming with the clouds of heaven; (4) the Lord who sits at the right hand of Power. ("Metonymy for God; in Hebrew ha-Geburah," *Ibid.*)

The intrinsic credibility of this passage has been carefully argued and amply vindicated by Dr. B. S. Easton. Judged by the "two-document hypothesis" it rests on "the triple tradition." According to *Formgeschichte* mission preaching was the first "form" developed. Among the elements in the first *predigt* the passion and resurrection story is a unit of peculiar primitiveness, since it is a constant element in "the oral gospel" as that is preserved in the "preachments" of Acts and in the Gospel which Paul transmitted to his converts (1 Cor. xv. 3-7). From the various elements in the situation, and the critically sifted corroboratory evidence outside the New Testament, Dr. Easton shows that Jesus was crucified for claiming Messiahship, for claiming that celestial Messiahship which this passage

¹ Moore, G. F.: *Judaism*, ii. pp. 335-6.

² Moore, G. F.: *Judaism*, ii., pp. 335-6.

represents Him as claiming.¹ But this lofty celestial Messiahship—pyramiding the eschatological Son of Man, Adhonay at the right hand of Jehovah, the Messiah Son of the Blessed, a pyramiding at which the hearers cried blasphemy—offers a sufficient historical preformation for the New Testament ascription to the Lord Jesus Christ of Old Testament texts in which the original is Jehovah.

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(*To be continued.*)

¹ Easton, B. S. : *Christ in the Gospels*, pp. 164-172 ; *The Gospel before the Gospels*, pp. 33-34. If additional confirmation of the case so well presented by Dr. Easton be needed, it may be found in the usage of the Son of Man in Stephen's speech, the oral gospel, reminiscent as that passage is of Jesus' Greater Confession.