

**JESUS IS THE JEHOVAH OF
THE NEW TESTAMENT**

By Donald J. Perry

Jesus Christ Was Not God?

Jesus Christ as not God, or as God yet not equal to the Father.

Contrary to the teachings of the Jehovah Witnesses, please know that Christians are not modelists. They believe in three separate Gods that act together as one person. This is seen throughout the OT and NT.



The argument is "if Christ is God then why is he seen as separate from God in the Bible" as can be seen in the following verses below:

Matthew 26:39 *And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*

Matt. 27:46 *My God My God why hast thou forsaken me.*

John 17:3 *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

John 20:17 *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and*

your God.

Acts 2:34,35 For David is not ascended into the heavens: but he saith himself, The Lord [Jehovah] said unto my Lord, it thou on my right hand, 35 Until I make thy foes thy footstool.

1 Cor. 11:3 ...and the head of Christ is God.

1 Cor. 15:28 ... then shall the son also himself be subject unto him that put all things under him, that God may be all in all.

Hebrews 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Revelation 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Revelation 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. ... 5:7 And he came and took the book out of the right hand of him that sat upon the throne.

Our explanation of Jesus Christ as God. Although Christ was not equal to God based on the following arguments and all following argument's herein.

Since Jehovah's Witnesses already agree that Jesus Christ was in the form of God, and even that he is a little god, we need not allow this argument to the table with the above verses that may show that Christ and God may be two separate persons. Jehovah's Witnesses must first show that it is possible to purge completely the classification of Jehovah from Jesus as part of the Godhead in the following arguments below.

This is because the above scriptures can be made to show that

Christ, as God, has put on a form of humility becoming known and restricted to the form of a man in the humility described in Phil 2:7. This humility was until Christ and the Father were no more recognized with vastly separate functions as before the ascension. This is seen already in Rev 3:20 where Christ will dwell in every believer by the Spirit. This was not possible on earth before the resurrection, which is why Jesus said he had to go away, John 16:7. Afterward they then both have a Spiritual nature, and Christ is no longer limited but exalted to be unlimited in power (Phil 2:9), although He still works in the Godhead as a mediator to the Father in a subordinate office.

Thereby these verses can be said, by us, to teach that the person of Christ in His present office reigns in glory as seen in the following verses. See especially the connection between John 17 and Revelation 5.

2 Cor. 5:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: ... 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts

and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Christ had a glorious reign before His incarnation into the world as shown by John 17 above, and this is why we know that Philippians 2 speaks of Christ laying aside His glory on the throne to become a man. John 17:5 which explains Revelation 5 shows that it was not the other way around where Jehovah Witnesses try to show that Christ never had a right to the glorious reign of God in that He did not think to seize something that never belonged to Him in the first place.

The earthly separation of Christ from the glory of God is for three reasons.

1. That He was to be hidden from men to be seen only through faith in Him, John 8:42, 14:21-23, Rom 16:25,26, Col. 1:26, 1 Peter 1:20. See 1 Cor. 2:8 in context as well as Isaiah 45:15 which reads: *Verily thou art a God that hidest thyself, O God of Israel, the Saviour.*

2. That He was to humble himself taking the form of a servant (Phil 2:9, Rom 1:3,4) to show what is proper for man in his relationship to God fulfilling the commandments. This was something only God could do as fallen and unfallen man alike were unable to accomplish this, Genesis 3:19. See also Psalm 49:6,8 and especially Luke 18:19. If none is good but God then God alone must redeem men. Here the Jehovah of the OT makes known "The Way". This way being that way unto salvation as well as exaltation outlined by God Himself who showed us His way unlike that of Adams, 1 Cor. 15:45. He was indeed the wisdom of God.

3. That it is only by the resurrection, and after that point, where Christ is to be glorified as God proclaimed as God throughout the world because of His powerful resurrection and what that means

for mankind and God, Rom 1:4, 14:9 Heb. 1:6, Phil 2:8,9, Daniel 7:9. During the time while Christ was on earth Christ was to remain a hidden mystery, 1 Peter 1:11, Matt. 13:11, Matt. 8:4, 16:20, John 12:16. After His resurrection with the giving of the Holy Spirit, Christ was to be proclaimed as reigning in power throughout the whole world (Matt. 28:18) which happened prior to 70 AD. the apostles themselves played a key part in having many copies distributed throughout the world at that time. See: Matt. 24:14, John 12:19, 14:19, 18:20, Acts 1:8, 2:5-11, 5:28, 11:28, 24:5, 17:6, Romans 1:8, 10:18, 16:25-26, 1 Cor. 2:8, 4:9, Colossians 1:5-6, 1:23, 1 Thess. 1:5-8, 1 Tim. 3:16, Philippians 1:12,13.

Regarding Christ's deity Philippians 2:6-9 in the NWT reads as follows:

2:6 *Who although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God.*

What we find in a greek interlinear translation word for word in the order of words is

2:6 *Who in form of God subsisting not seizure esteemed it to be equal with God*

The K.J.V. reads:

2:6 *Who, being in the form of God, thought it not robbery to be equal with God:*

Although we may consider that the later part of 2:6 may be taken two different ways below, the crux of the matter lies in the understanding of the first part of the verse. No other being was said to be "*in the form of God*" in the Bible. This leads one to believe that Christ is God.

Now if He was not like God (as the Jehovah's Witnesses believe) why would we need to know that He would not think to rob God? Or how are we to understand that he could consider this in the first place, then alone do it?

What is the point that Paul is trying to make? Is it that if we (verse 5) "*Let this mind be in [~~you~~, us] which was also in Christ Jesus*" we will not consider robbing God if we ever come to a place where we are in God's form? But if we come to be in God's form in His love (John 17:14) why would we need to be admonished not to

rob Him? And if we are not in God's form yet how can Paul use this to show us anything?

And if Christ was in the form of God in the first place why would we need to know he would not take it by a seizure? Isn't this like saying that Christ will not rob his own house? What is that supposed to mean to us?

Would not it seem more reasonable to believe that this verse is simply teaching that Christ who was in God's form (6a) and knew he was in God's form (6b) humbled Himself to become a man, and so we too should humble ourselves? Is humility being taught in this chapter? Is this format of knowing who we are and then humbling ourselves repeated in this chapter? If we look at the preceding verses we see *"in lowliness of mind let each esteem other better than themselves."* and immediately afterwards we see *"And being found in fashion as a man, he humbled himself".* Therefore Christ's being of lowliness of mind among men when found in the fashion of men ... not *excluding considerations to rob God while in His form* is what is being taught here.

Now if we force Philippians to say Christ *"gave no consideration to a seizure, namely, that he should be equal to God"* we forget that the Bible says he was equal with God by right, it was not something that He could steal (John 17:5,24, 2 Cor. 8:9). Also to say that, is to forget that it was in reality, His aim to become equal with God, which is not only what He did but became greater than the Father who is "God" in 2:6, till 70 AD, Phil 2:9, 1 Cor. 15:28 where Christ and God become more equal in their work when the Son has finished His atoning work.

Note that this "God" (or "god" in the Jehovah's Witnesses understanding) is exalted above all others in Hebrews 1:6.

Jehovah witnesses argue that God could not be tempted (SYBITT pg. 14) by evil (James 1:13,14) and therefore Jesus was not God as he was tempted of Satan, Matt. 4:1. However Jehovah is also tempted in 1 Cor. 10:9 according to the NWT. The word for Jehovah here should actually be rendered Christ as it is in the K.J.V.. The temptation of Christ was a test. He was not tempted from a desire from within as sinful men are which is what James is teaching.

When Jesus said no one is good but God alone, Jehovah's Witnesses say here (SYBITT pg. 17) that Christ was saying that He was not good, nor God. However Jesus was not saying that He was not good, rather He was challenging their understanding of the

world in that they believed that man, who kept the law, was good. The substance of what Jesus is trying to teach here is also seen in Luke 18:13. These men were not ready to know who God was till they knew who they were in relationship to God. Christ was good and therefore was able to make atonement. He was the exact representation of the Father, Hebrews 1:3, John 13:3, 14:10, 16:25. The difference between Christianity and all other religions is this doctrine concerning Christ. All other religions have man trying to be good enough to become like God. However God was personally and directly involved with the redemptive plan from the very beginning and connected with it all the way through to the end. In that Christ had to learn obedience by the things which He suffered, this refers to Philippians 2. Jehovah's Witnesses argue that God never has to obey any one. However He does have to obey His own laws, Psalm 138:2.

The Jehovah Witness argue (SYBITT pg. 27) that God in John 1:1 referring to Christ does not show pity but rather that He was godly. However if that is what John 1:1 is teaching then it would be written out as these other places where "Godly" and not "God" alone is used. They say that God here means Godly because it does not say "The God". However in the next verses that pertain to the Father God does not have "The" in front of it as also seen in the NWT in Hebrews 10:31. They say it depends on the context, however clearly their doctrine determines the context. They say Jehovah was purged from the Greek NT as it nowhere appears there. Why is there not one single surviving NT Greek manuscript with the Name Jehovah in it? Why would God allow His name to be completely removed from the NT for thousands of years if this is the most important aspect to His word?

If this is true then why was it not also done in the OT by substituting Lord for Jehovah here as well? Surely if there was a sect that were so thoroughly determined to remove Jehovah's name they would not have stopped half way for no apparent reason. How would this have been done to every known manuscript in the world by one sect in the first place?

Jehovah witness argue that this was done in the Septuagint which is where the NT quotes come from. However the NT quotes are really from the Hebrew and any variations it the Holy Spirit taking the liberty to clarify certain points.

Also note that it says even in 1:3 in the NWT that not even one

thing came into existence apart from Him, that includes Christ Himself.

The Trinity in the Bible.

The trinity is part of the argument that Jesus is God. This is because if God can not be characterized in a plural sense then all our arguments fall to the ground. Jehovah's Witnesses "Should you believe in the trinity" says that there are "thousands of times throughout the Bible, God is spoken of as one person. Here they quote Deuteronomy 6:4, Psalm 83:18, Isaiah 42:8, 45:5 and Exodus 20:2,3. However these scriptures do not show that God in not a unity here. If these are the best scriptures Jehovah's Witnesses can find then they prove that their position is questionable.

Deuteronomy 6:4 for example says: "*Hear, O Israel: The LORD our God is one LORD:*". The word "one" here means one as a unity like one cluster on Grapes, or that Adam and his wife were one. The Biblical view of the trinity is not that there are three separate Gods but one God expressed in Scripture primarily as three separate persons. God is not limited to our understanding, Acts 17:29, nor is He too far beyond us that He is out of our reach, Romans, 1:20.

In that God is more complex that a simple clear cut division of three persons can be seen in Revelation 1:4, 3:1, 4:5, 5:6. There are variations within these three as there are seven Spirits of God in Revelation seen in Zechariah 7:9 as the seven eyes of the Lord where it is demonstrated His Spirit works as seven different persons among His seven different Churches. The Spirit is also seen as a dove, wind, tongues of fire. By this God is trying to show that although He is one, He is made up of more then what we can understand as a being just like us. He is God, but if we expect that He must be easy for us to understand then we assume that what we understand must control who God is, rather then God is not limited to our understanding. This was Job's problem as he believed that he should be able to know why God does what He does.

Also we see that the Son is not limited to one person as He will dwell in every believer. In Revelation we see that as the Son opens a scroll at the same time He also goes forth as the first horseman. The description of Christ in Rev 19:11 is virtually the same as in the beginning in Revelation 6:1 thereby confirming the identity of this rider is near the end of this war bracketing the tribulation with

descriptions of white horse riders. He is there from the beginning as can be seen by the statement that *"in righteousness doth He make War"*. Since Revelation is Christ's war from the beginning we can be assured that the white horse rider in Revelation 6:2 also represents Christ. Christ is also seen as being a lamb and a Lion at the same time, Rev 5.

The name for God Elohah and Elohim speak of plurality in the Godhead. The Jehovah's Witnesses argue that this refers to the plurality of God's majesty or strength. However this is not the way the Bible explains these attributes of God in other places and so when we come here we must question our understanding of God as defined as one individual alone. This is also seen in the OT in Genesis 1:26 "Let us make man in our image". There is no argument in this text that would lead one in any other direction but that God was a duality.

Although God is one God He is revealed in three separate ways. However it appears that the members of the trinity exchange offices to some degree as seen in Isaiah 9:6 and ??? where Jesus is said to be the Spirit.

The most well known NT proof texts for the trinity are found in Matthew 28:19 *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"* 2 Corinthians 13:14 *"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."* and 1 John 5:7 *"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."*

Jesus Directly Stated To Be God

Jesus directly stated to be God and the "Son of God"



He was God * and begotten to share in humanity when He was previously God #. Christ is shown here to neither be in the form of men or angels.

Proverbs 8 shows that Christ was begotten from everlasting, *22 The LORD possessed me in the beginning of his way, before his works of old. 23 I was set up from everlasting, from the beginning, or ever the earth was. 24 When there were no depths, I was brought forth; when there were no fountains abounding with water. 25 Before the mountains were settled, before the hills was I brought forth: 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. God was never without wisdom. Once we see that Christ is He through whom God made all things, John 1, then we see other names of Jehovah that can be ascribed to Christ. Even that the Father (Psalms 102:25), Spirit (Genesis 1:2, Job 33:4) and Son (John 1) have created the world as one God. The Jehovah's Witnesses in their literature quote verse 24 to show that Christ, the Logos, must have been created. However verse 23 shows us otherwise.*

In that the Bible says that Christ has a beginning, this does not refer to His being created. Jehovah is also said to be the beginning, Isaiah 48:16.

*# Isaiah 9:6 *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 44:6 *Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.*

Micah 5:2 *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.*

*Matthew 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Acts 13:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. Jehovah Witnesses leave out "God" in the beginning of the second sentence of Matt. 22 and put "He".

* John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.* This verse shows that Jesus Christ is God. Now if we say that he is a created little god this goes against Isaiah 43:10 which reads: *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.

* John 1:3, 10 All things were made by him; and without him was not any thing made that was made. 10 He was in the world, and the world was made by him, and the world knew him not. Christ was not a created being, a god, rather he was the creator, Hebrews 3:4.

*# John 12:37- 42 But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him.(See Isaiah 6) 42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

* Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

* 1 Corinthians 1:1-2 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

*# 1 Corinthians 10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. The one who was tempted in the OT was Christ who is Jehovah.

* Philippians 2:6-9 says: Who, being in the form of God, thought it not robbery to be equal with God:

* Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature: The Jehovah's Witnesses insert God here to say Christ was the firstborn of God's creation. The Interlinear K.J.V. it reads: "who is the image of God the invisible, firstborn of all creation; 16 because of Him were created all things ... for Him..." 17 ...all things in Him exist. These are very powerful scriptures concerning Christ as God.

* Colossians 2:9 For in him dwelleth all the fulness of the Godhead bodily.

* Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word

of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

*# Hebrews 1:8 *But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.* The Jehovah's Witness refer us to Isaiah 1:2 and Num. 2:8 for some reason here, however we see Psalm 45:6,7 quoted here which reads in the K.J.V. Psalms 45:6 *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. 7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.* The NWT translates this as "God is your throne", whatever that means. My Jewish Bible does not justify this and reads "Your divine throne is everlasting" in this place bringing us back to that argument in Rev 5:15 as to who is on the throne. The septuagint reads: "Thy throne O God is for ever and ever".

Hebrews 7:3 *Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*

* Revelation 1:6 *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

Revelation 1:17 *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. 18 *I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*" See also Rev 2:8, 22:3: Jesus is the first and the last the same way Jehovah is the first and the last, Rev 22:6. In that Jehovah is the first, this parallels and explains the meaning of Christ as "the beginning of the creation of God.", Rev 3:14. Jesus and the Father are "before all things, and by him [Christ] all things consist." Colossians 1:17.*

He is the Only Begotten Son. Luke 1:31-35 says: *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy**

Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

There is no other "Son" in the sense that Jesus is, born as one from two, one wholly human and one wholly God, to be both. The seed that made Jesus' humanity came directly from God. Matt. 21:36 says: *Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son...* "Jesus is set apart from servants being God's only son also paralleled to Isaac (Genesis 22:6,12,16) as seen in John 1:14,18, 3:18, 3:16, Rom 8:3, Galatians 4:4, Hebrews 1:6, 1 John 4:9, 4:14.

No man, nor any angel in the Bible makes the claim that parallel the claims that Christ and the Bible make about who Christ is in relationship to His Father.

Christ is seen to be begotten at birth (Jn. 3:13, Lk. 1:35 and other verses below), but also in His resurrection. Rev 1:5 says He is: *"The first begotten of the dead..."* This is what Ps 2:7 refers to which says *"Thou art my Son this day have I begotten thee."* See also Acts 13:33, Hebrews 5:5 and 7:3 that refer to this. Also note that 1 John 4:9 says: *"God sent his only begotten Son into the world, that we might live through him."* which implies that Christ was begotten before His birth!

His being begotten in His birth and in His death is a contradiction that can only be reconciled by understanding that it is the nature of Christ to be *the eternally begotten one*, Heb. 13:7. There was never a time when He was not the begotten Son of God. If there is always a father there is always a son.

Before Christ's physical death He was dead being separate from the world to the extent that He was dead to it, even before He died physically, John 8:23. Christ was under the law which brought death to men, 2 Cor. 3:7. So Christ died to the law to reign in the Spirit of life by His resurrection, Rom 1:4, and give life to men who would reconcile themselves to Him, Rom 7:4.

This is how we too become sons of God (small "s") by aligning ourselves with Christ in His death to that world. In this sense Christ was dead from His birth. This is seen in 1 Cor. 15:50 which says: *"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."* How do we then enter the kingdom? By dying with Christ, Rom 6:8. We are not to kill our physical bodies to do this, that would not accomplish what God has in mind. This is what being born again

refers to in John 3 and 1 Peter 1:23. It is a spiritual death that is in the Bible as seen in 1 Cor. 15:36 which says: *Thou fool, that which thou sowest is not quickened, except it die:* And John 12:24,25 *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.* Here dying is seen as dying to the world spiritually as Christ dies physically so that He may share His life with us. Romans 8: explains this same concept very well which says: *8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

As a side note, looking at verse 11 where it says "shall" (referring to verses 53 - 57) there are some aspects to this death that did not come to their fullness till 70 AD as these were dying to that OT age. This is why they are dead, but still dying and alive (verse 10), but still waiting for life. This is known in theology as the "*already but not yet*".

The angels can be said to be sons of God in that they do not misrepresent God, as does man. Men can be said to be a son of God where they are seen as being imputed with the nature of the father. This is His Spirit by means of paralleling ourselves to Jesus through faith in His finished work in His death that we may be resurrected to have life in Him. Apart from Christ we are dead in trespasses and sins.

Man cannot be sons of God in the same way as Jesus was. This is seen in that Adam had begotten Seth in his own likeness. Adam was not begotten of God nor were his sons created in God's likeness as was Adam. Genesis 5:1-4 reads: *This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2: Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. 3: And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: 4: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: See*

also 1 Cor. 15:45-50, Hebrews 7:3.

Jesus And Jehovah As Sharing Titles



Titles attributed to Christ showing that that Christ is set apart from men and angels to the extent that He is equal to Jehovah. The scriptures below are only a fraction of what can be quoted from Holy Writ.

Jesus and Jehovah as Saviour:

Isaiah 43:11 I, even I, am the LORD; and beside me there is no saviour.

Isaiah 45:2 1 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Hosea 13:4 Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

The Bible says that God is the only saviour and there is none other:

Jesus and Jehovah as Creator:

Genesis 1:1 *In the beginning God created the heaven and the earth.*

Nehemiah 9:6 *Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou*

preservest them all; and the host of heaven worshippeth thee.

Hebrews 1:10 *And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:* This refers to Jehovah in Ps 102:25 in context with the rest of the chapter. The Spirit is also seen to have created the world in Ps 102 and Genesis 1.

John 1:3 *All things were made by him; and without him was not any thing made that was made.*

Colossians 1:16 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

Hebrews 1:2 *Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

Jesus and also Jehovah as Lord of Lords, As Lord of Glory and King of Kings:

Deuteronomy 10:17 *For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:*

Psalms 24:7 *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. 8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. 9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. 10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.*

1 Corinthians 2:8 *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

Revelation 19:16 *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

Jesus and Jehovah as the Rock:

Deuteronomy 32:3 *Because I will publish the name of the LORD: ascribe ye greatness unto our God. 4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*

2 Samuel 22:2 *And he said, The LORD is my rock, and my fortress, and my deliverer; 3*

The God of my rock; in him will I trust: he is my shield, and the

horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. ... 32 For who is God, save the LORD? and who is a rock, save our God?

Psalms 18:2 The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

1 Corinthians 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. This verse is the same in the NWT.

Jesus and Jehovah as a Rock of Offense and Stumbling Block:

Isaiah 8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. 14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

Romans 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

1 Peter 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Jesus and Jehovah as Our Strength:

Psalms 46:1 God is our refuge and strength, a very present help in trouble.

Isaiah 26:4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

Philippians 4:13 I can do all things through Christ which strengtheneth me.

Jesus and Jehovah as Omnipresent:

Jeremiah 23:24 *Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.*

Psalms 139:7-10 *Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me.*

Matthew 18:20 *For where two or three are gathered together in my name, there am I in the midst of them.*

Jesus and Jehovah as Pierced:

Zech. 12:1 *The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, ... 4 In that day, saith the LORD, I will smite every horse with astonishment ... 10 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 firstborn.*

John 19:36 *For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.*

Jesus and Jehovah as I Am:

Exodus 3:14 *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.*

John 8:24 *I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins. 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

Isaiah 43:10 *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: before me there was no God formed, neither shall there be after me.*

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 9:9 Some said, This is he: others said, He is like him: but he said, I am.

John 13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

John 18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am: if therefore ye seek me, let these go their way: Christ here says he is God by the word's "I

AM" as can be seen by the way the Jews react, especially in 18:5-8. The Jehovah's witness argue that Christ here, when He says. "I AM" is merely asserting that He has a pre-existence before this life. We can say that's what it means to us but what did it mean to them? That's what counts. And if they understood Him to be saying that He was God, then that's what it means.

Jesus and Jehovah as Our Redeemer:

2 Chronicles 6:30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)

Isaiah 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me. 17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

Jeremiah 17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Revelation 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Jesus and Jehovah as Judge:

Psalms 96:13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

Jesus and Jehovah as Shepherd:

Psalms 23:1 The LORD is my shepherd; I shall not want.

Isaiah 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

John 10:14 I am the good shepherd, and know my sheep, and am known of mine. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

1 Peter 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

The one shepherd is Jesus, who is part of the God head, John 10:16.

Jesus and Jehovah as Light in Jerusalem:

Isaiah 60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

Revelation 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

Jesus and Jehovah as the Light:

Psalms 27:1 The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Jesus and Jehovah as Coming with All Saints:

Zech. 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

1 Thess. 3:13. To the end he may stablish your hearts

unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Jesus and Jehovah as Our Hope:

Jeremiah 17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. 13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

1 Timothy 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

Jesus and Jehovah as Builder of All Things:

Psalms 102:25 *Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.*

Hebrews 1:10 *And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:*

Hebrews 3:4 *For every house is builded by some man; but he that built all things is God.*

Colossians 1:16 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

Jesus and Jehovah as Unchangeable:

Psalms 102:27 But thou art the same, and thy years shall have no end.

Hebrews 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Hebrews 13:8 Jesus Christ the same yesterday, and today, and forever.

Jesus and Jehovah in Forgiveness:

Exodus 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and

upon the children's children, unto the third and to the fourth generation.

Mark 2:5-12 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there was certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Jesus and Jehovah as "The Holy One" of Israel:

Psalms 71:22 I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

Isaiah 41:14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

Acts 3:14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

Jesus and Jehovah as Hiding Place:

Psalms 32:7 Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

Isaiah 32:2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

Colossians 3:3 For ye are dead, and your life is hid with Christ in God.

Jesus and Jehovah as Living Waters:

Jeremiah 17:13 O LORD, the hope of Israel, all that forsake thee

shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Jesus and Jehovah as Glory:

Psalms 29:1 *Give unto the LORD, O ye mighty, give unto the LORD glory and strength. 3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.*

1 Corinthians 2:8 *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.* Why isn't this Lord translated Jehovah as it was in

Jeremiah 13:16 *Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.*

Psalms 115:1 *Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*

Isaiah 42:8 *I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.*

John 17:24 *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

Luke 9:26 *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.*

James 2:1 *My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.*

2 Peter 3:18 *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

Rev 1:6 *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

Jesus as Jehovah of Hosts:

Isaiah 6:1 In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Isaiah 8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

John 12:41 These things said Esaias, when he saw his glory, and spake of him.

Jesus as Jehovah as pre-eminent:

Exodus 20:3 *Thou shalt have no other gods before me.*

Colossians 1:18 *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.*

Isaiah 45:23 *I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.*

Philippians 2:10 *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

Jesus as Jehovah regarding Isaiah 40:3:

Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John 1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

Jesus as Jehovah regarding Joel 2:32:

Joel 2:32 *And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.*

Romans 10:11 *For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.* Jehovah Witnesses change Lord here to Jehovah where it refers to Christ.

Jesus as Jehovah regarding Duet 6:16:

Duet 6:16 *16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.*

1 Corinthians 10:9 *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.* Jehovah Witnesses change Christ here to Jehovah.

Jesus and Jehovah as Lord



Are we to be Jehovah witnesses or Christ's witnesses. Acts 1:8 says: *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."* See also 1 Cor. 2:2, Philippians 2:9, 3:8, 2 Peter 3:18 which verses also indicate that Christ, not Jehovah is to now be our focus.

The Jehovah Witnesses argue that places in the Greek NT texts which quote the OT which have "Lord" rather than "Jehovah" are corrupted as they should read "Jehovah" where "Jehovah" is present in the OT. However we believe that, for example, Paul in Acts 2:34 took the liberty to change "Jehovah" to "Lord" as the NT does not quote the OT but rather it explains it. This is clearly seen by doing a study of OT verses in the NT. There are no NT

Greek texts that have the Hebrew word Jehovah in them other than in the name Jesus. It is highly unlikely that all Greek texts which we have today have been corrupted in this manner or that God would allow this if the name Jehovah in the OT quotes was of Primary importance especially in light of the many promises in the Bible that God would preserve His word.

Psalm 12:6-8 says: *"The words of the LORD are pure words as silver tried in a furnace of earth, purified seven times. Thou shalt keep them O LORD, thou shalt preserve them from this generation for ever."* See also Is. 30:8-14; 45:19-25; 46:8-13; 48:1-16; 59:20-21; 1 Pt 1:23-25; Lk. 9:26; 16:17; Mat 5:18-19; Mat 24:35. God has preserved his Word over the years in His churches. The only fair method of determining what the original readings are is to collect all the known texts preserved through Christian Churches from all over the world. Then come up with a reading that agrees with the majority of textual witnesses as well as quotations of scripture from the early church fathers. This method was employed with 5,210 NT texts to put together the Textus Receptus, Beza's 1598 edition that is the foundation of the King James NT.

Jehovah Witnesses should consider that Jesus very name means *"Jehovah is the Saviour"*, Jesus is the Jehovah in the NT mentioned 471 times. We should carefully consider John 20:31 which reads: *"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."*

Places in the NT where a Jehovah Witness would expect to find Jehovah, Jesus name is there instead. One clear demonstration of this is found in the K.J.V. version in 1 Corinthians 10:9. Here in 1 Corinthians 12:3 which says: *"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost"* the word Lord (Kurion or Strongs # 2926) should read Jehovah by Jehovah's Witness methods of interpretation. However the Jehovah's Witnesses pick and chose where to translate Kurion # 2926, Sir, lord or Lord or Jehovah. It is fine if the Jehovah's Witnesses wish to make "Kurion" Jehovah descriminately, however if they wish to be descriminately fair with the Scriptures they must demonstrate a rule that controls when it is to be done. And since no rule can be established, other than that it suits their **performed** doctrines that Christ is not exactly Kurion # 2926, we would insist the correct rendering to always be **"Lord" every time**

as it has been for the last 2000 years. However the reason the J.W. do not want to do this is that the name Jehovah would appear where it refers to Christ and Christ would then be misunderstood to be Jehovah. This is because the "Lord" would appear to refer to Christ as well as Jehovah making Christ and Jehovah equal.

Now since we can clearly see here that the Jehovah's Witnesses are willing to take these liberties, we must sit up and take notice wherever they translate. They have demonstrated that they are more than ready to work their doctrines into their already very corrupt Westcott and Hort text. They indicate that this is the text they use in the back of their Bibles. And unfortunately the Jehovah's Witnesses make a habit out of using tactics other than fair, sound and direct arguments to waste time with points that are often meaningless regarding the real substance of these arguments. Name calling doesn't prove anything, and neither do statements such as "*Most scholars agree*" or partly quoted texts and definitions from Bible word study books when making reference to that which is in agreement with Jehovah's Witness doctrine.

Jehovah's Witnesses could argue that 2962 also means lord in a secular sense at times giving cause to translate 2962 as lord when referring to Christ in Matt. 10:24, 18:27, Mark 12:9; Luke 16:3,5,8; 20:13,15; John 13:16, 15:15. However that which belongs to Jehovah can never, never, ever be shared with that which is not God. This is crossing a line that removes all precedence with God and greatly confuses the OT warnings concerning religious behaviour in regard to that which is most sacred. Therefore we must understand that Jesus is Lord.

It can also be noted that in every instance where the word lord is, it is drawing a from *of* parable that ultimately refers to Jehovah in some way. Mark 12:17 says "*Render to Caesar the things that are Caesar's, and to God the things that are God's.*" There is one Lord for us, God as seen by. Jude 1:4 "*denying the only Lord.*" Matt. 23:8-10 says: "*One is your master, even Christ.*"

Arguments can be raised by Jehovah Witnesses in 1 Peter 3:6 however we would answer this with 1 Cor. 11:3 in that men are to bear an image of Lord in their households, but not the express image as did Christ, Hebrews 1. And ultimately God used Abraham to show a sign to the world as a parable when he offered up Isaac as a burnt offering giving us a picture of the Father and the Son.

We also take 1 Corinthians 12:3 to mean that no man can call Jesus LORD or Jehovah exempt by the Holy Ghost. 1 Cor. 13:3

reads: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."

Philippians 2:6-9 says: *Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant [He did not give up his Godly form], and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name(Even Jehovah, "Jesus" is the only Jehovah in the NT 471 times, which means Jehovah saves.) : 10 That at the name of *Jesus* every knee should bow of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord (Kupios 2962), to the glory of God the Father.*

Demonstrated here is that confessing Christ as Lord directly glorifies God, which would lead one to believe He is God. The word does not say otherwise in the many places where this is indicated.

The word Lord, which is translated "Jehovah" in the New World Translation in Matt. 1:20,22,24; 2:13,15,19; 3:3; 4:7,10; 5:33; 7:21 for example is also used to of Jesus in 7:21,22; 8:2 8:6, 8,21,25; 9:28,38, Rom 14:9, Acts 10:36 and the above verse as well.

Jesus and Jehovah as worshiped



Only God is to be worshiped. Worship of anything or anyone other than God is idolatry. To imagine that Jesus was not God, but that it was proper for Him to be worshiped by Jews and angels goes against the grain of everything regarding Jewish worship of Jehovah in the OT Bible as well as the NT. Since Christ has come to fulfil the promise of the fathers and the OT Prophecies He must do so in a manner outlined in the OT and not in some new manner.

In Daniel 3:14 Daniel and his two friends do not have regard for

the king as well as his idol, it is said of them, "*O King, these man have not regarded thee or....*" In the first centuries many Christians were put to death because they could not confess "Caesar is Lord". This was because it is scriptural to only call God our Lord. Mordecai in Esther 3:5 does not bow to Haman putting all the Jews at risk for their lives. Easter 3:5 says: *And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. 6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. 7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. 8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. 9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.*

If it was acceptable for Christians or Jews to bow down to authority, then this is one situation above all others is where it would have made the most sense to follow along and bow down if nothing else. However the book of Easter concerns this issue primarily and the results of Mordicai's actions in not bowing down, whereby God greatly rewards and exalts His people on account of his actions, not bowing down to any but the Lord. Therefore if Christ is not God neither should any Jew or Christian bow down to Christ. Doing so goes against the truths taught in Easter.

The following verses also show that worship belongs to God alone.

Exodus 22:20 *He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.*

Exodus 20:1-7 *And God spake all these words, saying, 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. ["Before" here does not mean that Jehovah is to be*

first, rather "before" here means that there are to be no other gods in His sight.] *4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments. 7 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 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

Deut. 6:13-16 *Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. 14 Ye shall not go after other gods, of the gods of the people which are round about you; 15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. 16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.*

Act 10:25,26. *And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man.*

Revelation 22:9 *Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.*

If Jesus was not God then Jehovah mislead Israel in His statements regarding whether or not He was a jealous God. He repeatedly warned the Jews about not giving glory to anyone else.

Joshua 7:19 *And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.*

Psalms 115:1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Isaiah 42:8 *I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.*

Isaiah 48:11 *For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.*

Acts 12:23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Revelation 4:9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

Yet in the Gospel of John 17:5 we hear Jesus talking about sharing in the Glory of the father, both before and after the incarnation.

(John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was,) Also

note regarding "glory" Revelation 5:14 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. Now see John 17:5.

In Revelation we see Him sitting on the throne with the Father and spoken of as if they were one.

Revelation 21:22-27 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Revelation 22:1-5 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night

there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

We can not use the argument that there are two thrones in Revelation, This will not work there or fit into the scheme of OT fulfillment. Revelation 22:1 *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.* Revelation 14:4,5 also says: *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God.*

Since the Jehovah's Witnesses use the Hort and Westcott text (which is an extremely corrupt text) as explained in the back of their Bible they leave out the last part of verse 14:5.

These are verses where Christ is worshiped: John 20:28 *And Thomas answered and said unto him, My LORD and my God.* To assume that Thomas was not speaking to Christ is not directed to us in the text, rather we see that the natural interpretation is for us to assume that he was speaking to Christ. There is no clarification as in John 17:1 etc. It was not uncommon for Christ to be referred to as Lord thus the reader is misled if Thomas was not speaking to Christ.

Hebrews 1:6 *And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.* Here Jehovah's Witnesses will argue that this means to salute as they derive this from only half a quote from *The Greek English Lexicon of the NT*, (Bauer, Arndt and Gingrich) which half outlines it's secular use, however this word "worship" (4352 in the Strongs concordance) here in Hebrews 1:6 is also in Luke 4:7,8 where Satan says: *"If thou therefore wilt worship (4352) me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship (4352) the Lord thy God, and him only shalt thou serve. "*

They also argue that "Worship" can be rendered as saluting or that which belongs to God alone depending on it's context, however there is no rule that can be established for this method of translation other than a bias, where here as in other places they wish to change meaning. However bias is never a proper means for

rendering a passage a certain way. Accurate translators only carry over nothing more or less than what is in the original language.

Jehovah's Witnesses also argue that we are to worship Jehovah through Jesus and not worship Him. However this is not indicated in the many places where Christ is shown that He is to be worshiped, therefore we must disregard this interpretation as well.

Also note regarding 4352 Matthew 28:9, And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him (4352). Also note regarding 4352 Revelation 5:14, And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said Amen. And the four and twenty elders fell down and worshipped (4352) him that liveth for ever and ever.

Can we say that Revelation 5:13,14 does not necessarily refer to both the lamb and him that sitteth on the throne? We can, however there is no Biblical reason in the text that would lead us to that conclusion, rather we would be lead to naturally believe that they are both worshiped, especially in light of chapter 21 & 22. The Lamb also sits on the throne in Revelation 3:21 *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.* And in Rev 5:8 it says, *And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

John 5:23 says: *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.* Why would God allow Christ to say this among the Jews if He were not Jehovah. O why would God (even in light of the OT verse which Christ quoted to Satan in Luke 4) allow Jesus to be worshiped as in the following verses in Matthew?

Matthew 2:11 *And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.*

Matthew 8:2 *And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.*

Matthew 9:18 While *he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.*

Matthew 14:33 *Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.*

Philippians 2:6-9 says: *Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant [He did not give up his Godly form], and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name(Even Jehovah? Yes Jesus is the only named Jehovah in the NT 471 times): 10 That at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord (Kupios 2962), to the glory of God the Father.*