

# WHO IS JESUS -- GOD OR “A GOD”?

--A. Ralph Johnson<sup>1</sup>

## INTRODUCTION:

### THERE IS ONE GOD

**Mark 12:29.** *And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord [#2962 kurios] our God is one Lord [#2962 kurios] KJV*

**Deut. 6:4** *Hear, O Israel: Jehovah our God is one [#259 “echod”] Jehovah:*

Note: “echod” may be composed of more than one.

**Gen. 2:24.** Two shall be one flesh.

**Ezek. 37:16.** Two sticks become one.

**Zech. 11:8.** (One month was composed of 28 days)

**Deut. 32:39.** *See now that I, even I, am he, and there is **no god with me***

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

### OBJECTION:

This means there is only one supreme God. It does not rule out lesser gods.

### ANSWER:

They insist that Trinitarians are polytheists because they claim three persons in one God yet they claim the father and son are two Gods. If they believe in two Gods, why are they not polytheists? According to this, we could have a whole pantheon of Gods to which we “do obeisance,” so long as they are lesser than the one chief God. Rubbish!

**Isa. 44:8.** There is no God beside me.

*8 Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any. (ASV)*

**Isa 45:5-7**

*5 I am Jehovah, and there is none else; besides me there is no God. I will gird thee, though thou hast not known me; 6 that they may know from the rising of the sun, and from the west, that there is none besides me: I am Jehovah, and there is none else.*

## THE CONCEPT OF TRINITY

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<sup>1</sup> View additional documents by A. Ralph Johnson at: <http://preacherstudy.com/notebook.htm>

**Q: What do Christians mean by “trinity?”**

Simply put, the “trinity” is three persons in the Godhead --Father, Son and Holy Spirit. The word is formed from two Latin words--tri (three) and uno (one).

Trinity is often confused with Greek pagan concepts of three gods ruling together. That is a **triad**, not the Christian concept of Trinity.

OBJECTION: How can three be one?

ANSWER

The concept of three being one is not really so difficult to comprehend as some have made it. It can be as simple as your hand before your face. While we do not understand everything about that hand, we can see that it has five “fingers” (digits), yet it is only one hand. Other illustrations are:

1. An egg is composed of shell, white, and yolk -- yet, the whole is one egg.
2. Water has three forms--gas, liquid and ice – yet, each is only a different form of the same substance.
3. Triangles have three corners --- still, the three make one whole.

Of course, the problem with such illustrations is that they are not in the Bible and they are inadequate to fully picture God. Indeed, the triune nature of God is a mystery that we cannot hope to fully understand.

OBJECTION: How can you believe in a mystery?

ANSWER:

Heb. 11: 1. *Faith is the substance of things hoped for; the evidence of things not seen.*  
Rom. 8:24. *For in hope were we saved: but hope that is seen is not hope: for who hopes for that which he sees?*

We do not understand magnetism but we believe in it because we see evidence of it. Those who deny there is mystery concerning God are in contradiction to what His word says.

*1Tim. 3:16. And without controversy great is the **mystery of godliness: God<sup>2</sup> was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.***

Hos	efaneroothee	en	sarki
God	was manifest	in	flesh
3739	5319	1722	4561

**OUR UNDERSTANDING OF GOD IS LIMITED**

<sup>2</sup> Some Greek manuscripts omit “God”

**Isa. 55:8-9.** His thoughts higher than ours.

*8 For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah.*

*9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (ASV)*

**Isa. 46:5.**

*5 To whom will ye like me, and make me equal, and compare me, that we may be like? (ASV)*

**Isa. 40:25.**

*25 To whom then will ye liken me, that I should be equal (to him)? saith the Holy One. (ASV)*

This is the main problem in understanding God. People often try rationalize God by comparing Him to things with which they are familiar. They put him into a box of their own limitations and experiences.

**Rom. 11:33.**

*O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! (ASV)*

**Deut. 29:29.** There are things God has not revealed.

*29 The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law. (ASV)*

## THE BLIND MEN AND THE ELEPHANT

THERE WERE SIX MEN of Indostan  
To learning much inclined,  
Who went to see the elephant  
(Though all of them were blind),  
That each by observation  
Might satisfy his mind.

**The Second**, feeling of the tusk,  
Cried: "Ho! what have we here  
So very round and smooth and sharp?  
To me 'tis mighty clear  
This wonder of an elephant

**The First** approached the elephant,  
And, happening to fall  
Against his broad and sturdy side,  
At once began to bawl:  
"God bless me! but the elephant  
Is nothing but a wall!"

**The Third** approached the animal, And,  
happening to take  
The squirming trunk within his hands,  
Thus boldly up and spake:  
"I see," quoth he, "the elephant

Is very like a spear!”

Is very like a snake!”

**The Fourth** reached out his eager hand,  
And felt about the knee:  
“What most this wondrous beast is like  
Is mighty plain, “quoth he;  
“‘Tis clear enough the elephant  
Is very like a tree.”

**The Fifth**, who chanced to touch the ear,  
Said: “E’n the blindest man  
Can tell what this resembles most;  
Deny the fact who can,  
This marvel of an elephant  
Is very like a fan!”

**The Sixth** no sooner had begun  
About the beast to grope,  
Than, seizing on the swinging tail  
That fell within his scope,  
“I see,” quoth he, “the elephant  
Is very like a rope!”

And so these men of Indostan  
Disputed loud and long,  
Each in his own opinion  
Exceeding stiff and strong,  
Though each was partly in the right,  
And all were in the wrong!

So, oft in theologic wars  
The disputants, I ween,  
Rail on in utter ignorance  
Of what each other mean,  
And prate about an elephant  
Not one of them has seen!  
-John Godfrey Saxe

## I. GENERAL EVIDENCE OF THE TRINITY

### A. BAPTISM INTO ONE NAME OF THREE PERSONS.

**Matt 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:*

That the Son and Holy Spirit should share the divine name with the Father, suggests a relationship that transcends any identity less than God. Since the scriptures teach there is only one God, a triune relationship is the only really satisfactory explanation. The more we look at the position and intertwined relationships between these three, the more the conclusion seems inevitable.

It is simply too grand and vast to comprehend. Because some cannot accept a triune concept they seek to resolve this relationship between Father and Holy Spirit by rejecting the overwhelming evidence of the Spirit's personality. Indeed this triune relationship is several times manifested in the New Testament.

**Gal. 4:6.** *And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. (ASV)*

**2Cor 13:14.** *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. (ASV)*

**Rom. 15:30.** *Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; (ASV)*

**Rom 8:26, 28, 35.** The work of the three is covered through the whole chapter.

## B. GOD REFERS TO HIMSELF AS PLURAL

**Gen 1:26-27.** *And God [#430 “Eloheem” -plural] said, Let us make man in our image*

Note: We are created in the image of God, not the image of angels.

Genesis 1:27 *And God created man in his own image, in the image of God created he him; male and female created he them. (Gen. 5:1-2; 6:7; Deut. 4:32; Isa. 45:12*

Nowhere is man said to be the creation of angels. It is certainly speaking of the plurality in God –Father, son and Holy Spirit.

**Gen. 3:22.** *And Jehovah God said, Behold, the man is become as one of us, to know good and evil.*

OBJECTION: This is the plural of majesty, as a king who says, “we are not amused.”

ANSWER: The claim is without foundation in fact. We do not find this as the style of kings in the Bible (Gen. 41:15; Dan 2:3; 6:26; Ezra 1:2; 5:8).

## C. AS IMAGES OF GOD, WE MANIFEST TRIUNE NATURES

**1Thes 5:23.** We have a “spirit, soul and body” cf. Heb 4:12

-These represent three personalities, each distinct from the other.

-Unlike the Godhead, that is in harmony with itself, there is a struggle that goes on within us so that we are not able to do the things we would: Rom. 8:16; 7:18-24; Gal. 5:17.

-The flesh and mind have affections and desires (Eph. 2:3). The Holy Spirit is given to bring unity (Gal. 5:24, 25).

#### D. JESUS IS THE FULLNESS OF THE GODHEAD.

**Rom. 1:20.** Godhead (#2305 theiotees).

- ⌘ from 2304; feminine noun
- ⌘ AV - Godhead 1; 1
- ⌘ 1) divinity, divine nature

*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: KJV*

**Col. 2:9.** *He is the fullness of the Godhead [#2320 theoteeos] bodily*

- 2320 theotes
- ⌘ from 2316; feminine noun
- ⌘ AV - Godhead 1; 1
- ⌘ 1) deity
- 1a) the state of being God, Godhead

## II. THE WORD WAS CALLED GOD

John 1:1

**In beginning was the word**  
en archi heen ho logos

**and the word was with (the) god**  
kai ho logos heen pros ton theon

**and god was the word**  
kai Theos heen ho logos

OBJECTION: Jesus was a god, not the God. This is indicated by omission of the definite article.

ANSWER:

The first and obvious response is that if the Father is one god and the Son is another, we have two gods. We end up with a flat contradiction of scripture that says there is only one God.

There is no evidence that this is speaking of a second lesser god. In the Greek, there is no distinction between capital letters and lower case. There is no Greek indefinite article (“a”).

This omission of the article (ho) from before God is merely the way of distinguishing between the subject and predicate, known as Callwell's Rule.

The arbitrary and inconsistent nature of their claim is revealed by the fact that four more times in the same chapter the definite article "ho" is omitted before theos, and in no case do they translate or view it as meaning a lesser god.

**Joh 1:6.** *There came a man sent from [a ?] God, who's name was John*

**There came    a man            sent            from    God,**  
egeneto            anthroopos    apestalmenos    para    Theon

**Joh 1:12.** *He gave to them power to become children of [a ?] God.*

**gave he    to them    power    children    of God    to become**  
edooken    autois    exousian    tekna    theou    genesthai

**Joh 1:13** *who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of [a ?] God.*

**nor    of    will                    of man,    but    from    God    born**  
oude    ek    theleematos    andros    all    ek    theou    egenneetheesan

**Joh 1:18** *No man hath seen [a ?] God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

**God    No [one]    has seen    at any time**  
theon    oudeis    heoraken    poorote

## **OTHER SCRIPTURES WITHOUT THE ARTICLE BEFORE THEOS**

**2Co 5:19** *to wit, that [a ?] God was in Christ reconciling the world unto himself*

**God    was    in    Christ**  
theos    een    en    christoo

**1Thes. 2:5,** [a ?] *God is witness;*

**God    [is]    witness**  
theos            martus

**1Tim. 2:5** *For there is **one** [a ?] God, one mediator also between God and men, (himself) man, Christ Jesus,*

**[there is]    one    For    God**  
                  heis    gar    theos

## **MORE SCRIPTURES OF "THEOS" WITH NO DEFINITE ARTICLE (ANARTHERUS)**

**Matt. 6:24.** Ye cannot serve [a ?] God and mammon. (ASV)

**2 Cor. 1:21.** *Now he that establisheth us with you in Christ, and anointed us, is [a ?] God;*

**Gal. 6:7.** *Be not deceived; [a ?] God is not mocked: for whatsoever a man soweth, that shall he also reap.*

**Eph. 4:6.** *one [a ?] God and Father of all, who is over all, and through all, and in all.*

**Phil. 2:13.** *for it is [a ?] God who worketh in you both to will and to work, for his good pleasure.*

**Heb. 3:4.** *but he that built all things is [a ?] God.*

**Rev. 21:7.** *He that overcometh shall inherit these things; and I will be his [a ?] God, and he shall be my son.*

**The WATCH TOWER TRANSLATION OF JN. 1:1 RELIES ON A PATHETIC AND DEMONIC INSPIRED LIST OF TRANSLATIONS.**

Undoubtedly, If they had any better scholarship they would have cited it.

**JOHANNES GREBER: CLAIMS TO HAVE TRANSLATED BY HIS SPIRIT MEDIUM WIFE**

(See letter of introduction p. 4 of his translation.

(See Watchtower statements at end of this document).

Watchtower. Cited Greber:

Make Sure, p. 489 (1965)

Watchtower. 9/15/62, p. 554

Watchtower. 10/15/75, p. 640

Watchtower. 4/15/76, p. 231

The Word--Who Is He? (1962) p. 5

Aid to Bible Understanding. p. 1669, p. 1134

**STATEMENTS AGAINST GREBER BY THE WATCHTOWER**

(Note that after they knew what he stood for they continued to use him)

What do Scriptures Say About Death? (p. 88) 1955.

WT 2/15/56 p. 110, 111

WT 4/1/83 p. 31

WATCHTOWER STATEMENTS AGAINST SPIRITISM

Live For Ever (see caption) p. 98 “burned books of spiritism”

WT 9/1/87 p. 5 (right column) Spiritism leads to death

**JOHN S. THOMPSON, TRANSLATED BY “SOME BEING” WHO ENTERED HIS ROOM AT NIGHT**

1829, translated John 1:1”a god” in his Monotessaron, or The Gospel History, According to the Four Evangelists.

He claimed to be directed by “some being” who entered his room at night and directed him to: “in all your writings, be careful to represent Jesus as only the instrument of God in all he does.”

American Quarterly Review, 1830, Vol. 8, pages 227-245.

(see Witnesses of Jehovah by Chretien, p. 169-171)

Cited by WT.: Blue Kingdom Interlinear, p. 1139, Jn. 1:1, Appendix)

**III. JESUS IS “MIGHTY GOD”**

**Is. 9:6** (cf. 1, 2, 7). Mighty [#1368 “gibbowr”] God [#410 “el”]

OBJECTION: Jesus is here only called “mighty god,” not “the almighty”

ANSWER:

If he is Mighty God then he is God.

**A. JEHOVAH IS CALLED “MIGHTY GOD.”**

**Deut. 10:17.** (cf. Rev. 19:16 )

<b>Jehovah</b>	<b>your God</b>	<b>(is)</b>	<b>God</b>	<b>of Gods</b>	<b>and</b>	<b>Lord</b>	<b>of Lords</b>
Yahweh	‘elohiykem	huw’	Eloheey	haa’lohiym	wa-	adooneey	haa’adoniyem--
3068	430		430	430		136	113

<b>a God</b>	<b>great</b>	<b>mighty</b>	<b>and terrible</b>
haa-‘Eel	hagaadol	hagibor	w’hanowtaa’
410	1419	1368	3372

**Isa. 10:21, 23, 24.** Mighty [#1368] God [#410]

**Isa 49:26.** *all flesh shall know that I the LORD am thy Savior and thy Redeemer, the mighty* [#1368] *One of Jacob.*

**Jer. 32:18.** The great, the Mighty [#1368] God, Jehovah

**Neh. 9:32.** Our God, the Great, the Mighty. [#1368]

Comparison of scriptures related to the “alpha and omega” in Revelation will reveal him as the “one who is coming” the “first and last” the “beginning and the end” -- “the almighty.”

## B. REV. 22:12-16 COMPARED WITH OTHER SCRIPTURES IN REVELATION

**Rev. 22:12.** *Behold, I come quickly; and my reward is with me, to render to each man according as his work is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. ...16 I Jesus...*

The following chart compares passages in Revelation concerning Jesus to those concerning almighty God.

JESUS	Rev. 22:12, 13 (cf. vs. 16).	THE ALMIGHTY
<p><b>Rev. 1:7.</b> <i>Behold, <u>he cometh</u> with clouds; and every eye shall see him</i> [Note 1:8]</p> <p><b>Rev 2:16.</b> <i>Repent; or else <u>I will come unto thee quickly</u>, and will fight against them with the sword of my mouth. [cf. 1:16; 19:15]</i></p> <p><b>Rev 2:25.</b> <i>But that which ye have already hold fast till <u>I come</u>. [cf. 2:18]</i></p> <p><b>Rev 3:11</b> <i>Behold, <u>I come quickly</u>: hold that fast which thou hast, that no man take thy crown. [cf. 3:5; 1:16, 29]</i></p>	<p><b>Rev. 22:12.</b></p> <p><i><u>I come quickly</u>;</i></p>	<p><b>Rev. 1:8.</b> <i><u>which is to come, the Almighty</u> [Note 1:7]</i></p> <p><b>Rev. 4:8.</b> <i>Lord God Almighty who is and who is <u>coming</u></i></p>
<p><b>Rev. 1:18.</b></p> <p><i>These things saith the <b>Son of God</b>,... 23 I am he that searcheth the reins and hearts: and I will <u>give unto each one of you according to your works.</u></i></p>	<p><b>Rev. 22:12.</b></p> <p><i>my reward is with me, To <u>render to each man according as his work</u> is.</i></p>	<p><b>Jer. 17:10. 10</b></p> <p><i>I, Jehovah, search the mind, I try the heart, even to give every man <u>according to his ways, according to the fruit of his doings.</u></i></p>
	<p>22:13 <u>I am Alpha and Omega,</u></p>	<p><b>Rev. 1:8.</b> <u>Alpha &amp; Omega the Almighty</u></p> <p><b>Rev. 21:6, 7.</b> <u>Alpha &amp; Omega, I will be his God</u></p>
<p><b>Rev 1:17.</b> <i><u>I am the first</u> [#4413 “prootos”] <u>and the last</u>: 18 I am he that liveth, and <u>was dead.</u></i></p> <p><b>Rev 2:8</b> <i>These things saith <u>the first</u> [#4413 “prootos”] <u>and the last</u>, which was dead, and is alive;</i></p>	<p><i><u>first</u> [#4413 “prootos”] <u>and last</u>,</i></p>	<p><b>Isa. 44:6.</b></p> <p><i>“<u>first LXX</u> [“<b>prootos</b>”] <u>and last</u> ...beside me there is no God”</i></p> <p><b>Isa. 48:11-16.</b> <i>“<u>first and last</u>, My hand laid the foundations of the earth. [cf. Jn. 1:3; Col. 1:16; Heb. 1:10.</i></p>
<p><b>Rev 3:14.</b> <i><u>the beginning</u> [#746 archee] of the creation of God; (Cf. #746 often = “principalities” or</i></p>	<p><i><u>beginning</u> [#746 archee] and the end</i></p>	<p><b>Rev. 21:6, 7</b></p> <p><i><u>beginning</u> [#746 archee] <u>and end</u></i></p>

“rule” --Rom. 8:38; Rev. 6:12; Eph. 3:10; Col. 1:16; 2:10; 15; Tit. 3:1; Heb. 6:1; 1Cor. 15:24; Eph. 1:21	16 <i>I Jesus have sent mine angel to testify unto you these things in the churches</i>	<i>I will be his <b>God</b></i>
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### TEXTS IN REVELATION (ABOVE) THAT SPEAK OF JESUS

**Rev. 1:7** *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

**Rev 2:16** *Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. (cf. 1:16; 19:15) KJV*

**Rev 2:25** *But that which ye have already hold fast till I come. (cf. 2:18) KJV*

**Rev 3:11** *Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. (cf. 3:5; 1:16, 29)*

**Rev 22:20** *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. KJV*

**Rev 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. (cf. 2:18) KJV*

**Rev 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 [#4413 “prootos”] 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. KJV*

**Rev 2:8** *And unto the angel of the church in Smyrna write; These things saith the first [#4413 “prootos”] and the last, which was dead, and is alive; [cf. Isa. 44:6, 8] KJV*

**Rev 3:14** *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning [#746 archee] of the creation of God; KJV*

### TEXTS IN REVELATION (ABOVE) CONCERNING THE LORD GOD ALMIGHTY

**Rev 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. KJV*

**Rev 1:8** *I am Alpha and Omega, the beginning [#746 archee] and the ending, saith the Lord, which is, and which was, and which is to come, **the Almighty**. KJV*

**Rev 21:6** *And he said unto me, It is done. I am Alpha and Omega, the beginning [#746 archee] and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and **I will be his God**, and he shall be my son. KJV*

**Isa. 44:6** *Thus saith Jehovah 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**.*

**Isa. 48:12** *Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. 13 **Mine hand also hath laid the foundation of the earth**, and my right hand hath spanned the heavens: when I call unto them, they stand up together. 14 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. 15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. 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.*

**C. John 20:28. Thomas answered and said unto him, “The Lord of me and the (“ho”) God of me!”**

(the)	Lord	of me	and	the	God	of me
Ho	kurios	mou	kai	ho	Theos	mou
3588	2962	3450	2532	3588	2316	3150

Note: Jesus not only did not object to being addressed as “the God of me” but pronounced a blessing upon those who believe this.

**John 20:29** *Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed (are) they that have not seen, and (yet) have believed. (ASV)*

OBJECTION: Did not Jesus deny he was God in Matt. 19:17?

Matt. 19:17. *And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. (ASV)*

ANSWER: Jesus was good (Heb. 4:15; John 10:11). In answer to the flattery he poses the question of who it is that can do these things. Jesus presents him with the problem that by calling him “good” he is recognizing him as God.

**D. AS SAVIOR, JESUS, IS SHOWN TO BE JEHOVAH GOD**

**1. The name, “Jesus” has the idea of “Jehovah” and “Savior”**

2424 Iesous

Jesus = “Jehovah is salvation”

**2. Jehovah God says He is the only saviour yet He calls Jesus “savior.”**

<p><b>Isa 43:11.</b> <i>I, even I, am Jehovah; and besides me there is no <u>savior</u>.</i> ASV</p> <p><b>Isa 45:21.</b> <i>who hath declared it of old? have not I, Jehovah? and there is no <u>God else besides me, a just God and a Savior</u>; there is none besides me.</i> ASV</p> <p><b>Hos 13:4.</b> <i>Yet I am the LORD (Jehovah) thy God from the land of Egypt, and thou shalt know <u>no god but me</u>: for there is <u>no savior</u> beside me.</i></p>	<p><b>2Pe 1:1.</b> <i>to them that have obtained a like precious faith with us in the righteousness of our <u>God and Savior Jesus Christ</u>:</i> ASV</p> <p><b>2Pe 1:11.</b> <i>for thus shall be richly supplied unto you the entrance into the eternal kingdom of our <u>Lord and Savior Jesus Christ</u>.</i> ASV</p> <p><b>Tit 3:6.</b> <i>which he poured out upon us richly, through Jesus <u>Christ our Savior</u>;</i> ASV</p> <p><b>Luk 2:11.</b> <i>for there is born to you this day in the city of David a <u>Savior</u>, who is Christ the Lord.</i> ASV</p> <p><b>Phil 3:20.</b> <i>For our citizenship is in heaven; whence also we wait for a <u>Saviour</u>, the Lord Jesus Christ:</i> (ASV)</p>
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**3. Jesus is called both “The Great God” and “savior” in the same passage.**

*Titus 2:13 awaiting our blessed hope and the glorious appearing*

prosdechomenoi	teen	makarian	elpida	kai	epifaneian	tees	doxees
Looking for	that	blessed	hope	and	appearing	the	glorious
4327	3588	3107	1680	2532	2015	3588	1391

*of our great God and Savior Jesus Christ,*

tou	megalou	Theou	kai	sootheeros	hemoon	leesou	Christou
of the	great	God	and	Saviour	of us	Jesus	Christ
3588	3173	2316	2532	4990	2257	2424	5547

**The “great God” is speaking of Jesus**

- a. The lack of the definite article before “Savior” which is linked to “the great God” by “and” normally suggests that both nouns refer to the same person. Thus, “The Great” refers to both “God” and “Savior.”
- b. Jesus, not the Father, is the person who is the one “appearing”

2Thes. 2:8. *And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [2015 “epiphaneia”] of his coming:* (KJV)

1Tim. 6:14. *That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:* (KJV)

2Tim. 1:10. *But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:* (KJV)

2Tim. 4:1. *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;* (KJV)

2Tim. 4:8. *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.* (KJV)

- c. The fathers in the Greek church understood that this the meaning of the language indicated Jesus was God.

#### **E. JESUS IS [“ho theos”] THE GOD WITH US**

**Mat. 1:23.** *Immanuel [“ho”= the] God with us”*

**Mat. 28:20.** *I am with you always, even unto the end of the world.*

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

#### **F. “THE” GOD [“ho theos”] PURCHASED THE CHURCH WITH HIS OWN BLOOD**

**Acts 20:28.** *Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of [“ho” the] God which he purchased with his own blood. (ASV)*

#### **G. THIS IS THE (“ho theos”) TRUE GOD**

**1 John 5:20**

*20 And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, in his Son Jesus Christ. This is the true God, and eternal life.*

#### **H. GOD (no article) MANIFEST IN THE FLESH**

	<b>1Tim. 3:16.</b> <i>And without controversy great is the mystery of godliness: <u>God was manifest in (the) flesh, justified in (the) Spirit, seen of angels, preached</u></i>
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<p><b>Isa 42:8.</b> <i>I am Jehovah, that is my name; <u>and my glory will I not give to another,</u> ASV</i></p>	<p><i>unto (the) Gentiles, believed on in (the)world, received up into glory. KJV</i></p> <p><b>John 1:14.</b> <i>And <u>the Word became flesh,</u> and dwelt among us (and we beheld his glory, <u>glory as of the only begotten from the Father</u>), full of <u>grace and truth.</u></i></p>
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**I. JESUS WAS IN THE VERY FORM OF GOD**

	<p><b>Phi 2:6.</b> <i>who, though <u>he was in the form of God,</u> did not regard <u>equality with God</u> as something to be exploited, 7 but emptied himself, taking the form of a servant, being made in the likeness of men; NRS</i></p>
	<p><b>Col 1:15.</b> <i>who is the <u>image</u> [#1504 eikoon] of the invisible God ASV</i></p>
<p><b>Isa 42:8.</b> <i>I am Jehovah, that is my name; <u>and my glory will I not give to another,</u> ASV</i></p>	<p><b>Heb 1:3.</b> <i>who being the <u>effulgence of his glory,</u> and the <b>very image</b> [#5481 charakteer] <u>of his substance,</u> ASV</i></p>
<p><b>Isa 48:11.</b> <i>For mine own sake, even for mine own sake, will I do it: for how should <b>my name</b> be polluted? <u>and I will not give <b>my glory</b> unto another.</u> KJV</i></p>	<p><b>Joh 17:5.</b> <i>And now, Father, glorify thou me with thine own self with the <u>glory which I had with thee before the world was.</u> ASV</i></p>

OBJECTION: Being in the form of God or image of God does not make him God.

ANSWER: It is inconsistent to deny that being in the “form of God” means he was truly God yet being in the “form of man” means he was man.

**J. JESUS IS IDENTIFIED WITH THE FATHER.**

<p><b>-Isa. 9:6.</b> Jesus was called “Everlasting Father” (Father of eternity)  <i>ASV Isa 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,</i></p>	<p><b>-Jn. 14:8-11.</b> He that has seen HIM has seen the father.  <i>8 Philip saith unto him, Lord, <u>shew us the Father,</u> and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast <u>thou not known me,</u></i></p>
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<p><i>Counsellor, Mighty God, <u>Everlasting Father</u>, Prince of Peace.</i></p>	<p><i>Philip? <u>he that hath seen me hath seen the Father</u>; and how sayest thou then, <u>Shew us the Father</u>? 10 <u>Believest thou not that I am in the Father, and the Father in me?</u> the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.</i></p> <p><b>Jn. 10:30-38.</b> <i>Jesus and the father are one. 30 <u>I and my Father are one</u>. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but <u>for blasphemy; and because that thou, being a man, makest thyself God.</u></i></p>
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**K. AS “THE ONLY BEGOTTEN SON OF GOD” HE MUST BE TRULY GOD.**

God has a son. He is the “*ONLY begotten [monogengenous] of the father*” and as such manifests the glory of the Father (John 1:14). He is of the very substance of the father (Heb. 1:3). The Father sent His son into the world that we might be saved (John 3:16; 1John 4:9). He “became flesh and dwelt among us (John 1:14). He died for our sins and was raised, and ascended to the Father. He is now “in the bosom of the Father” (John 1:18 All who do not believe on the only begotten son are condemned (John 3:18).

As a man’s begotten son is truly man, so God’s only begotten son is truly God. The Jews themselves recognized this when they accused him of blasphemy for calling God his father. (John 10:29-33).

**L. BOTH JEHOVAH AND JESUS WERE CALLED “LORD OF LORDS”**

<p>ASV Deuteronomy 10:17 For Jehovah your God, he is <b>God of gods, and Lord of lords</b>, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward.</p> <p>ASV Psalm 47:2 For Jehovah Most High is terrible; He is a great <b>King</b> over all the earth.</p>	<p>1Tim. 6:14 That thou keep <i>this</i> commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, <i>who is</i> the blessed and only Potentate, the <b>King of kings</b>, and <b>Lord of lords</b></p> <p>KJV Revelation 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for</p>
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	<p>he is <b>Lord of lords</b>, and <b>King of kings</b>: and they that are with him <i>are</i> called, and chosen, and faithful.</p> <p>ASV Revelation 19:16 And he hath on his garment and on his thigh a name written, <b>KINGS OF KINGS, AND LORD OF LORDS</b>.</p>
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**M. AS GOD, HE HAD NO BEGINNING.**

**1. JESUS/GOD CREATED ALL THINGS THAT WERE CREATED**

No creature, man or angel, could ever satisfy the exalted nature of creator of the universe.

<p><b>Isa. 45:11, 12.</b> <i>11 Thus saith Jehovah, the Holy One of Israel, and his Maker: Ask me of the things that are to come; concerning my sons, and concerning the work of my hands, command ye me. 12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens; and all their host have I commanded. (ASV)</i></p> <p><b>Isa. 45:18.</b> <i>For thus saith Jehovah that created the heavens, God himself that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else. (ASV)</i></p> <p><b>Isa. 44:24.</b> <i>I Am Jehovah maker of all things, stretching forth the heavens by Myself, and spreading out the earth all alone”</i></p> <p><b>Gen 1:1</b> <i>In the beginning God created the heavens and the earth. ASV</i></p>	<p><b>Jn. 1:3.</b> <i>All things were made through him; and without him was not anything made that hath been made.</i></p> <p><b>Col. 1:16.</b> <i>for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; 17 and he is before all things, and in him all things consist</i></p> <p>(Note:The Watchtower, contrary to the Greek, translates Col. 1:16. “in him were all <b>OTHER</b> things created.”)</p> <p><b>Heb. 1:2</b>  <i>2 hath at the end of these days spoken unto us in (his) Son, whom he appointed heir of all things, through whom also he made the worlds;</i></p>
<p><b>Psa 45:6</b>  <i>Thy throne, O God, [#430 Elohiym] is for ever and ever: A scepter of equity is the scepter of thy kingdom. ASV</i></p> <p><b>Ps. 102:24</b>  <i>I said, O my God [#410 'el {ale}], take me not away in the midst of my days: Thy years are throughout all generations.</i></p>	<p><b>Heb. 1:8, 10-12</b>  <i>8 but of the Son (he saith,) Thy throne, O God [ho theos] is for ever and ever; And the scepter of uprightness is the scepter of thy kingdom.  9 Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness</i></p>

<p><i>25 <u>Of old didst thou lay the foundation of the earth; And the heavens are the work of thy hands.</u></i></p> <p><i>26 <u>They shall perish, but thou shalt endure; Yea, all of them shall wax old like a garment; As a vesture shalt thou change them, and they shall be changed:</u></i></p> <p><i>27 <u>But thou art the same, And thy years shall have no end.</u></i></p>	<p><i>above thy fellows.</i></p> <p><i>10 <u>And, Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands:</u></i></p> <p><i>11 <u>They shall perish; but thou continuest: And they all shall wax old as doth a garment;</u></i></p> <p><i>12 <u>And as a mantle shalt thou roll them up, As a garment, and they shall be changed: But thou art the same, And thy years shall not fail.</u></i></p>
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OBJECTION: Heb. 1:8 should read, “God is your throne”

ANSWER: The passages being cited from Psalms 45:6 and 102:24-25 indicates he was being addressed as God. This is further confirmed by the fact that Hebrews 1:6 commands the angels to worship him.

Hebrews 1:8 (quoting Psalms 45:6 from the Septuagint)

*Thy throne O God is for ever and ever.*

(the)	throne	of you	(the)	God	unto	the	ages	of the	ages
Ho	thronos	sou	ho	Theos	eis	ton	aioona	tou	aioonos
3588	2362	4675	3588	2316	1519	3588	165	3588	165

Psalms 45:6 (45:7 in Hebrew) (Note: Hebrew reads backwards)

*Thy throne O God is for ever and ever.*

d[.w"	~l'A[	~yhi{a/	^ajs.Ki
de`aaw	maalwo`	myiholE'	aak'`ciK
and ever	ever for	God,	throne Thy
5703	5769	430	3678

OBJECTION:

Heb. 1:7 says this god has a god.

Mark 15:34. Jesus prayed, “**My God, My God**, why have you forsaken me.”

John 20:17. *I ascend unto my Father, and your Father; and to **my God**, and your God.*

1 Peter 1:3. *Blessed be the **God and Father of our Lord Jesus Christ***

ANSWER:

The word became flesh (Jn 1:14)--a part of the creation (Rev. 3:14). He emptied himself and took upon himself the form of a servant (Philippians 2:7). He became flesh and took the position of a man. **As a man** he must be inferior to the father like other men. The Father was greater (John 14:28). He prayed to the Father. He did not know the day or hour of his return (Mat. 24:36). He was tempted, without sin (Heb. 4:15). He died (and raised his own body --John 2:19). As such, with regard to his humanity, the Father was his God.

Most of the objections raised concerning the divinity of Jesus are resolved with recognition of this fact.

OBJECTION: The world was made through ["dia"] Jesus (Jn. 1:3; Col. 1:16; Heb. 1:2)

ANSWER:

The world was also made through ["dia"] God (Rom. 11:36; Heb. 2:10).

2. **JESUS/GOD IS SPOKEN OF AS "I AM," INDICATING TIMELESSNESS.**

**Jn. 8:58 "Before Abraham was, I am."**

Before	Abraham	was	I	am!
prin	Abraam	genesthai	egoo	eimi

**Ex. 3:14. "I am sent you"** (Septuagint)

I	am	the one	who is
egoo	eimi	ho	oon

OBJECTION: This says nothing about Jesus being God.

ANSWER:

The concept presented of Jehovah in Exodus 3:13 is the same. "I exist" -- past, present and future. The tense is present. He has no beginning or end. That is the exclusive characteristic of God. If he intended to only say that he existed before Abraham, he could have used the past tense. Making this mean "I was" is an attempt to maintain a theological bias. The parallel is obvious.

OBJECTION: John 8:58 is different from Exo. 3:14. The Septuagint translation adds "ho oon"-- "who is." If Jesus was referring to Exodus he would have added these words.

ANSWER: Building a case on the Septuagint is unsound. The Hebrew says, "I am who I am" The Septuagint "I am who is" rather than repeating "I Am." (see below).

**Ex. 3:14. In Hebrew** (Hebrew --read backwards)

**And God said to Moses, I Am that I Am**

<b>I AM</b>	<b>that</b>	<b>I AM</b>	<b>Moses,</b>	<b>unto</b>	<b>God</b>	<b>And said</b>
hy<h.a,	rv,a]	hy<h.a,	hv,mo	-la,	~yhil{a/	rm,aYOW:
HEY <sup>a</sup> HE <sup>‘</sup>	REHS <sup>a</sup> ‘	HEY <sup>a</sup> HE <sup>‘</sup>	hehsoM	-le <sup>‘</sup>	myiholE <sup>ˆ</sup>	rem`oyaW
1961	834	1961	4872	413	430	559

...I Am sent me unto you.

unto you	sent me	I Am
ˆ~k,ylea]	ynlx lv.	hy<h.a,
mekyeel <sup>a</sup> ‘	yinachaal <sup>a</sup> sh	HEY <sup>a</sup> HE <sup>‘</sup>
413	7971	1961

However, since Jesus did not repeat the “I am” either, he was obviously not intending to quote the passage. The difference is that Exodus identifies him as the God who is, whereas Jesus was stating his existence was before Abraham. Nevertheless, the present tense of both statements express the concept of existence without beginning or end. Exodus emphasizes this by having no object in the second sentence --”I am sent you.” Jesus indicates this by having no object of “eimi.”

**Ex. 3:13, 14. “I am sent you”** (Greek Septuagint translation of Hebrew Old Testament)

Exo 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.* ASV

**eimi**, infinitive. einai impf. eemeen fut. esomai

I. as predicate *to be*, to denote what exists;

(1) of God's existence (Heb 11. 6); *ho oon = the one who is, exists* (RV 1. 4);

(2) of Christ's self-designation of himself *egoo eimi I am* (JN 8. 58);

**OBJECTION:** “eimi,” is translated, “have been” in John 14:9.

*ASV Joh 14:9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?*

ANSWER: The Greek is present tense, “Am I so long a time with you.” However, this passage is different than what Jesus said in John 8:58. In that passage there is no predicate after the non-transitive verb “eime,” and has no personal pronoun, “ego” preceding it. It says, “Before Abraham was, I am.” It is directly addressing time itself. John 14:9 has no personal pronoun, “ego” (I) before it and it has an object, “with you.”

**“Jehovah” means “the existing one”**

03068 Y@hovah

⌘ AV - LORD 6510 times, GOD 4, JEHOVAH 4, variant 1; 6519 times total

⌘ Jehovah = “the existing One”

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of 0136

3. **Jesus had no beginning or end (Heb. 7:3).**

*“without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.”*

This was a figure of the Son of God who has no beginning or end. Since the humanity of Jesus had a mother and he physically died, it is clear that this refers to his divinity.

OBJECTION: Col. 1:15. Jesus is the Firstborn [#4416 prototokos] of all creation.

ANSWER:

Nothing in this statement warrants translating it – “the first one created.” Creation is not a “birth.” This simply means that through the resurrection he held preeminence over the creation. Jesus being spoken of as part of the creation is no problem. He “became flesh” (John 1:14) and thus a part of the creation, although as the Word he was not created.

**Col. 1: 18** *And he is the head of the body, the church: who is the beginning [archee], the firstborn [prototokos] from the dead; that in all things he might have the preeminence. [cf. Matt. 28:18 “all power in heaven and on earth”]*

The fact that he was “*firstborn from the dead*” clearly shows “firstborn” does not mean “created.” This is further shown in Hebrews 12:23, which speaks of the “church of the firstborn ones” (plural). This is obviously not speaking of those literally born first. The firstborn in Egypt were saved by God and became His (Num. 3:13; 8:17, 18; Heb. 11:28; 1Cor. 5:7;). We hold a special relationship as God’s own possession.

**Rom. 8:29.** Shows it is not speaking of the first one created. It says we were “*foreordained to be conformed to the image of His son that he might be the firstborn among many brethren.*” Our being “born” (John 3:3, 5) is not literal. We were chosen to hold that position. For Jesus also It is a position rather than a literal birth.

OBJECTION: Jesus was Created. Rev. 3:14. Jesus is the *beginning* [#746 archee] of creation.

ANSWER: As shown above, (Rev. 22:13) Jesus was not the first thing created. He was the source of the creation. The same word is used in Rev. 21:5; 22:13 concerning God. Was God created?

The same word is often used of one who is in first position or rules.

“magistrates” (Luke 12:11)

“power” ( Luke 20:20)

“principalities” (Rom. 8:38; Eph. 1:21; 3:10; 6:4; Col. 1:16; 2:10, 15; Tit. 3:1; Heb. 6:1)

“rule” (1Cor. 15:24) (ASV)

OBJECTION: Prov. 8:22. Wisdom was “formed” in the beginning. 1Cor. 1:24 says Jesus is the wisdom of God.

ANSWER: The context of the passage is Solomon encouraging his son to seek wisdom--sound thinking--the kind found throughout the book of Proverbs. It is a form of speech called a "personification" --to describe something that is not a person like a person.

It is not necessarily speaking of Christ every time the words, "power" or "wisdom" are used any more than of other statements speaking of him as a "door," "vine," "lamb" "stone" etc.

James says that if anyone lacks wisdom they should ask of God. Sound thinking comes from God. However, this is not speaking of us asking to receive Jesus.

**Prov. 8:1-3; 9:1-4;** 1:20-22 clearly shows this is a personification. It is in the feminine gender, likening wisdom to an attractive lady who his son is being encouraged to seek.

**Prov. 1:20-22.** *Wisdom crieth aloud in the street; **She** uttereth her voice in the broad places; 21 **She** crieth in the chief place of concourse; At the entrance of the gates, In the city, **she** uttereth her words: 22 How long, ye simple ones, will ye love simplicity? And scoffers delight them in scoffing, And fools hate knowledge?* (ASV) (Was Jesus doing these things?)

**Prov. 8:1-3.** *1 Doth not wisdom cry, And understanding put forth **her** voice? 2 On the top of high places by the way, Where the paths meet, **she** standeth; 3 Beside the gates, at the entry of the city, At the coming in at the doors, **she** crieth aloud:* (ASV) (Did Jesus do this?)

**Prov. 9:1-4.** *Wisdom hath buildded **her** house; **She** hath hewn out her seven pillars: 2 **She** hath killed her beasts; **She** hath mingled **her** wine; **She** hath also furnished **her** table: 3 **She** hath sent forth **her** maidens; **She** crieth upon the highest places of the city: 4 Whoso is simple, let him turn in hither: As for him that is void of understanding, **she** saith to him,...* (ASV)

Is this speaking of Jesus? It is as nonsense to assume that every time the word, "wisdom" is used it is speaking of Jesus.

It is speaking of the wisdom or sound thinking as we perceive them in the world. God gave man understanding. For those who insist that this is speaking of wisdom as Jesus the word, we may ask, was there ever a time when God had no wisdom?

## N. JEHOVAH = JESUS

<b>Isa. 28:16.</b> <i>therefore thus saith the <b>Lord</b> [#136 Adoni] <b>Jehovah</b> [#3069], Behold, I lay in Zion for a foundation</i>	<b>Rom 10:9.</b> <i>because if thou shalt confess with thy mouth <u>Jesus (as) <b>Lord</b></u>, [#2962 Kurios] and shalt believe in</i>
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<p><i>a stone, a tried stone, a precious cornerstone of sure foundation: he that believeth shall not be in haste.</i></p> <p><b>Joel 2:32.</b> <i>Whoever shall <u>call on the name of Jehovah</u> [Septuagint Gr. = “kurios” = lord] shall be saved</i></p>	<p><i>thy heart that God raised him from the dead, thou shalt be saved: [ASV]</i></p> <p><i>10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.</i></p> <p><i>11 <u>For the scripture saith</u>, Whosoever believeth on him shall not be ashamed.</i></p> <p><i>12 For there is no difference between the Jew and the Greek: for <u>the same Lord</u> [#2962 Kurios] over all is rich unto all that <b>call upon him</b>.</i></p> <p><i>13. Whosoever shall <u>call on the name of the Lord</u> [#2962 Kurios] shall be saved.</i></p> <p><b>1Cor. 1:2.</b> <i>all that call upon the name of our <u>Lord Jesus Christ</u></i></p> <p><b>Acts 10: 36.</b> <i>The word which God sent unto the children of Israel, preaching peace by <u>Jesus Christ: (he is Lord of all:)</u></i></p>
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**Isa. 6:3-10. Saw the glory of “Jehovah”--Jesus**

<p><b>Isa. 6:3.</b> <i>And one cried unto another, and said, Holy, holy, holy, is <b>Jehovah</b> of hosts: the whole earth is full of <u>his glory</u>.</i></p> <p><i>4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.</i></p> <p><i>5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, <b>Jehovah</b> of hosts.</i></p>	<p><b>John 12:36.</b> <i>These things spake Jesus, and departed, and did hide himself from them.</i></p> <p><i>41 These things said Esaias, when he saw his <u>glory</u>, and spake of him.</i></p>
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**Isa. 8:13, 14. Jehovah is a stone of stumbling = Jesus**

	<p><b>1Pet. 2:6.</b> <i>Because it is contained in scripture, Behold, I lay in Zion a chief corner <b>stone</b> [Christ. Acts 4:10; Eph. 2:20], elect, precious: And he that believeth on him shall not be put to shame.</i></p>
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<p><b>Isa. 8:13.</b> <i>Jehovah of hosts, <u>him</u> shall ye sanctify; and let <u>him</u> be your fear, and let <u>him</u> be your dread.</i>  <i>14 And <u>he</u> shall be for a sanctuary; but for a <u>stone of stumbling and for a rock of offense</u> to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.</i></p>	<p><i>7 For you therefore that believe is the preciousness: but for such as disbelieve, The <b>stone</b> which the builders rejected, The same was made the head of the corner;</i>  <i>8 and, <u>A stone of stumbling, and a rock of offense</u>; for they stumble at the word, being disobedient: whereunto also they were appointed.</i></p>
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**Is. 40:3. Make ready the way of Jehovah (Gr. LXX = Lord) = God = Jesus**

<p><b>Isa. 40: 3.</b> <i>The voice of one that crieth, Prepare ye in the wilderness the way of <b>Jehovah</b> [Gr. Septuagint = Lord]; make level in the desert a highway for our God.</i></p>	<p><b>Matt. 3:3.</b> <i>For <u>this is he</u> that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, <u>Make ye ready the way of the Lord</u>, make his paths straight.</i></p>
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**Ps. 24:7, 10. Jehovah is Lord of glory = Jesus**

<p><b>Psa 24:7-10.</b> <i>7 Lift up your heads, O ye gates; And be ye lifted up, ye everlasting doors: And the <u>King of glory</u> will come in.</i>  <i>8 Who is the <u>King of glory</u>? <b>Jehovah</b> strong and mighty, Jehovah mighty in battle.</i>  <i>9 Lift up your heads, O ye gates; Yea, lift them up, ye everlasting doors: And <u>the King of glory</u> will come in.</i>  <i>10 Who is this <u>King of glory</u>? <b>Jehovah of hosts</b>, He is the <u>King of glory</u>. (Selah)</i></p>	<p><b>1Cor. 2:8.</b> <i>which none of the rulers of this world hath known: for had they known it, they would not have crucified <u>the Lord of glory</u>:</i>  <b>Jam 2:1.</b> <i>My brethren, hold not the faith of our Lord <b>Jesus Christ</b>, <u>the Lord of glory</u>, with respect of persons. ASV</i></p>
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OBJECTION: Zech. 2:10-11. It may be that this speaks of two Jehovah's.

ANSWER:

Read the passage more carefully from the first. These words are from Jehovah, given by angels.

OBJECTION: Ps. 110:1 shows that Jehovah was different than Adoni--Jesus (cf. Acts 2:34).

*Acts 2:34* *For David ascended not into the heavens: but he saith himself, The Lord [Hebrew: #3068 "Jehovah] said unto my Lord [#113 Adon], Sit thou on my right hand,*  
ANSWER: The problem here is no different than other passages such as when the father spoke from heaven, the Holy Spirit descended and the son prayed to the Father. There are three

persons manifested as Father, Son and Holy Spirit. Jehovah (*‘the one who is’*) is God and, while the son exists in a body on earth, they speak to each other.

**OBJECTION:** It has been argued that Adoniy, in the singular, in every other passage is used only of men. The fact that in Psalms 110:1 it is also singular, suggests it does not view him as God. In all other places where speaking of God it is in the plural.

-Psa. 110:1 (In this verse it is singular)

-Gen. 18:30 (In this and the following verses it is plural) Psa 22:31; 130:6; 136:3; Isa. 22:5; 28:2; Jer. 46:10; 50:25; Dan. 9:9; Mal. 1:14

**ANSWER:** That is correct. The Messiah is here viewed as human. However, **before** coming into the world he is spoken of in the plural (Gen. 1:26, 27; 3:22). When he was the Word, he was viewed as God (John 1:1).

**Acts 2:34 compared with Ps. 110:1 in the Hebrew.**

said	The	Lord	to the	Lord	of me
eipen	ho	kurious	too	kurioo	mou
2036	3588	2962	3588	2962	3450

to my lord	Jehovah	Said
la-’Adoniy	Yahweh	n um
136	3068	5002

**O. JESUS TO BE WORSHIPPED: (#4352 “proskuneo”)**

**1. ONLY THE ONE TRUE GOD IS TO BE WORSHIPPED.**

**Matt. 4:10** *Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship [4352 proskuneo] the Lord thy God, and him only shalt thou serve.* [3000 latreuo].

**4352 proskuneo**

⌘ from 4314 and a probable derivative of 2965 (meaning to kiss, like a dog licking his master's hand; verb

⌘ AV - worship 60; 60 times total

⌘ 1) to kiss the hand to (towards) one, in token of reverence

2) among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence

3) in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication

3a) used of homage shown to men and beings of superior rank

3a1) to the Jewish high priests

3a2) to God

- 3a3) to Christ
- 3a4) to heavenly beings
- 3a5) to demons

### **3000 latreuo**

- ⌘ from latris (a hired menial); verb
- ⌘ AV - serve 16, worship 3, do the service 1, worshipper 1; 21 times total
- ⌘ 1) to serve for hire
- 2) to serve, minister to, either to the gods or men and used alike of slaves and freemen
- 2a) in the NT, to render religious service or homage, to worship
- 2b) to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship
- 2b1) of priests, to officiate, to discharge the sacred office

**Rom. 1:25** *for that they exchanged the truth of God for a lie, and served [4573 sebazomai] the creature rather than the Creator, who is blessed for ever. Amen.*

- 4573 sebazomai
- ⌘ middle voice; verb
- ⌘ AV - worship 1; 1 time total
- ⌘ 1) to fear, be afraid
- 2) to honour religiously, to worship

**Col 2:18** *Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind,*

(Note: If Jesus is the arch-angel, Michael, he should not be worshipped)

- 2356 threskeia feminine noun
- ⌘ AV - religion 3, worshipping 1; 4 times total
- ⌘ 1) religious worship
- 1a) esp. external, that which consists of ceremonies
- 1a1) religious discipline, religion

**Acts 10:25, 26** *25 And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter raised him up, saying, Stand up; I myself also am a man.*

**Rev 19:10** *And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.*

**Rev 22:8-9.** *And I John am he that heard and saw these things. And when I heard and saw, I fell down to **worship** before the feet of the angel that showed me these things. 9 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.*

**Acts 12:22, 23.** Herod died for not giving God the glory

OBJECTION: Rev. 3:9 God makes some to worship at the feet of others.

ANSWER: This does not say God approves the worship of creatures. It may be indicating the place of worship, not the object of worship, or it may be the ignorant response to the terrible consequences of God's judgement upon them.

## 2. SCRIPTURES SHOWING JESUS IS TO BE WORSHIPPED

**John 5:23.** *that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him.*

Do you honor the Son as you honor the Father?

**Heb 1:6** *And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.*

Note: The Watchtower "New World Translation" translates proskuno as "do obiesience." Wherever they think it is speaking of God they translate it "worship." Such arbitrary translations perverts the scriptures. Actually, we are not to even "do obiesience" to creatures, but the Watchtower organization plays mind games, to make it appear that this is something less than worship.

### Every Knee should bow.

**Isa 45:22** *Look unto me, and be ye saved, all the ends of the earth: for I am God, [#430 Elohiym] and there is none else. 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. 24 Surely, shall one say, in the Jehovah have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. KJV*

**Phil 2:10-11.** *that in the name of Jesus every knee should bow, of (things) in heaven and (things) on earth and (things) under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.(ASV)*

**Rom 14:11** *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. KJV*

**2 Pet 3:18.** *But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him (be) the glory both now and for ever. Amen.*

**Rev 5:8-9.** *And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou was slain, and didst purchase unto God with thy blood (men) of every tribe, and tongue, and people, and nation*

**Rev. 5:13-14.** Both the Father and Son are worshipped.

*13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, (be) the blessing, and the honor, and the glory, and the dominion, for ever and ever. 14 And the four living creatures said, Amen. And the elders fell down and worshipped.*

**Acts 7:59.** *And they stoned Stephen, calling upon (the Lord), and saying, Lord Jesus, receive my spirit.: 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (Stephen prayed to Jesus]*

**John 14:13.** *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask anything in my name, that will I do. (Jesus answers prayer.)*

**1 Cor 1:2.** *unto the church of God which is at Corinth, (even) them that are sanctified in Christ Jesus, called (to be) saints, with all that call upon the name of our Lord Jesus Christ in every place, their (Lord) and ours:*

**2 Cor 12:8-9.** *Concerning this thing I besought the Lord thrice, that it might depart from me. 9 And he hath said unto me, My grace is sufficient for thee: for (my) power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.*

### 3. **WORSHIP OF JESUS WAS ACCEPTED.**

**John 20:28-29.** *And Thomas answered and said unto him, the Lord of me and the God of me. 29 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed (are) they that have not seen, and (yet) have believed.*

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

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

**Matt 14:33.** *And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.*

**Matt 15:25.** *But she came and worshipped him, saying, Lord, help me.*

**Matt 20:20.** *Then came to him the mother of the sons of Zebedee with her sons, worshipping (him), and asking a certain thing of him.*

**Matt 28:9.** *And behold, Jesus met them, saying, All hail. And they came went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped (him); but some doubted.*

**Lk. 24:52.** *And they worshipped him, and returned to Jerusalem with great joy:*

**John 9:38.** Blind man

*And he said, Lord, I believe. And he worshipped him*

*Called God his own Father, making himself equal with God.*

*(Note: To be the only begotten son expresses the fact of being a part of the father-- God.)*

OBJECTION: The scriptures distinguish the Father as "God" from the Son.

1Cor. 8:6. *One God, the Father and one Lord, Jesus Christ.*

1Tim. 2:5 *For there is one God, one mediator also between God and men, (himself) man, Christ Jesus,*

ANSWER: These statements do not deny that Jesus is also a part of the godhead any more than the fact that it says Jesus is "lord" that it denies that the Father is also Lord. From the perspective of the humanity of Jesus, the Father represents the role of God while Jesus represents the role of Lord.

#### **4. ALL THINGS ARE TO BE DONE IN THE NAME OF JESUS**

**Col. 3:17.** *And whatsoever ye do, in word or in deed, (do) all in the name of the Lord Jesus, giving thanks to God the Father through him. (ASV)*

Note: There are many scriptures speaking of doing things in the name of Jesus. If there is no triune godhead, why is there so much emphasis upon a mere creature and so little on doing things in the name of God?

#### **P. THE SPIRIT OF GOD AND THE SPIRIT OF CHRIST ARE THE SAME**

(Rom. 8:4-15; 1Pet. 1:10, 11; 2Pet. 1:20-21)

OBJECTION: Jesus was Michael the archangel.

ANSWER: The scriptures never say any such thing. On the contrary, they show he was not.

Heb. 1:4-5. God never said to an angel, “*This day have I begotten thee.*”

Rev. 12:5, 7. Jesus, the Man child, was not the same as Michael who cast Satan out of heaven.

Col. 2:18. No one is to worship angels, but angels were to worship Jesus (Heb. 1:6)

Rev. 19:10; 22:8-9. The angel told John to worship God. If Jesus was an angel, why did he not decline worship also?

Jesus did not return to being Michael after his resurrection (Ac. 7:55; 9:5; Acts 1:11; Heb. 13:8; Rev. 22:16). In Ac. 22:8 to Paul he said, “I am Jesus.” However, Michael existed in chapter 12 of Revelation.

Heb. 13:8. Jesus is the same yesterday, today and forever.

Daniel distinguishes between the vision of Jesus and Michael, who was not “the archangle” but only “one of the archangles.”

**Dan. 10:5-6.** *I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz; 6 his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished brass, and the voice of his words like the voice of a multitude.*

**Dan. 10:13.** *But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia.*

**Rev. 1:13-15.** *and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. 14 And his head and his hair were white as white wool, (white) as snow; and his eyes were as a flame of fire; 15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.*

(Notice the difference between Jesus (who had the fiery eyes) and Michael.

OBJECTION: Jn. 14:28. Jesus was not equal with God. He said, “*My Father is greater than I.*”

ANSWER: Indeed he was. Jesus emptied himself and took upon himself the form of a servant (Phi. 2:7). With regard to his humanity the Father was certainly greater. Think about this: If he emptied himself and took the form of a servant, before that he was not emptied and had the form of God (John 17:5).

OBJECTION: 1Cor. 15:28. In the resurrection the Son will be subject to the Father.

ANSWER: No problem with that. His relationship in the Godhead does not prevent him from being a part of the Godhead. Note: Yielding up the kingdom to the father does not exclude him from participating in the kingdom (Luke 1:33; Isa 9:7)

OBJECTION: Mat. 24:36. If Jesus is God, how could he not know things the Father knew?

ANSWER: Ph'p. 2:6-8, Jesus emptied himself. As a third person in the godhead, he gave up that knowledge.

#### IV. PRE-EXISTENCE OF JESUS.~~

**John 1:1-3.** *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made through him; and without him was not anything made that hath been made.*

**John 1:9** *That was the true Light, which lighteth every man that cometh into the world.*

**John 1:14.** *And the word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the father), full of grace and truth.*

**John 8:58.** *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am. (ASV)*

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

**Col. 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: 17 And he is before all things, and by him all things consist.*

**Phi 2:6.** *who, though he was in the form of God, did not regard equality with God as something to be exploited, 7 but emptied himself, taking the form of a servant, being made in the likeness of men; NRS*

**Rev. 22:12.** *Behold, I come quickly; and my reward is with me, to render to each man according as his work is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. (verse 16 "I Jesus").*

**Isa. 48:12** *Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. 13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. 14 All ye, assemble yourselves, and hear; which among them hath declared these things? The*

*LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. 15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. 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.*

## V. ADDENDA: WATCHTOWER NOTES ON JOHN 1:1

### A. WATCHTOWER QUOTATIONS OF GREBER

1955 - It comes as no surprise that one Johannes Greber, a former Catholic clergyman, has become a spiritualist and has published the book entitled "Communication with the Spirit World, Its Laws and Its Purpose." (1932, Macoy Publishing Company, New York) In its Foreword he makes the typical misstatement: "The most significant spiritualistic book is the Bible; for its principal contents hinge upon the messages of the beyond to those existing in the present."

- **What do the Scriptures Say About "Survival After Death"?** 1955, p. 88
- The Watchtower 10/01/1955 p. 603

1956 - Says Johannes Greber . . . My experiences are related in a book that has appeared in both German and English and bears the title Communication with the Spirit World: Its Laws and Its Purpose. . . . Under this impression Greber endeavors to make his New Testament translation read very spiritualistic. - The Watchtower 02/15/1956 pp. 110, 111

1962 - Similar is the reading by a former Roman Catholic priest: "In the beginning was the Word, and the Word was with God, and the Word was a god. This was with God in the beginning. Everything came into being through the Word, and without it nothing created sprang into existence." (John 1:1-3) - *The New Testament <sup>3/4</sup>A New Translation and Explanation Based on the Oldest Manuscripts*, by Johannes Greber (a translation from German into English), edition of 1937, the front cover of this bound translation being stamped with a golden cross. - "The Word" *Who Is He? According to John*, 1962, p. 5

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*The New Testament—A New Translation and Explanation Based on the Oldest Manuscripts*, by Johannes Greber (a translation from German into English), edition of 1937, the front cover of this bound translation being stamped with a golden cross. - *The Watchtower* 09/15/1962 p. 554

1965 - “In the beginning was the Word, and the Word was with God; and the Word was a god.”—*The New Testament 3/4 A New Translation and Explanation Based on the Oldest Manuscripts* (a translation from German into English; 1937), by Johannes Greber. - “*Make Sure of All Things Hold Fast To What Is Fine,*” 1965, p. 489

1971 - [About John 1:1] A translation by a former Roman Catholic priest, Johannes Greber (1937 ed.) renders the second appearance of the word “god” in the sentence as “a god.” - *Aid to Bible Understanding*, 1971, p. 1669

1980 - [Watchtower Bible and Tract Society wrote an acknowledgment of the receipt of Greber's *The New Testament* and *Communication With the Spirit World of God.*] - See *Thus Saith the Governing Body*, by Randall Watters, Bethel Ministries, Manhattan Beach, CA, 1982, p. 57 and *Dialogue with Jehovah's Witnesses* by Duane Magnani and Arthur Barrett, Witness, Inc., Clayton, CA, 1983 p. 62

1981 - [Watchtower Bible and Tract Society wrote to individuals who had asked how to obtain a copy of Greber's *The New Testament*, telling them they did not know where to obtain one.] - See *Thus Saith the Governing Body*, by Randall Watters, Bethel Ministries, Manhattan Beach, CA, 1982, p. 58 and *Dialogue with Jehovah's Witnesses* by Duane Magnani and Arthur Barrett, Witness, Inc., Clayton, CA, 1983 p. 61

1983 - The Watchtower said the foreword to Greber's 1980 ed. shows connection to spiritism - *The Watchtower* 04/01/1983 p. 31 (Note that they cite the 1980 edition)

## **B. THE NEW TESTAMENT, IN AN IMPROVED VERSION**

(Full Title: *The New Testament, in an Improved Version, Upon the Basis of Archbishop Newcome's New Translation: with a Corrected Text - Unitarian.*)

(Archbishop Newcome's New Testament was printed in 1796) The text was altered by Mr. Thomas Belsham after Newcome's death and reprinted in 1808. Note: “Unitarian” Check out their belief system. They are a cult and do not agree with Watchtower theology.

1962 - But most controversial of all is the following reading of John 1:1, 2: “The Word was in the beginning, and the Word was with God, and the Word was a god. This *Word* was in the beginning with God.” This reading is found in *The New Testament in An Improved Version*, published in London, England, in 1808.

The title page reads: “The New Testament in An Improved Version, upon the basis of Archbishop Newcome's New Translation: with a Corrected Text, and Notes Critical and Explanatory. Published by a Society for Promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books.”—Unitarian. - *The Watchtower* 09/15/1962 p. 554

We cannot claim to be the first to render the sentence in John 1:1, “and the word was a god.” We find an early publication reads that way, namely, *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a Corrected Text, printed in London, 1808*. It renders John 1:1: “The Word was in the beginning, and the Word was with God, and the word was a god.” - *The Kingdom Interlinear Translation of the Greek Scriptures*, 1969, p. 1160

1808: “and the word was a god.” *The New Testament, in an Improved Version, Upon the Basis of Archbishop Newcome's New Translation: with a Corrected Text*. - *Should You Believe in the Trinity?* 1989, p. 27

### C. THE EMPHATIC DIAGLOTT

Benjamin Wilson (published by WT BIBLE & Tact Society since 1902)

Wilson was not a Greek scholar, and followed John Thomas, false prophet and Christadelphian founder.

The history of the *Diaglott* is interesting. It was prepared by Benjamin Wilson . . . Mr. Wilson was reportedly a Christadelphian. Christadelphians believe the organized churches are apostate, do not believe in the “trinity”, do not believe in the “inherent immortality of the soul” or in “eternal torment”, but hold that eternal death is the punishment awaiting the wicked. . . . today *The Emphatic Diaglott* is published exclusively by its owners, the Watch Tower Bible and Tract Society. - *Consolation* 11/08/1944 p. 26 {compare John 1:1 in Wilson's parallel translation in *The Emphatic Diaglott*}

Yes, at first glance Christadelphianism appears to be of God, but not upon closer examination. . . . all combines to stamp it to be deserving of the Scriptural description: “This scheme and this work is from men.” - *The Watchtower* 08/01/1962 p. 478