



# Jehovah's Witnesses

## Part 3 - Doctrine

by Maurice Barnett

### Deity of Christ and the Holy Spirit

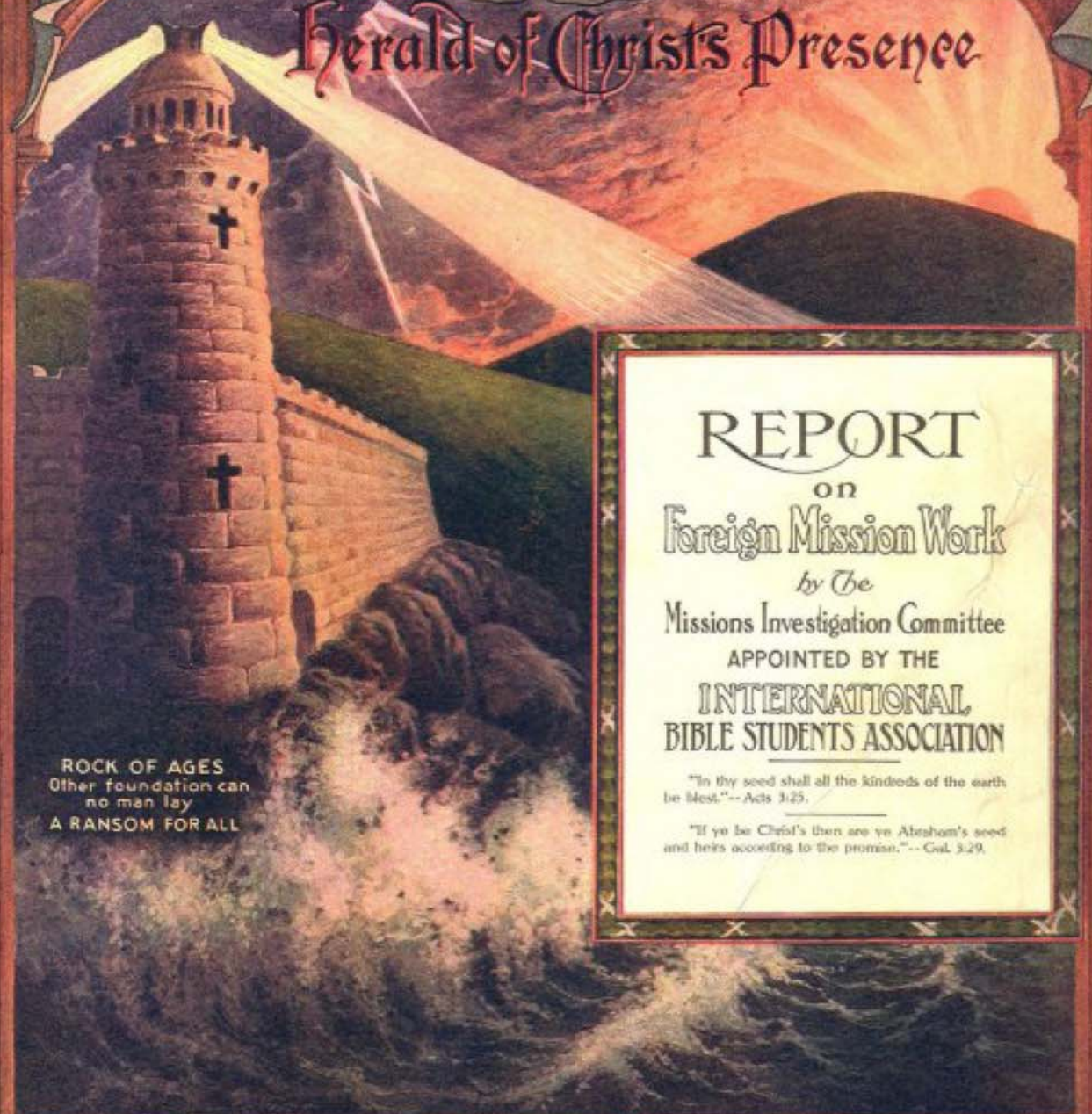
**"identifying themselves with Jehovah's organization is essential to their salvation." (*Kingdom Ministry*, Nov 1990, 1)**

**"The Catholic Church occupies a very significant position in the world and claims to be the way of salvation for hundreds of millions of people. Any organization that assumes that position should be willing to submit to scrutiny and criticism." (*Awake*, Aug 22, 1984, p. 28)**



# The WATCH TOWER

and Herald of Christ's Presence



ROCK OF AGES  
Other foundation can  
no man lay  
A RANSOM FOR ALL

REPORT  
on  
Foreign Mission Work  
by the  
Missions Investigation Committee  
APPOINTED BY THE  
INTERNATIONAL  
BIBLE STUDENTS ASSOCIATION

"In thy seed shall all the kindreds of the earth  
be bless."--Acts 3:25.

"If ye be Christ's then are ye Abraham's seed  
and heirs according to the promise."--Gal. 3:29.

# Contents

<b>A Little History</b>	<b>1</b>
<b>Introduction</b>	<b>8</b>
<b>The Trinity</b>	<b>8</b>
<b>The Deity of Christ</b>	<b>19</b>
<b>The Godhead</b>	<b>31</b>
<b>Worship Offered To Jesus</b>	<b>32</b>
<b>The Firstborn</b>	<b>33</b>
<b>The Only Begotten</b>	<b>33</b>
<b>Son of God</b>	<b>35</b>
<b>The Position of Jehovah's Witnesses</b>	<b>36</b>
<b>Deity of the Holy Spirit</b>	<b>41</b>
<b>John 1:1 and the New World Translation</b>	<b>45</b>

## A Little History: Developing Ideas About Christ From The First to Fifth Centuries

It is clearly taught in both Old and New Testaments that the Jesus who came into the world is in fact God come in the flesh. This we can demonstrate. He is equal in power, form and character with the person known as the Father. Father, Son and Holy Spirit are equally God and all three answer to the same terms used in the Old Testament for Deity, whether it is Lord, Jehovah or any other.

From the beginning of Christ's ministry, as they had for John the Baptizer, various ideas appeared about who He was. Jesus even asked His disciples what others thought about Him as to who He was, Matthew 16:15ff. Some were willing to accept him as a knowledgeable teacher and even miracle worker but considered Him to be just a man; this conception continued through his crucifixion and beyond. Yet, others were convinced as to His real identity. Of course, controversy in religion is inevitable.

Having an absolute standard of truth in the Bible, it is certain that there will be those who dissent. Indeed, Jesus warned His disciples, Matthew 24:3-14, that false teachers would arise to draw away many. Peter says, "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of," I Peter 2:1-2. John says, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world," I John 4:1. Paul warned the elders of Ephesus of false teachers who would come from among themselves, Acts 20:29-31. Galatians was written to combat false teachers who were disturbing churches. First and Second Timothy and Titus are full of warnings of false doctrine, false teachers and even identifying some of them by name. The rest of the New Testament testifies and warns us in many ways of the constant battle for the souls of men and the energetic pursuit of the purity of the Faith. We can expect the same circumstances in our time. The warnings of the Bible are as fresh and meaningful today as centuries ago.

Perhaps the earliest major error relating to the person of Christ was Gnosticism. Though there were different forms of Gnosticism, they all had in common an arrogant elitism. Various Gnostic groups had different ideas about God and Christ. The views varied: Jesus was just a man, or a phantom, or the last angel on a ladder of angels reaching down from heaven, or there were two Gods and two Christs and other variation of those themes. Some forms lasted for centuries and others died out earlier than that. However, Gnostic views of Jesus are still very much alive today.

The "Apostles Creed" did not originate with the Apostles. That is just the name of it. It is actually a second century baptismal formula but was used as an attack on Gnosticism. Various early Christians openly opposed Gnosticism and the writings of these early men still exist.

A very prominent teacher of the early third century, Origen taught a position that is similar to Jehovah's Witnesses. He said that God, not Jehovah, is the First Principle of all things. Jesus was eternally generated by the Father and from that standpoint was divine. Yet, being derived from the Father, Jesus is subordinate to him, a second God, God but not the God. Likewise, the Son was not to be identified with the human spoken of in the New Testament, a position the Gnostics would understand. Origen had a great influence on many scholars of his time and for centuries afterward. However, the Roman Bishop, Anastasius, condemned Origen in 400 for blasphemous opinions. In 553, the Council of Constantinople condemned him with anathema.

About the middle of the second century, Sabellius, after some time in Rome, became a presbyter in Ptolemais, Egypt. Sabellius taught that the Father, Son and Holy Spirit were only three transient manifestations of divine power. Having fulfilled their mission in these transient forms, they then returned to one abstract substance. Dionysius, Bishop of Alexandria, convened a council in that city that excommunicated Sabellius in 261.

Constantine became emperor in the early part of this century and was supposedly a convert to Christianity. He actually viewed the Church as a means to unifying the empire but the divided nature of the churches and prelates would not allow that. The problem was made worse because of the change in circumstances in the empire. Christians had just gone through years of severe persecution under Diocletian and Galerius. Thousands were killed while other thousands had been maimed and impoverished. Being granted religious freedom allowed them to turn attention to internal matters, which included squabbling over doctrinal matters. It became so bitter that those who had been through persecution by civil authorities were now insisting on the civil authorities doing the same to their opponents in the Church. Faivre quotes Eusebius in regard to the attitude of Constantine. Constantine said,

“a great godlessness was pressing down on men, and the state was threatened with total ruin, as though by a plague. There was an urgent need to find an effective remedy for these evils. What, then, was the remedy found by the Deity? God called on me to serve and swore that I was capable of carrying out his decisions. So it was that I left the sea of Brittany and the country where the sun sets and, commended by a higher power, agreed to drive out and disperse the terror that was reigning everywhere, so that the human race, informed by my intervention, might return to the service of the holy law and the blessed faith might become widespread under the power of the Most High.” *The Emergence of the Laity in the Early Church*, p. 144.

Constantine would determine the course of the Church until his death. Into this atmosphere came the major controversy in the early part of the fourth century, *Arianism*, a position expressly manufactured to explain the person of Jesus Christ. It all started about 319 by one Arius, a man of less than profound intellect. He was marred by arrogance and ambition with a rather turbulent disposition. Yet, he was very eloquent with a sweet, impressive timbre to his voice. He is described as a tall, handsome man with good manners who affected a sleeveless tunic and slight cloak; he was popular with women. He had studied in the school of Lucian of Antioch who held some views similar to Arianism, which indicates that the position did not originate entirely with Arius. What Arius lacked in other abilities and characteristics he made up for with his eloquence, a doctrine that appealed to many people, both great and not so great. Arius combined his eloquence with shrewd understanding of how to appeal to the people. He wrote jingles that set forth his ideas with tunes that could be sung by the most common people and children. After having been excommunicated by the council in 321, he went to Palestine and later returned to Alexandria where his supporters rioted in the streets.

Arius had been appointed a Deacon by Peter, Bishop of Alexandria, in 311. He was soon deposed by Peter, however, when Arius supported Meletius, the rebellious Bishop of Lycopolis. Peter died soon after and Achillas succeeded him. Arius feigned repentance and was restored by Achillas who then appointed him to be presbyter of the influential church of Baucalis located among the wharves and storehouses of the harbor of Alexandria. On the death of Achillas in 313, Alexander became Bishop, a move that is reported to have greatly irritated Arius.

The eloquence of Arius soon gathered a following in Alexandria and the surrounding area. One day, when Alexander was addressing a meeting of the church leaders, he presented that Jesus was co-eternal and co-equal with the Father. Arius rose to oppose him, accusing Alexander of Sabellianism. Arius then asserted his position on the subject. This was the beginning of the Arian controversy. So, two years after it was introduced, Alexander called a council of a hundred

Egyptian and Lyban prelates who then condemned Arius and excommunicated him. Arius left for Palestine where his eloquence gathered a considerable following. He did have some notable friends, among whom were Eusebius the historian, who was Bishop of Caesarea. Another Eusebius, Bishop of Nicomedia, was also a friend and fellow student of Lucian.

The Arian doctrine was simple. The major purpose for the doctrine, so it is claimed, was to present an answer to the pagans charge that Christians were polytheists. It was more acceptable to those who came from pagan backgrounds, and Gnostics could identify with it because of the emphasis on their being only "one God." So, Arianism said, Christ was the first created being, created out of nothing, by the Father. Christ then created the world by powers given to Him. Jesus, being begotten by the Father, had to be less than the one who begat Him; Jesus, as a created being, could not be eternal and equal with the Father. It was stated in a syllogism: Christ is the Logos incarnate. Christ is capable of change and suffering. Therefore, the Logos is capable of change and not equal to God. Christ was not of the same substance as the Father but was of similar substance. The difference in the words, *homoousia* and *homoiousia* was only a single letter of the alphabet, *iota*. Yet the difference in doctrine that resulted was tremendous. Christie-Murray says,

"Arianism had a Christology as heretical as its doctrine of the Trinity. Since Christ was the Word of God dwelling in human flesh, he must have shared the weakness of flesh and been capable of sin, and therefore he could not be God. The first Arians and the *Anomoians* had believed that the Divine Word was a vital principle normally represented by and analogous to the soul in man. They held that the Logos was therefore responsible for the weaknesses - hunger, thirst, fatigue, sorrow, fear of death - mentioned in the Gosple as features of Jesus's life. These proved that the Word did not share the unchangeability of God and was therefore inferior to him." *A History of Heresy*, p. 56.

The Emperor Constantine was concerned about the crumbling state of the empire. He fully expected a united church would bring strength and stability to this dire situation. However, in order to have the assistance of the Church to strengthen the empire, there had to be a united Church. This he did not have. He tried to stop the conflicts in the Church by Emperial decree, which failed. Seeing the extent of the division that centered in Alexandria and now was spreading throughout the empire, he called a council early in 325. A council strongly opposed to Arius, was convened in Antioch. The council censured Eusebius of Caesarea and affirmed a position that agreed with Alexander of Alexandria. This set the stage for the first ecumenical council that would be held in the summer of 325, in Nicaea, Asia Minor. It was a council decreed by Constantine.

Three groups arrived at Nicaea, those who opposed Arius, those who supported him, who numbered only eighteen out of three hundred, and those prelates who were in between the other two groups. The Emperor opened the proceedings sitting on a low chair in the middle of the 300 surrounding prelates, one sixth of all the Bishops in the empire, and insisted on agreement between the churchmen.

The issue of Arianism was the first and most important issue of the council, though not the only one. Eusebius of Caesarea, with the support of the Emperor, was reinstated to the fellowship of the Church after partly disagreeing with Arius and setting forth his own creed to the council. Arius presented his views with firm conviction but had little support; he made a bad impression on Constantine who, heretofore, had been favorable toward his views. In some respects, at times, it was a passionate free-for-all with shouted personal attacks and verbal condemnations by the participants.

A major issue of discussion was the Greek word *homoousion*, referring to the Father and Son being of the same substance. Few on either side liked the use of the word because it was not

found in scriptures. Because this door was opened at Nicaea to using non-Biblical terms in Church formulas, the practice increased and had great consequences in the Protestant Reformation. In that sense, at Nicaea the authority of the scriptures was abandoned for all time to come. An important feature to understand in th

From this council came the Nicene Creed. It is accepted to this day by the Roman Catholic, Eastern, Anglican and some other churches. It became the standard of orthodoxy. It reads as follows:

“I believe in one God The Father Almighty; Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds. God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And I believe in one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.”

In order to assure recognition of the target of this creed, the Arians, an appendix was added: “As to those who say: There was once when he was not; before He was begotten he was not; He was made of nothing, or of another substance or essence; the Son of God is a created being, subject to change, mutable; to such persons the Catholic Church says Anathema.”

Only two Bishops refused to sign the creed and with Arius were sent into exile. Shortly after the council, two other Bishops, Eusebius of Nicomedia being one, were exiled as well. In 327, Arius wrote an ambiguous letter to Constantine in which he glossed over the real problems. It was accepted and Arius was reinstated. The next year, Eusebius of Nicomedia, the foremost defender of Arius, was reinstated and became Constantine’s most trusted advisor. Controversy continued resulting in several Nicene Bishops falling into disfavor and banishment. Arius died in 336. Constantine died two years later. Sheldon says,

“The council of Nicaea did not overthrow the heresy against which it passed sentence. To be sure, for the next quarter of a century or more, there was little exhibition of strict Arianism; and the numerous synods that were convened were characterized in general by its formal repudiation. The strict Arians, for the time being, disguised their sentiments, and trained under the banner of the semi-Arians. This latter party was highly successful in its endeavors after imperial patronage. Even before the death of Constantine, there were conspicuous tokens of its influence at court. Persistent attempts were made to poison the mind of Constantine against the most able champion of the Nicene creed, namely, Athanasius, who had become Bishop of Alexandria shortly after the adjournment of the council. Slandorous charges were urged, and finally had their desired effect (336) in securing the banishment of the iron-hearted Bishop.” *History of The Christian Church*, Vol. 1, p. 425.

After Nicaea, the Arian leadership was more interested in political power and position than theological acceptance and were perpetrators of great deceit and evil. They hid their real beliefs until they could assert a strong position, which they finally achieved for a very short time.

At the death of Constantine, the empire was divided between his three sons. The western part of the empire was Nicene in sympathy while the east was Arian. There was an ebb and flow of prelates in the years that followed, first in their being in the favor of the rulers and then out and then in again. Athanasius, the Bishop of Alexandria who, as a deacon at Nicaea, had played a principal role in debate and hammering out the Nicene position, was banished five times and

then reinstated each time. Political deceit was practiced by the prelates throughout the empire as they jockeyed for the favor of the rulers of the empire and for choice positions of power in the churches.

One of the sons of Constantine, Constantius, became sole ruler of the empire in 351-362 and favoring Arianism, enforced anti-Nicene views over the empire; dissenters were banished. After deposing most of the anti-Arian prelates, Constantius sent five thousand soldiers to arrest Athanasius in Alexandria. Athanasius was presiding over an assembly at the time the soldiers, who had surrounded the building, broke in to arrest him. Some in the congregation were killed in the struggle that ensued by the soldiers trying to reach Athanasius. But, friends got Athanasius away, who then went into hiding in the desert for the next six years. He did not waste his time in such humble exile, but wrote much of his output of books and epistles. The emperors Julian and Valens were avid Arians and continued the opposition to, and persecution of, the Nicene supporters. Through the following years, several councils were called to adopt a modified Arian view, but it was not until Theodosius became emperor in 379 that there was a change. In 380, Theodosius issued an imperial command and the will of Theodosius was God's will:

"It is Our Will that all the peoples We rule shall practise that religion which the divine Peter the Apostle transmitted to the Romans. We shall believe in the single Deity of the Father, the Son, and the Holy Spirit, under the concept of equal majesty and of the Holy Trinity. We command that those persons who follow this rule shall embrace the name of Catholic Christians. The rest, however, whom We adjudge demented and insane, shall sustain the infamy of heretical dogmas, their meeting places shall not receive the name of churches, and they shall be smitten first by divine vengeance and secondly by the retribution of Our own initiative, which We shall assume in accordance with divine judgment." Shelley, *Church History In Plain Language*, p. 110.

Theodosius was avidly anti-Arian and pro-Nicaean. He wanted a united Church to help unite the empire; he insisted on a united Church. At the council of Constantinople in 381, the orthodox view triumphed and the Nicene Creed reinstated for all time to come. This would not have been accomplished except for the insistence and political backing of Theodosius. Consider just how close the Roman Catholic Church came to being Arian in its doctrine. If not for Theodosius, it well might have been. All of this is made evident in looking at the convening of the Council of Constantinople in 381. It was composed of only 150 Bishops and they were from the eastern part of the empire; Theodosius designated which Bishops would attend the council, the Roman Bishop being the most notable uninvited. It was hardly a general council of the whole Church but for the purposes of Theodosius, it was exactly as he wanted it. In addition to his having banned any religion other than the Church, he required that there be but one view of God and Christ, that view confirmed and interpreted by the council. So, in the course of things, the council anathematized Apollinarius along with some others.

Apollinarius, Bishop of Laodicea in Syria, was strictly a Nicene Trinitarian and defender of the Nicene Creed, a highly educated man who was considered by his peers to be one of the most learned men of his day. He was a prolific writer and educator and well known as a commentator. He was the tutor of Jerome, the translator of the Vulgate and was a very close friend of Athanasius of Alexandria. Yet, Apollinarius was condemned in the same council that reasserted the Nicene Creed in which he believed most fervently.

The Nicene Creed did not argue exactly how Jesus could be both God and man and was a little ambiguous on what His being man actually meant. It is worded in such a way that would leave room for an inherently inferior person, Jesus. Being passionately opposed to Arianism, Apollinarius insisted that Jesus was God come in the flesh, God incarnate. The Divine Spirit took the place of the rational soul in the man Jesus. He rejected the notion of a human spirit along



with the Divine Word in that same body, a position that Nestorius would assert some seventy years later, a position likewise condemned by the “orthodox” clergy. The theology of Apollinarius was a natural outgrowth of the Nicene Creed as the theology of Nestorius was a natural outgrowth of the arguments used to oppose Apollinarius. Further, the arguments used by the opponents of Apollinarius were as much Arian as they were Nicæan. The opponents of Apollinarius overstated his position and then replied to the overstatement.

The charge was made against Apollinarius that he denied the full humanity of Jesus. They based that on the doctrine of the original ruin of man, body, intellect and will, when Adam sinned; the whole of man had fallen into sin and if only a portion of man was taken by Jesus then only part of man was redeemed. This is an argument repeated by Philip Schaff in more modern times who insisted that (see page 79). However, there is no such things as a doctrine of “original sin” in the scriptures so the basis of the argument was groundless.

One modern theologian, a critic of Apollinarius, restates the ancient charge that Apollinarius denied the full humanity of Jesus and says this means a denial of a reasoning human mind in Jesus, a mind that can reach conclusions, can think. But, the reasoning, thinking part of man resides in his spirit and the physical brain is only the connection the spirit has with the world around him. There is no reasoning, thinking human mind apart from the spirit that resides in the body. God the Word is the original after which our spirits are patterned. He had the full ability to function as a human so that the Divine Spirit was all that was needed in addition to the human body in order for Jesus to function, perfectly, as a man.

Such an argument as the need for a rational, thinking, human mind in addition to the Divine Spirit in Jesus, leads directly to Nestorianism because if there had to be a rational, thinking, reasoning human mind in Jesus in addition to the Divine Spirit, then there had to be a human spirit along with the Divine, two spirits. Further, the enemies of Apollinarius used such arguments as Jesus being ignorant of the time of His second coming, an argument used to deny the Deity of Jesus of Nazareth even today (See my article on the Subjection of Jesus). That argument is straight out of Arianism and is still used today. It is also used today by modern Nestorians. It was the misfortune of Apollinarius to be at the wrong place at the wrong time to be reasonably heard, because he did have some ideas that needed to be considered. This is not to say that everything Apollinarius taught on this subject was correct.

Yet, controversy continued as the Church prelates argued over the meaning of *homoousios*, *homoiousios*, same or similar, *ousia*, *hypostasis*, *prosopon*, and the Latin *substantia* and *persona*. Imperial edict and the pronouncements of Synods did not settle the basic issues on the person of Christ.

The Nestorian controversy was far more serious than that of Apollinarius; it was more to be compared with the Arian controversy. The real author of the doctrine that bears the name of Nestorius, was Theodore of Mopsuestia (350-428); Nestorius had been his pupil. Theodore developed the position that the soul of a man, like his body, is taken from his parents. Although the divine element in Christ was not denied, Theodore would say, “God the Word assumed a perfect man.”

Nestorius was a monk in Antioch who gained some fame as a preacher. He was appointed as Patriarch of Constantinople by Emperor Theodosius II in 428 in hopes of bringing about peace among the factions in Constantinople. However, Nestorius was far from being a peacemaker; he was tactless, violent, overbearing, arrogant, viciously attacking anything that he regarded as heresy, especially Apollinarianism.

The position of Nestorius was that Jesus of Nazareth was composed of two persons, the Divine Spirit, and a human spirit in one body. It’s as simple as that. There were other issues involved in the controversy, such as the phrase “Mother of God.” But, Nestorius is best remembered for his two spirit position.

Indeed, the early centuries saw a development of theories about the Godhead and the person of Christ. In one form or another, those theories still exist today and must be opposed.

Jehovah's Witnesses are essentially Arian. However, it does no good in any respect to simply put a name tag on the Witnesses or any other group in an attempt to belittle their position and answer their arguments. The way to establish truth is not what early church fathers believed nor what Constantine or any council had to say. The only way to find the truth concerning the person of Christ is what the Bible says. This we will do.

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I suggest that you also read several articles listed in *The Godhead* section on this website such as:

The Humanity of God  
Jesus: Just An Ordinary Human?  
Jesus As "I Am"  
Terms Referring to Jesus  
James 1:13-15 "Tempted"  
The Subjection of Jesus  
Could Jesus Have Sinned?  
The Cup Jesus Wanted Removed in the garden  
Isaiah 53 Prophecies About Jesus

These articles discuss background material about how the Godhead operates, explaining many misunderstood passages relating to the person of Christ.

## INTRODUCTION

"We see God in heaven as the superior One...We see his Son on earth expressing delight to do his Father's will; clearly two separate and distinct personalities and not at all equal. Nothing here (Matthew 28:18-20) to indicate that it (The Holy Spirit) is a person, let alone that it is equal with Jehovah God. The very fact that the Son received his life from the Father proves that *he could not be co-eternal with Him.* (John 1:18; 6:57)... Nor can it be argued that God was superior to Jesus only because of Jesus' then being a human, for *Paul makes clear that Christ Jesus in his pre-human form was not equal with his father.* **Philippians 2:1-11 (NWT) he counsels Christians not to be motivated by egotism but to have lowliness of mind, even as Christ Jesus had, who, although existing in God's form before coming to earth, was not ambitious to become equal with his Father.... Jesus did not claim to be *The God*, but only God's Son. That Jesus is inferior to his Father, is also apparent...The 'Holy Ghost' or Holy Spirit is God's active force.... There is no basis for concluding that the Holy Spirit is a person....Yes, the Trinity finds its origin in the pagan concept of a multiplicity, plurality, or pantheon of Gods. The law Jehovah God gave to the Jews stated diametrically the opposite. 'Jehovah our God is *one Jehovah*' (Deuteronomy 6:4)." *Watchtower*, January 1, 1953, pp. 21-24.**

This position is completely false, degrading to the Lord of Glory and the Holy Spirit. There are many passages that speak of the servitude of Jesus the Father. These we grant and accept as truth. But, this was only in respect to his role as a human servant to God accomplishing the Father's purposes. There are also many passages that speak of his true nature. These must also be kept in mind to gain a complete picture of the one we know of as Jesus. He came into the world cast in a certain role to accomplish redemption; by nature he is also God. (See Philippians 2:1-11). See the article on *the Subjection of Jesus* on this website.

By reason of their position on the Godhead, the person of Christ, Jehovah's Witnesses nullify salvation for themselves. The very first thing a person must believe in order to be saved eternally is believe what the Bible truly says about the Godhead, which includes the person of Christ. John 8:24 says, "I said therefore unto you, that ye shall die in your sins; for except ye believe that I am (*he*), ye shall die in your sins."

In this passage the *he* has been added by the translators, as indicated by the italics. Actually, Jesus is claiming deity for himself. He claims to be the I AM, which corresponds to the many passages in both Old and New Testaments that speak of God as I AM. It is a term used of Jehovah. This passage demands our belief in the deity of Jesus and that such belief is necessary to our salvation. It is this precise fact, however, that is denied by the Jehovah's Witnesses, as well as some other religious groups. Note a full discussion of what this means in the article on this website titled "Jesus as 'I Am.'"

## THE "TRINITY"-----

Jehovah's Witnesses object to the word TRINITY. They say the idea is false because the word cannot be found *in the Bible*. We may equally say their favorite word THEOCRACY is not found there either, nor their organization, nor a lot of other words they use to describe their doctrines.

Watchtower literature spends a great amount of space poking fun at the idea of three persons in one Godhead, reducing it to a matter of mathematics, such as  $1 + 1 + 1 = 1$ . They make great sport of that addition. Such non-sense is based on an ignorance, and willful perversion, of the meaning of the term GOD, GODHEAD, DEITY, etc. It must be acknowledged, however, that it is difficult for man to comprehend the substance of deity. But the same is true of many things in the

spiritual realm. They are beyond our experience, and all we know is what God has told us in His word. There is enough said that we must accept the facts presented, whether we fully comprehend them or not.

### **ONE GOD-----**

“The Lord our God is one Lord.” Deut. 6:4. “I am the first, and I am the last; and besides me there is no God.” Isaiah 44:6. “Thou believest that there is one God; thou doest well.” James 2:19. These passages all declare a simple fact: the unity of God. The Pentecostals have taken this to mean that there is only one person in the Godhead. The Father was also the Son, and was also the Holy Spirit, according to them. This is as equally untrue as the position of the Witnesses. The unity of God is found in the common ground and equality of the three persons. What is said of one can be said of the others. All divine attributes throughout the Bible are equally ascribed to all three persons. They are all three worshipped. Their equality is declared over and over through-out. In the Godhead there is pictured a subordination in mode of operation only. That is, the Father is pictured as first, the Son second, and the Spirit third. The Son is of the Father and the Spirit is of both - The Father sends the Son, and the Father and Son send the Spirit - The Father operates through the Son, and the Father and Son operate through the Spirit. However, the Scriptures maintain that the Father created the world, the Son created the world, and the Spirit created the world; the Father preserves all things; the Son upholds all things; and the Spirit is the source of life.

### **PLURALITY IN ONE GOD-----**

Throughout the Old Testament there are instances of the word GOD being found in the PLURAL in the original language. The Witnesses argue that it is the PLURALIS MAJESTALIS, or using the plural to denote great, lofty, and supreme majesty. Such a use may be found in some of the eastern languages, and Hebrew MAY have such a use. But, it is not true that every plural noun is used that way. This will be evident in the following facts about our subject.

(1) Genesis 1:1 states: “In the beginning God created the heaven and the earth.”

- a. The word GOD in this passage is from ELOHIM, and is the plural form, while the verb CREATED, from BARA, is singular. In other words, this plurality joined in the singular creation of heaven and earth. We can take further note that other passages, as well as verse two of this chapter, show that each of the persons of Godhead had a part to play toward the common end of creation.
- b. Deuteronomy 6:4 - “The Lord our God is one Lord.” Both appearances of the term LORD here are from the tetragrammaton for JEHOVAH. The term GOD is from ELOHIM, the plural form as we noticed. The term ONE is from ECHAD, and indicates a UNITED ONE, not an absolute singular. There is a term for absolute one, YACHID. (See Gesenius, p. 345 and such passages as Gen. 22:2—13 Jer. 6:26, Psalms 25:16, Zech. 12:10, Judges 11:34. The term ONLY).
- c. ECHAD used as a united one is found in such passages as the following. (See Gesenius pages 28-29)
  - Genesis 1:5 - Evening and morning together make FIRST day.
  - Genesis 2:24 - Two become ONE flesh.
  - Ezra 2:64, 3:9, 6:20 - TOGETHER
  - Eccl. 11:6 - BOTH ALIKE
  - Judges 20:8 - ONE

I Sam. 11:7 - ONE

Isaiah 65:25 - TOGETHER

- d. The passage above then reveals that “Jehovah our Elohim is a UNITED Jehovah.” This fits the facts about ELOHIM, and, as we shall note shortly, the term JEHOVAH.

Notice now some other passages that use the plural for GOD, connected with plural verbs, adjectives, or pronouns.

- 1) Genesis 1:26. “And God said, Let us make man in our image, after our likeness....”  
Note the plural pronouns.
  - a. JWs argue that He was speaking to angels. Yet, we are not made in the image of angels. Verse 27 says: “So God created man in his OWN image, the image of God.
- 2) Genesis 3:22. “And the Lord God said, Behold, the man is become as one of us....”  
Genesis 11:7. “Go to, let us go down and there confound their language....” (note verse 6 for the plural noun).
- 3) Here are some other passages where the nouns, verbs, etc. are plural in the original, though they usually don’t show up as such in the translation. Genesis 20:13, 31:7—53, 35:7; Deuteronomy 4:7, 5:23; Joshua 24:19; I Samuel 4:8; II Samuel 7:23; Psalms 58:12; Isaiah 6:8; Jeremiah 10:10, 23:36. There are others, but these show the point, plurality in one deity.

#### **MORE THAN ONE JEHOVAH-----**

- 1) Genesis 19:24. “The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of Heaven.”
- 2) Zechariah 2:8-9. “For thus saith the Lord of hosts...and ye shall know that the Lord of hosts hath sent me.
- 3) Zechariah 2:10-11. “....saith the Lord....and thou shalt know that the Lord of hosts hath sent me unto thee.”
- 4) Zechariah 10:12. “And I will strengthen them in the Lord, and they shall walk up and down in his name saith the Lord.”

In the above passages, the term LORD is the term JEHOVAH in the original. Following are some passages that speak of more than one person, on the basis of equality, and at the same time, unity.

- 1) Isaiah 48:16. “...there am I, and now the Lord God, and his Spirit hath sent me.”
- 2) Matthew 28:19. “baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.”
- 3) John 14:23. “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”
- 4) II Corinthians 13:14. “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.”

Here now are listed a number of other passages that show plurality of persons. Some of these and others will be discussed at length later. Matthew 3:16-17, 26:39-44; Luke 23:46; John 1:1, 8:16-17, 14:16—23, 16:8, 17:8—10-11; Rom. 8:26; II Jno. 9

**JEHOVAH - JESUS**-----

The name JEHOVAH occurs some 6,823 times in the Old Testament, and is the most precious name among the Jews for GOD. The term ELOHIM, which we have already noted declares God as the ALMIGHTY. JEHOVAH declares Him as the ETERNAL GOD. The two terms are used together in the scriptures in many places, as JEHOVAH ELOHIM, and declares indisputably that the two are the same, LORD GOD. Indeed there are many names given to the deity throughout the Bible, one author cataloging 280 titles and symbols of Christ alone. (Please note Section 1 for a discussion of the New World Translation use of Jehovah in the New Testament. Their 1961 edition Appendix pp. 1454-1457 lists all the places in the New Testament where they claim “the name ‘Jehovah’ occurs in the Christian Greek Scriptures.” This is completely false, since the name “Jehovah” does not occur anywhere in the Greek Scriptures. Their listing is only where they have inserted it in their translation from the Greek Scriptures, which is something else again).

The name JEHOVAH is found combined with many other words and names to give some very graphic pictures in the Old Testament.

JEHOVAH-RAPHA-----“the Lord that healeth”  
 JEHOVAH-TSIDKENU -----“the Lord our righteousness”  
 JEHOVAH-NISSI-----“the Lord my banner”  
 JEHOVAH-SABAOTH----- “the Lord of Hosts”  
 JEHOSHAPHAT-----“God Judges”  
 JEHORAM-----“exaltation of God”

And, of course, the name JESUS is an abbreviation of JEHOSHUA, meaning “Jehovah the Saviour.” We shall proceed to show that since Jesus, as the LOGOS, the WORD, was a member of the Godhead, that the term JEHOVAH applies to him, just as He was included in the term ELOHIM in Genesis 1, and in the plurality of Jehovahs in other passages. The same term applies to more than one person. We can demonstrate this by taking the Old Testament passages that refer to Jehovah, and find fulfillment as prophecy in the New Testament in application to Jesus.

**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.”

The term for I AM is EHYEH, and is a present tense form of JAH, JEHOVAH. It is found in three places in the above passage, in Hebrew, where it is translated as I AM. The origin of the word is from the verb TO BE. It denotes timelessness in existence of the one who was, who is, and who is to come, the first and the last, the Alpha and Omega. Following are some points adapted from James Large, *280 Titles and Symbols of Christ*, pp. 209-210:

- 1) He is SELF-EXISTENT, that He lives by His own Power.
- 2) He is ETERNAL, I AM. He lived in infinite ages before anything came into being.
- 3) He is UNCHANGEABLE. He always will be what he always was. He does not grow wiser every year, he is complete knowledge and wisdom, as well as substance.
- 4) He is INCOMPREHENSIBLE. “I AM THAT I AM,” what no man, no angel, shall ever be able by searching to find out. What he is can neither be described nor imagined. Our strongest words fall infinitely short of the truth.
- 5) He is ALL-SUFFICIENT. He does not tell Moses what He is. He simply states I AM.

God states it as if to say - I AM strength, I AM riches, I AM comfort, I AM all things, I AM power, wisdom, mercy, I AM glory, beauty, holiness. Whatever is great, good, or needful to make men happy - that I AM.

JOHN 8:58 (see also John 8:24—28, 13:19)---“Jesus said unto them, Verily, verily, I say unto you, before Abraham was born, I am.”

The verb *genesthai*, *was born*, is an *aorist infinitive*. The aorist tense denotes a *specific act* in past time. In contrast, the *ego eimi* Jesus uses in reference to his being I AM, is present tense, which denotes *continuous action*. Note this statement from Blackwelder, *Light from the Greek New Testament*, p. 67.

“The present tense is used to express timeless being. Jesus says, ‘Before Abraham *came to be* (*genesthai*, aorist infinitive, *I am*’ (*ego eimi*, present tense, and double nominative for emphasis). The aorist indicates a beginning for the existence of Abraham, but the present tense emphasizes the eternal pre-existence of Jesus.”

This is the claim Jesus made: Jesus is I AM. This is the same claim made by Jehovah in the Old Testament as noted above. For this the Jews tried to stone him. They well understood he was claiming deity for himself. The attack the Jehovah’s Witnesses make is as contradictory as it is unwarranted. They attack first the meaning of Exodus 3:14, then John 8:58.

**JEHOVAH’S WITNESS OBJECTION:** The *Septuagint* version in Exodus 3:14 renders EHYEH (I AM) into Greek as *o wv* (*ho on*), meaning THE BEING, THE ONE WHO IS. It is not rendered into EGO EIMI as per the statement in John 8:58. They then refer to some passages in the New Testament where (*ho on*) is used in reference to God the Father, and then grandly announce that Exodus 3:14 and John 8:58 couldn’t refer to the same thing).

**ANSWER:** First, read the article on this website on “Jesus As I Am.” The Witnesses make a distinction without a difference. Their argument is based on a TRANSLATION, the *Septuagint*. It is not an inspired translation. The original Hebrew makes no switch in terms, but uses EHYEH in ALL THREE PLACES in Exodus 3:14.

- a. Note the *Septuagint* version however, *wv* is the present active participle of EIMI. *o* is a relative pronoun meaning *who, which, wherefore, why*. This is the neuter form. The *Septuagint* has the phrase *ego eimi ho on, I am the one who is, ego eimi* is in the *Septuagint* along with another FORM of *eimi*, namely *on*. This fact the Witnesses do not point out. They deliberately misrepresent the *Septuagint*.
- b. In Hebrews 1:3, IN REFERENCE TO JESUS, *os ov, hos on*, is found, *hos* is the masculine form of the relative *ho* that the Witnesses argument makes so much about, and coupled with *on*, the same form of *eimi* as in the *Septuagint*. So here it is in reference to Jesus.
- c. *The being, the one who is, the existing one*, all say the same thing as I AM. It is the claim of timeless existence, so really the JW argument is just a smoke screen and means nothing.

**JEHOVAH’S WITNESS OBJECTION:** A footnote in the 1951 edition of the NWT, on John 8:58, gives this explanation. *ego eimi* is properly rendered in the perfect indefinite tense, i.e. “I have been.”

**ANSWER:** There is NO SUCH TENSE. It is evident that EGO EIMI is present tense. It is so accepted by A.T. Robertson's Grammar, p. 880 and J.H. Moulton's Syntax, p. 62. Both specifically mention John 8:58 as an example of the usual present tense. (See Blackwelder above). Robertson does say, p. 879:

"The Progressive Present. This is a poor name in lieu of a better one for the present of past action still in progress. Usually an adverb of time (or adjunct) accompanies the verb. Gildersleeve calls it 'Present of Unity of Time.' Often it has to be translated into English by a sort of 'progressive perfect' ('have been'), though, of course, that is the fault of the English. the durative present in such cases gathers up past and present into one phrase<sup>1</sup>, Moulton." He goes on to cite John 8:58 as an example in the same section.

It is evident from this statement of Robertson that "I have been" might be acceptable, as long as it was understood as PAST ACTION CONTINUING THROUGH THE PRESENT. That's what I AM indicates, CONTINUOUS ACTION. Whatever it means in John 8:58, it means in Exodus 3:14. Jesus is still identified in them.

**JEHOVAH'S WITNESS OBJECTION:** In their tract, "The Word - Who is He According to John" they claim that ego eimi is properly rendered I WAS. As evidence they quote the following translations.

- a. Lamsa's translation: This is a translation made from Greek into Aramaic Hebrew, then into English, so it is third hand. It renders it "I was."
- b. Two German versions: Translated from Greek to German, then to English, one says "I was," the other "I existed."
- c. One Brazilian version: A Greek to Portuguese and then English. It reads "I was."
- d. Two modern Hebrew scholars: They translated the Greek into Hebrew, then into English, and they read "I have been."
- e. Schonfield: A Greek into English by an individual, reads "I existed." (Schonfield, author of "The Passover Plot," makes Jesus to be a charlatan, and doesn't even believe in the deity of God the Father. He thus nullifies himself on any count by prior prejudice).
- f. Moffatt: A Greek into English by an individual, reads "I have existed before." (The only scholar of merit on this argument).
- g. And of course their own New World Translation reads "I have been."

**ANSWER:** They really have to scrape bottom here. The only versions that are direct from Greek to English are Schonfield and Moffatt, and maybe their own NWT. But they carry no weight on the argument. Note the preceding points. There is no way the term can be limited to purely past tense.

**JEHOVAH'S WITNESS OBJECTION:** The meaning of EGO EIMI is "Historical Present."

**ANSWER:** Well, is it "Historical Present" or "Perfect Indefinite Tense?" There is an historical present in Greek, but IT IS USED IN NARRATION. Jesus was not narrating, he was arguing, so an historical present is not at all implied!



**JEHOVAH'S WITNESS OBJECTION:** The Jews tried to stone him for calling them children of the devil, verse 44, not for claiming for himself deity.

**ANSWER:** "Therefore" in verse 59 indicates an immediate reason for the stoning, namely the statement in the preceding verse; His claim of deity.

1. The Law of Moses prescribed stoning for the following:
  - a. Familiar Spirits. Lev. 20:27
  - b. Blasphemy. Lev. 24:10-16
  - c. False prophets. Deut. 13:5-10
  - d. Rebellious Son. Deut. 21:18-21
  - e. Adultery - rape. Deut. 22:21ff Lev. 20:10

Now, for which of these were they going to stone him? The only cause was Blasphemy; the claim of being I AM.

2. John 10:30-33. "I and the Father are one. The Jews took up stones to stone him. Jesus answered them, Many good works have I showed you from the Father; for which of these works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God."
3. On two other occasions Jesus called the Jews hard names, claiming they were off spring of vipers, and of the devil. Matthew 12: 34, 23:33. On those occasions they did not try to stone him.

**ISAIAH 8:13-14**-----"Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread. 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." (the term "Lord" here is "Jehovah").

I 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."

1. This is evidently a reference to Isaiah 8:13-14, and finds fulfillment in Christ.
2. The Witnesses agree that I Peter 2:8 is a fulfillment of Isaiah 8:13-14, and they so state in *Things in Which It is Impossible for God to Lie*, pp. 246-247. This is also found in several other of their books and publications. Note however, how it identifies the Christ with Jehovah!

**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."

1. This passage is an evident reference to Jesus. The next verse shows this further. "Of the increase of his government and peace there shall be no end, upon the throne of

- David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”
2. The Witnesses accept this. Note their book *The Truth Shall Make You Free*, p. 47.
  3. The term “The mighty God” is from the Hebrew EL GIBBOOR. In Isaiah it means JEHOVAH, except where there is reference to idols, 44:10—15—17, 45:20, 46:6. Surely no idol is meant here however. Since the Witnesses accept the term as a reference to Christ in Isaiah 9:6 the exceptions noted will be of no special importance. This passage identifies Jesus as “The mighty God,” or JEHOVAH.

**JEHOVAH’S WITNESS OBJECTION:** They maintain that EL GIBBOOR in this passage does not have an article before it, so it means Jesus fs “A mighty god” but not “The Almighty God.”

**ANSWER:** This is similar to the argument they make on John 1:1, concerning the article.

1. Notice Isaiah 45:21-22, NWT. “Is it not I, Jehovah, besides whom there is no other God’ a righteous God and a Savior, there being non excepting me? Turn to me and be saved, all YOU (at the) ends of the earth; for I am God, and there is no one else.”
  - a. By their argument the Witnesses have made a “big” and “little” god out of Jehovah and Jesus. They again do the same with John 1:1. This makes TWO gods!
  - b. Isaiah 45 above amply notes there is no other god but Jehovah, so Jesus must be included in Jehovah, even according to the Witnesses argument.
2. Isaiah 10:21 NWT reads, “A mere remnant will return, the remnant of Jacob, to the Mighty God.” Verse 20 tells us the God spoken of here is Jehovah. However, the Witnesses translate this as “The Mighty God,” even though the original is exactly like Isaiah 9:6, WITHOUT THE ARTICLE BEFORE IT. They translated it in their translation with the article and refering to Jehovah. They main-tain that in the original when without the article it refers to Christ, yet here it is evidently a reference to Jehovah. Which horn will the Witnesses take here?
3. Isaiah 9:6 also refers to the Christ as THE EVERLASTING FATHER. This does not mean, as the Pentecostals affirm, that Jesus and the Father are the same person. But it does denote the deity of Jesus. EVERLASTING is from the Hebrew AD, and means ENDURING, CONTINUING. The term FATHER is from the Hebrew AB, and means ANCESTOR, SOURCE, OR INVENTOR. Keep in mind that man is made in the image of God, Genesis 1:26, but we noted that the term was plural, with plural pronouns. Jesus was a part of that Godhead, in whose image we are made. Further, as John 1:3 states, all things were made by Him, the Word. He is the originator, the one through whom the Godhead worked creation, so from that standpoint is also the Everlasting Father.

**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 3:3, NWT. “This, in fact, is the one spoken of through Isaiah the prophet in these words: ‘Listen’ Someone is crying out in the wilderness, ‘Prepare the way of Jehovah, You people! Make his roads straight.’”

LUKE 1:76, NWT. “But as for you, young child, you will be called a prophet of the Most High, for you will go in advance before Jehovah to make his ways ready....”

JOHN 3:28, NWT. “You yourselves bear me witness that I said, I am not the Christ, but, I have been sent forth in advance of that one.”

1. The American Standard reads this way: “Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him.” The word here translated BEFORE is from EMPROSTHEN, and means to be sent “before, or ahead of one.” (See Thayer, p. 328, ARndt & Gingrich, p. 256). John was sent in advance of Jesus, to prepare his way with the people. Compare Luke 1:76 and John 3:28 in the NWT above. Notice that one says Jehovah, the other Christ.

**ISAIAH 42:8, 48:11**-----“I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.”

“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.”

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.”

1. It is plain from the statements from Isaiah that the same glory is spoken of here. Jesus once shared in being Jehovah.
2. It is not the same kind of glory of vs. 22, in speaking of glory that was given by Jesus to his disciples, which glory he had already received. That was the glory of being the messiah, which the disciples shared in their being joined to him.

**JEHOVAH’S WITNESS OBJECTION:** They ask: “If He were God, where was his glory while on earth?”

**ANSWER:** He did manifest glory while here. Matt. 17:2ff. John 18:6. It was also manifest in the works he performed. However, for the whole picture of his existence, note Phil. 2:6-8. While on earth he was in the role of a servant also and his full appearance and position in glory were laid aside for a time.

**JEHOVAH’S WITNESS OBJECTION:** In John 17:5 WITH means THROUGH. Hence, the glory that was Jehovah’s simply came THROUGH Jesus. He was just the vehicle.

**ANSWER:** This is simply an old Watchtower trick of term-switching. The term here is PARA, *with*, not DIA, *through*. Thayer quotes John 17:5 as an example of PARA in the dative as meaning WITH. (Thayer, p. 477).

1. Note how the passage would read if we substituted THROUGH for WITH. “And now, Father, glorify thou me THROUGH thine own self THROUGH the glory which I had THROUGH thee before the world was.” This would indicate that the glory of Christ was to be manifest THROUGH the Father, instead of the other way around as the Witnesses contend!

**ISAIAH 44:6 48:12**-----“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.”

“Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.”

REVELATION 1:17-18. “And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not: I am the first and the last, and the living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

REVELATION 2:8. “These things saith the first and the last, who was dead, and lived again.”

REVELATION 22:13—16. “I am the Alpha and the Omega, the first and the last, the beginning and the end...” “I Jesus have sent mine angel to testify unto you these things for the churches...”

**JEHOVAH’S WITNESS OBJECTION:** The term FIRST in these passages means FIRST-BORN, indicating Jesus is a created being entirely.

1. They then refer to Col. 1:15 which states that Jesus is the “first born of all creation.”
2. Then they refer to Rev. 3:14 which states Jesus is the “beginning of the creation of God.” This is clear as to their position that Jesus was a created being both spiritually and physically.

**ANSWER:** The word FIRST comes from the Greek word PROTOS, and means FIRST. The term FIRSTBORN comes from PROTOTOKOS but is NOT FOUND IN THESE PASSAGES AT ALL.

1. The Witnesses Emphatic Diaglott states PROTOS, rendering it FIRST; then in a foot note gives the reading FIRSTBORN.
2. The NWT of the Witnesses translates the term in these passages as FIRST. Their argument on this is again the old term-switching trying to escape the connection of the phraseology with the O.T.
3. For discussion of the term FIRSTBORN see the section under that heading, further in these notes.
4. In Rev. 3:14 does not say that Jesus is the beginning of the creation “by God,” as they translate it. BEGINNING is from ARCHE and means ORIGIN. See John 1:3 again.

**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 10:13. “For everyone who calls on the name of Jehovah will be saved.” Note the context beginning with verse 9. The Lord, or Jehovah, on whom one calls is Jesus.

**MICAH 5:2**-----“But thou, Beth-lehem 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 2:4-6. “And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is writ-ten by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.” Jesus the fulfillment.

1. Here are two other references that identify Jehovah as the one from old, from everlasting. Psalms 90:2 and 93:1-2.
2. The Hebrew word translated as EVERLASTING is OLAM. It means as follows from Gesenius, *Hebrew and English Lexicon*, pp. 612-613:  
“(A) pr. what is hidden; specially hidden time, long; the beginning or end of which is either uncertain or else not defined; eternity, perpetuity (d)  
The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called the eternal God, Gen. 21:33, Isa. 40:28; ....who liveth for ever, Dan. 12:7 (compare to live for ever, to be immortal, like gods - rather like God himself - Gen. 3:22; Job 7:16), to whom are ascribed everlasting arms, Deut. 33:27; and of whom it is said. Ps. 90:2....<sup>1</sup>from everlasting to everlasting thou are God;<sup>1</sup> 103:17; Compare Psa. 9:7; 10:16; 29:10; 93:2.”
3. The dotted lines above indicate where the Hebrew word or words appear. In each OLAM is found. The NWT, in most places, translates the word as TIME INDEFINITE. However, the term applies equally to Jehovah and Jesus.

**MALACHI 3:1**-----“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”

MARK 1:1-3. "The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

1. The fulfillment then is in Jesus and John the Baptist. But the preparing was "before ME" that is, JEHOVAH.
2. "Lord whom ye seek" - HA-ADON, for Lord, is used in reference to Jehovah in such passages as Exodus 23:17, Isa. 1:24, 3:1, and others.
3. Malachi 2:17 closes with "or, where is the God of judgment?" The next verse, above, then relates "the Lord whom ye seek," that is the "God of judgment," is coming. The God of Judgment and the lord they sought then were the same. Note also that Jesus is to be the judge, Acts 17:31, I Pet. 4:1-4, II Tim. 4:1.

**CONCLUSION TO SECTION ON JEHOVAH-JESUS:** "The great Jehovah is The God. The Son, the Logos, is A God. The name god is applied to mighty ones, even to angels and to magistrates. The name god is therefore properly applied to the Son because he is a mighty one... The names of Jehovah, Almighty God, and the Most High are never in the Scriptures applied to Jesus, the Son of God... In truth, when Jesus was on earth he was a perfect man, nothing more and nothing less.... Jesus was not God the Son." *Reconciliation*, (1928) by J.F. Rutherford, pp. 106, 111, 113.

## DEITY OF CHRIST

When a Christian says, "Jesus is God," he is NOT saying Jesus is the Father! Jesus is NOT the person of the Father, yet He is equal to the Father BY NATURE. In other words, Jesus is God BY NATURE, as are the Father and the Holy Spirit. Jehovah's Witnesses believe that Jesus is A god, but not God. The instances of Jesus being subject to the Father are in keeping with the purpose of their work in the redemption of man. Jesus came in the form of a servant, Philippians 2:5ff, and followed the directions of the Father who was the director of this "universe project," Matthew 24:36, Acts 1:6-7.

**JOHN 1:1**-----"In the beginning was the Word, and the Word was with God, and the Word was God." ASV

*en arche* — *in the beginning* - dat. sing, of *arche*.

THAYER Lexicon p. 76. "1. beginning, origin; a. used absolutely, of the beginning of all things...John 1:1 Arndt & Gingrich, p. III, Moulton & Milligan, p. 81, W.E. Vine, Vol. 1, p. III, all say the same.

ROBERTSON - *Word Pictures*, Vol. 5, p. 3. "Arche is definite, though anarthrous like our at home, in town, and the similar Hebrew be reshith in Gen. 1:1. But Westcott notes that here John carries our thoughts beyond the beginning of creation in time to eternity. There is no argument here to prove the existence of God any more than in Genesis. It is simply assumed."

*ein*, was — 3rd. pers. sing, imperf. of *eimi*

ROBERTSON - *Word Pictures*, Vol. 5, p. 3. “Three times in this sentence John uses this imperfect of *eimi*, to be, which conveys no idea of origin for God or for the Logos, simply continuous existence. Quite a different verb (*egeneto*, became) appears in verse 14 for the beginning of the incarnation of the Logos. See the distinction sharply drawn in 8:58 ‘before Abraham came (*genesthai*) I am\* (*eimi*, timeless existence).”

For further discussion of this word see Thayer, p. 175, Arndt & Gingrich, p. 221, Moulton & Milligan, p. 184, W.E. Vine, Vol. 4, p. 198.

*logos* — word

ROBERTSON - *Word Pictures*, Vol. 5, p. 3. “Logos is from *lego*, old word in Homer to lay by, to collect, to put words side by side, to speak, to express an opinion. Logos is common for reason as well as speech. Heraclitus used it for the principle which controls the universe. The Stoics employed it for the principle which controls the universe. The Stoics employed it for the soul of the world (*anima mundi*) and Marcus Aurelius used *spermatikos logos* for the generative principle in nature. The Hebrew *memva* was used in the Targums for the manifestation of God like the Angel of Jehovah and the Wisdom of God in Prov. 8:23.... At any rate John’s standpoint is that of the Old Testament and not that of the Stoics nor even Philo who uses the term Logos, but not John’s conception of personal pre-existence. The term Logos is applied to Christ only in John 1:1—14 and Rev. 19:13 and I John 1:1 ‘concerning the Word of Life’ (an incidental argument for identity of authorship). There is a possible personification of the ‘Word of God’ in Heb. 4:12. But the personal pre-existence of Christ is taught by Paul (II Cor. 8:9, Phil. 2:6f, Col. 1:17) and in Heb. 1:2f and in John 17:5. This term suits John’s purpose better than *sophia* (wisdom) and is his answer to the Gnostics who either denied the actual humanity of Christ (Docetic Gnostics) or who separated the aeon Christ from the man Jesus (Cerinthian Gnostics). The pre-existent Logos ‘became flesh’ (*sarx egeneto*, verse 14) and by this phrase John answered both heresies at once.”

For further discussion of this word, see Thayer, p. 381, Arndt & Gingrich, p. 480, Moulton & Milligan, p. 379, W.E. Vine, Vol. 4, p. 229.

The Jehovah’s Witness position centers around “and the Word was God.” They translate it in the NWT as “the Word was a God,” claiming that since there is no definite article before the term “God” in Greek that it is indefinite and must take the indefinite article. With the article, to them, it would mean the True God; without the article it just means quality.

*kai* theos ein ho logos • ON THE GREEK ARTICLE

1. The subject of the sentence is “Word” (*logos*); verb “was”. There is no direct object but a predicate nominative that refers back to the subject. “God”

(theos) is the predicate nominative of “Word” and needs no article. In Greek a noun may be definite for several reasons whether or not the definite article is present.

2. COLWELL'S RULE: “A definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb... The opening verse of John's Gospel contains one of the many passages where this rule suggests the translation of predicate as a definite noun.... The absence of the article (before theos) does not make the predicate indefinite or qualitative when it precedes the verb; it is indefinite in this position only when the context demands it. The context makes no such demand in the Gospel of John, for this statement can-not be regarded as strange in the prologue of the gospel which reaches its climax in the confession of Thomas (John 20:28, 'My Lord and my God')." From "A Definite Rule for the Use of the Article in the Greek New Testament," *Journal of Biblical Literature*, LII (1933), 13:21.
  
3. A NEW SHORT GRAMMAR OF THE GREEK TESTAMENT by Robertson & Davis, p. 274. "The Sanskrit and the Latin had no article of any kind (definite or indefinite) as the Greek has no indefinite article. Not even has the modern Greek taken up the indefinite article like that developed in the Romance and Teutonic languages." Page 279, "As a rule the article with one and not with the other means that the articular noun is the subject. Thus *ho theos agape estin* can only mean God is love, not 'love is God.' So in John 1:1 *theos en ho logos* the meaning has to be 'the logos was God,' not 'god was the logos.'"
  
4. A GRAMMAR OF THE GREEK NEW TESTAMENT by A.T. Robertson, pp. 767-768. "(i) NOUNS IN THE PREDICATE. These may have the article also. As already explained, the article is not essential to speech. It is however 'invaluable as a means of gaining precision, e.g. *theos ein ho logos*.'<sup>1</sup> As a rule the predicate is without the article, even when the subject uses it. Cf. Mk. 9:50; Lu. 7:8. This is in strict accord with the ancient idiom. Gilder-sleeve {*Syntax*, p. 324) notes that the predicate is usually something new and therefore the article is not much used in the convertible propositions. Winer indeed denies that the subject may be known from the predicate by its having the article. But the rule holds wherever the subject has the article and the predicate does not. The subject is then definite and distributed, the predicate indefinite and undistributed. The word with the article is then the subject, whatever the order may be. So in Jno. 1:1, *theos ein ho logos*, the subject is perfectly clear. Cf. *ho logos sarks egeneto* (John 1:14). It is true also that *ho theos ein ho logos* (convertible terms) would have been Sabellianism. See also *ho theos agapei estin* (I Jno. 4:16) 'God' and 'love' are not convertible terms any more than 'God' and 'logos' or 'logos' and 'flesh' " (See also p. 790).
  
5. As noted from this last quotation especially the article could not have preceded both WORD and GOD as that would have denoted convertible terms, that is, that both the Father and Son would be the same personality. This is what the Pentecostals teach. John is saying there are two persons, and both answer to the same term. The Witnesses charge us with teaching here that Jesus IS the God he was supposed to be WITH. That would be true if the definite article preceded both nouns, but it doesn't. The Pentecostals and Witnesses both are wrong on this passage.



6. In John 1:6—12-13—18 THEOS is found, and in each place IT IS WITHOUT THE ARTICLE. Yet, it is translated into English without any article EVEN IN THE NEW WORLD TRANSLATION of the Witnesses. It is just “God.” Why not render it “A God?” The following passages also do not have an article in either Greek or English. Matt. 5:9, 6:24; Lk. 1:35-78, 2:40; John 3:2-21, 9:16-33; Rom. 1:7—17-18; I Cor. 1:30, 15:10; Phil. 2:11-13; Titus 1:1. The Witnesses are quite inconsistent in their rule.
7. In many passages, some in the same passage, one appearance has the article, and the next doesn't, even with the same form of the word THEOS. The following are examples. Matt. 4:3-4, 12:28; Lk. 20:37-38; John 3:2, 13:3; Acts 5:29-30; Rom. 1:7-8—17-19, 2:16-17, 3:5—22-23, 4:2-3.
8. JOHN 19:21. “Write not, The King of the Jews; but that he said I am King of the Jews.” This is an exact parallel to John 1:1. In the first statement made “The King of the Jews” [*ho basileus ton ioudaion*] the article precedes “King.” In the second, “I am king of the Jews” [*basileus eimi ton ioudaion*] the article does not appear before “king.” BASILEUS is the predicate noun preceding a copulative verb EIMI. This construction is parallel with John 1:1, and yet the Witnesses did not translate it “I am A king of the Jews.” Why not??
9. “The” Christ in Matt. 16:16, Acts 26:23. Yet, in Rom. 5:6 where there is no article in the original, they do not translate it “A Christ.” The Witnesses put in and take out the article as it pleases them. When they have a doctrinal point to uphold, then it becomes crucial.
10. In the NWT Appendix, p. 776, footnote (1951 edition) 35 passages in John are listed where the predicatenoun has the definite article. None are parallel - in every place the predicate noun stands after the verb. The additional references from the Septuagint (in the footnotes) all conform to Colwell's rule, and the other passages in the footnotes have nothing to do with the subject.
11. The appendix also quotes the Grammar by Dana & Mantey, which is misused by the Witnesses. They take the Grammar out of context to make it say what was not intended. But, seeing the Witnesses like Dana & Mantey so well, let them try some comments from page 147. Referring to II Peter 2:20, the Grammar states, “The article here indicates that Jesus is both Lord and Saviour. So in II Pet. 1:1...means that Jesus is our God and Saviour. After the same manner Tit. 2:13...asserts that Jesus is the Great God and Saviour.”
12. The appendix also refers to Green's Handbook of Grammar, and then to A.T. Robertson (quoted above on page 8). They play deceit by quoting just part of what Robertson said. Green's comments, while true, are not parallel to John 1:1.
13. The Witnesses make a BIG God and a little god out of John 1:1. They do have two gods here. Notice these passages from the NWT. Isaiah 43:10 - “Before me there was no God formed, and after me there continued to be none.” Deut. 4:35 - “;..Je-

hovah is the (true) God; there is no other beside him.” See also Deut. 32:39 and I Cor. 8:4.

**JOHN 5:18**----- “Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.” KJV

1. In context, Jesus has healed a man on the Sabbath, and bidden the man to take up his bed and walk. The Jews were enraged because he dared to heal on the Sabbath. Two statements enraged them even more so that they sought to kill him.
  - a. In verse 17, in reply to their charge of working on the Sabbath, he said “My Father worketh even until now, and I work.” That is, Jesus had as much right to work on the Sabbath as the Father. This put him on an equality with the Father.
  - b. Jesus called God his own Father. The term HIS is not the usual pronoun. It is idios, and is defined by Thayer, p. 297, as of a person who may be said to belong to one, above all others.” The fact of God being HIS father was unique, one of a kind. (See also Rom. 8:32, Mark 4:34).
  - c. What this amounted to was that it made Jesus equal to the Father, isos - equal in quality or in quantity:...to claim for one’s self the nature, rank, authority, which belong to God, Jn. v.18.” Thayer, p. 307.

**JEHOVAH’S WITNESS OBJECTION:** It was the Jews that made the charge He was claiming equality, but they were mistaken, because He was not equal.

**ANSWER:** The Jews well understood what Jesus said, but John 5:18 is the statement of the Apostle John, NOT the Jews! Read it again. John said that Jesus claimed equality. (See also Phil. 2:6). If it was just a misunderstanding, why did not Jesus deny it? Jesus accepted the fact of his equality. Then in verse 23 he said, “That all may honor the Son, even as they honor the Father.” The EVEN AS comes from KATHOS, and means “according as, just as, even as.” Thayer, p. 314.

- a. Goodspeed translates it - “...so that all men may honor the Son just as much as they honor the Father.”
- b. The New English Bible says - “it is his will that all should pay the same honour to the Son as to the Father.”

Far from denying equality, Jesus continues to affirm it here and elsewhere.

**JOHN 10:30-38**----- “I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest;

because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.”

1. The Jews well understood what was said. Jesus was claiming to also be God. (See the section on the term “Son of God” in these notes). “I and the Father are one” is further illumined by verse 38, “the Father is in me, and I in the Father.”
2. Verse 33 and verse 36 together show that claiming to be “Son of God” and being God are the same.

**JEHOVAH’S WITNESS OBJECTION:** “I and the Father are one” simply means one in purpose and attitude, and could be said of others who mold their minds to God’s will.

**ANSWER:** Granted that it included the uniting of aims and purposes, but it meant more than that as shown by the context. The Jews understood it as a claim to deity, as witnessed by their actions.

**JEHOVAH’S WITNESS OBJECTION:** In verses 34-36 Jesus is placing himself alongside the Judges who are mentioned as “Gods.” Jesus is thus no higher than they, no more the real “God” than they.

**ANSWER:** The section might well be rendered as follows: “If the fallible and sinful judges of Israel were rightly called ‘gods,’<sup>1</sup> much more may I, who am one with the Father and free from sin, claim the title ‘the Son of God.’” The judges of the O.T. mentioned here were God’s representatives, and hence “mighty ones” or “gods.”

“No distortion by the Jehovah’s Witnesses of the allusion to ‘gods’<sup>1</sup> can dim the luster of John 10:30 and 38. Twist it they may, but only to their undoing - because in using it in this distorted manner, they prove too muoh. They run up against the fact that worship of servants, angels or other creatures is wrong. The term ‘God’ elicits honor and worship; even though it may (in the plural sense only) have conveyed the idea of ‘mighty one.’ “All such ‘gods,’ on the contrary, are commanded to worship him (Ps. 97:6). This same advice was given to the devil by the Lord (Matt. 4:10). If these judges were Gods in the same way Jesus was the Son of God, which is what the Jehovah’s Witnesses attempt to prove, then worship was due them. For Jesus, as the Son of God, did receive worship (Heb. 1:6; John 20:28; Rev. 5:13; Phil. 2: 10-11; Luke 24:52; Matt. 28:9). Thus in going overboard in making the Son of God to be like the judges and prophets whom the Jews called ‘gods,’ the Jehovah’s Witnesses come close to agreeing that creatures should be worshipped. Peter refused worship himself (Acts 10:26). The angel refused worship (Rev. 22:9). On the other hand, if Christ is a created being, which is what the Jehovah’s Witnesses are trying to prove in their twisting of John 10:33-39, then worshipping Jesus is creature worship (Rom. 1:25). But Christians, true Christians everywhere, worship Christ as God the Son (I Cor. 1:2; Rev. 1:17).” William Schnell, *Into The Light of Christianity*, p. 167. (Also author of *Thirty Years a Watchtower Slave*).

**JOHN 20:28**-----“Thomas answered and said unto him, My Lord and my God.”

1. Thomas was not present at the first encounter with the risen Christ, and he doubted it being so. (vs. 24). In verse 25 he states he will not believe unless he can see and feel the Lord. This he does.
2. The statement of verse 28 is not an exclamation but an address to the Lord, a statement of belief, not surprise. This is evident from the words *he responded and said - he answered and said*. This would be out of place before an exclamation. It introduces a reply to what Jesus said, and shows a firmly con-vinced attitude that He was Lord and God.
3. "In John 20:28 we have the vocative of address ... not the nominative of exclamation. Jesus accepts Thomas' words as direct address (vocative). The form is nominative, but the case is vocative." *Greek Grammar*, Robertson & Davis, p. 215.
4. Jesus accepted the declaration of Thomas by His statement in the next verse: "Jesus saith unto him, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."
  - a. Note that it was SIGHT that convinced Thomas. He was convinced because he had seen the Lord, and it was truly him.
  - b. The Jehovah's Witnesses state that Jesus appeared in some form assumed for the occasion, or was a phantom or some such. But note that it was the SAME BODY that had been crucified.
5. The New World Translation (1951) Appendix, p. 776 states, "So, too, John 1:1,2 uses 6 Serfs to distinguish Jehovah God from the Word (Logos) as a god, 'the only begotten god' as John 1:18 calls him."a. Here in John 20:28 the definite article PRECEDES BOTH "LORD" AND "GOD." The article before "God" is supposed to denote the True God, Jehovah, according to the Witnesses. Here it is addressed to Jesus and he accepts it!

**JEHOVAH'S WITNESS OBJECTION:** The first part "my Lord," was addressed to Jesus, and the second part "my God," addressed to Jehovah.

**ANSWER:** No, both statements were addressed to Jesus as indicated by the statement "Thomas answered and said UNTO HIM," that is to Jesus.

**JEHOVAH'S WITNESS OBJECTION:** In the margin of the 1951 edition of the NWT on John 20:28 they list six scriptures, Ex. 22:8, Ps. 82:1, Isa. 9:6, John 1:1, 1:18, 10:35. They attempt to show by this that "my God" of John 20:28 as a reference to Jesus, really indicates "a god."

**ANSWER:** Their argument on the word "god" without the article, which we have already noticed, could not apply here because THEOS in this passage HAS THE ARTICLE. Actually their marginal notations admit that "my God" refers to Jesus here, and the arguments they make on those passages in the margin proves that Jesus is Jehovah. They would have done well to leave the notations out, which they have done in the 1961 edition.

**I CORINTHIANS 11:3**-----“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” If Christ has a “head,” then He can’t be God.

**ANSWER:** Does this show Jesus inferior to the Father by NATURE? If one will insist that it does, then to be consistent, he would have to say the same regarding the woman to the man! Though a wife is subject to her husband in the Lord, she is NOT inferior to him by nature. The same is true with the relationship between the Lord Jesus and the Father.

**1 Cor. 15:28**----- “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” If Jesus is “subject” to the Father, He can’t be God.

**ANSWER:** This verse doesn’t refer to NATURE either, but only to OFFICE or POSITION! In Lk. 2:51, the SAME GREEK WORD translated “subject” is found. No one would say that Jesus was inferior BY NATURE to Joseph and Mary from Lk. 2:51, which would be the natural conclusion if the word “subject” refers to NATURE! Likewise, Jesus is NOT inferior BY NATURE to the Father, since He is God. See Jn. 1:1, Greek; Jn. 20:28; Phil. 2:6; Titus 2:13; Heb. 1:8; 2 Pet. 1:1 and 1 Jn. 5:20.

**PHILIPPIANS 2:6**----- “.who existing in the form of God, counted not the being on an equality with God a thing to be grasped...”

“This relative clause (introduced by **hos**) with the force of an adjective. The subject (with its modifiers) of the clause is *hos ev morphe theou huparkon*. The predicate is *ouk arpagmon eigesato to einai isa theo*. The verb, *eigesato*, takes a double accusative: *to elvai isa theo* is the direct object of *eigesato*, and *harpagmon* is the predicate accusative. The direct accusative analyzes itself further: *to einai*, the simplest form of the direct object, is followed by the predicate nominative adjective, *isa*, which in turn governs the instrumental case, (after a word expressing likeness or identity). A word on the particle, *huparkon*, may be said here: it is a circumstantial participle, expressing concession. The idea of the clause then is: ‘Although Jesus existed (from the beginning) in the form of God, He did not reckon the being on an equality with God a prize to be clutched to Himself.’” *An Exegetical Grammar of the Greek New Testament*, by Chamberlain, p. 106.

**morphe - FORM** - “the form by which a person or thing strikes the vision; the external appearance.” Thayer, p. 418. At the same page, Thayer gives his translation of this passage in this way: “who, although (formerly when he was *logos asarkos*) he bore the form in which he appeared to the inhabitants of heaven) of God (the sovereign, opp. to *uop*<p. 6oi5Aou) yet did not think that this equality with God was to be eagerly clung to or retained, but emptied himself of it so as to assume the form of a servant, in that he became like unto men...”

- a. "Morphe means the essential attributes as shown in the form. In his preincarnate state Christ possessed the attributes of God and so appeared to those in heaven who saw him. Here is a clear statement by Paul of the deity of Christ." *Word Pictures in the N.T.*, A.T. Robertson, Vol. 4, p. 444.
- b. "MORPHE denotes the special characteristic form of a person or thing; it is used with particular significance in the N.T., only of Christ, in Phil. 2:6-7, in the phrases 'being in the form of God,' and 'taking the form of a servant.' An excellent definition of the word is that of Gifford: 'morphe is therefore properly the nature of essence, not in the abstract, but as actually subsisting in the individual, and retained as long as the individual itself exists.... Thus in the passage before us morphe Theou is the Divine nature actually and inseparably subsisting in the Person of Christ... For the interpretation of the 'form of God' it is sufficient to say that (1) it includes the whole nature and essence of Deity, and is inseparable from them, since they could have no actual existence without it; and (2) that it does not include in itself anything 'accidental' or separable, such as particular modes of manifestation, or conditions of glory and majesty, which may at some time be attached to the 'form,' at another separated from it.... The true meaning of morphe in the expression 'form of God' is confirmed by its recurrence in the corresponding phrase, 'form of a servant.' It is universally admitted that the two phrases are directly antithetical, and that 'form' must therefore have the same sense in both." *Expository Dictionary of N.T. Words*, W.E. Vine, Vol. 2, p. 123.
- c. In Mark 16:12 Jesus "was manifested in another form unto two of them..." They did not know who He was, since he appeared in another form. Jesus existing in the form of God, appeared as being God, which he was. HE DID NOT APPEAR IN THE FORM OF AN ANGEL.
- d. Note the distinction made between BEING, or EXISTING, in verse 6 of Phil. 2, and WAS MADE, or BEING MADE, in verse 7. The first denotes that he always existed in the form of God; the second, in verse 7, is Aorist tense and denotes his time of entrance in the form of a servant, a temporary position for the purpose of redemption.
- e. Note also Hebrews 1:3 which states that Jesus is "the very image of His substance."

*isos* - EQUAL - "equal in quality or quantity." Thayer, p. 307. "Equal in number, size, quality." Arndt & Gingrich, p. 381. "The same in size, number, quality, etc., is translated 'equal' in John 5:18; Phil. 2:6; in the latter the word is in the neuter plural, lit., 'equalities;' 'in the R.V. the words are translated 'on an equality with God,' instead of 'equal with God,' as in the A.V. The change is of great importance to the right interpretation of the whole passage The neuter plural denotes the various modes or states in which it was possible for the nature of Deity to exist and manifest itself as Divine." Vine, Vol. 2, p. 38.

*harpagmos* - GRASPED - "2. a thing seized or to be seized, booty... to deem anything a prize, - a thing to be seized upon or to be held fast, retained, Phil, ii.6;..." Thayer, p. 74. "1. robbery... which is next to impossible in Phil. 2:6 (the state of being equal

with God cannot be equated with the act of robbery)." Arndt & Gingrich, p. 108. "The few examples of *harpagmos* (Plutarch, etc.) allow it to be understood as equivalent to *harpagma*, like *baptismos* and *baptisma*. That is to say Paul means a prize to be held on to rather than something to be won ('robbery')." Robertson, Word Pictures, Vol. 4, p.444. See Also W.E. Vine, Vol. 3, p. 215.

**TITUS 2:13**----- "Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." ASV

II Peter 1:1 is parallel to this passage in subject and construction, "our God and *the* Saviour Jesus Christ." ASV. Likewise II Peter 1:11, 2:20, 3:2, 3:18. The only difference here is the word "Lord," instead of "God."

- a. These passages show that "God and Saviour" and "Lord and Saviour" both refer to the same person, Jesus.
- b. In Isaiah 37:16-20 Jehovah is declared to be the only God and the only Lord, there being no other in existence.
- c. Isaiah 43:11-13 states that Jehovah is the only saviour.

"*With Nouns Connected by kai*. The following rule by Granville Sharp of a century back still proves to be true: 'When the copulative *kai* connects two nouns of the same case, if the article *ho* or any of its cases precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a farther description of the first-named person.'" Dana & Mantey Grammar, p. 147.

"Regarding the foregoing rule, Robertson says, 'Sharp stands vindicated after all the dust has settled.' Dana and Mantey say, 'The rule by Granville Sharp of a century back still proves to be true.' There are many illustrations of this rule in the New Testament. Compare 'pastors and teachers' (Eph. 4:11), where the terms refer to the same persons but indicate different functions. In other words, pastors are also teachers. Compare same idiom in II Pet. 1:1 where Jesus Christ is described as 'our God and savior'; 2:20 where he is called 'the Lord and Savior'; and Titus 2:13 where he is called 'our great God and Savior.' Thus the Greek article plays an important role in setting forth the deity of Jesus Christ." Blackwelder, *Grammar*, p. 145-146. See also W.E. Vine, Vol. 3, p. 322, Article "Saviour."

**JEHOVAH'S WITNESS OBJECTION:** The term GOD applies to Jehovah, and Saviour applies to Jesus. ANSWER: See above material for the answer to this.

**HEBREWS 1:3**----- "...who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power..." ASV.

*on* - BEING - This is the present active participle of EIMI, referring to the continuing existence of Christ as the brightness of God's glory. Note that in John 8:58 EIMI declared Jesus as "I Am."

- a. On page 4 of these notes is given an argument by the Witnesses on the rendering of Exodus 3:14 in the Septuagint. *ho on* is the form given in the argument concerning the Septuagint, *hos on* is the form given here in Hebrews 1:3. They are but two different forms and spellings of the same thing.

*apaugasma* - EFFULGENCE - "reflected brightness: Christ is called in Heb. 1:3 inas much as he perfectly reflects the majesty of God; so that the same thing is declared here of Christ metaphysically, which he says of himself in an ethical sense in John 12:45 (14:9)...(Some interpreters still adhere to the significance of effulgence or radiance as distinguished from refulgence or reflection)." Thayer, p. 55.

"Radiance, effulgence, is used of light shining from a luminous body (APO, from, and AUGE, brightness). The word is found in Heb. 1:3 where it is used of the Son of God as 'being the effulgence of his glory.' The word 'effulgence' exactly corresponds (in its Latin form) to APAUGASMA. The glory of God expresses all that He is in His nature and His actings and their manifestation. The Son, being one with the Father in Godhood, is in Himself, and ever was, the shining forth of the glory, manifesting in Himself all that God is and does, all, for instance, that is involved in His being 'the very image of His substance,' and in His creative acts, His sustaining power, and in His making purification of sins, with all that pertains thereto and issues from it." W.E. Vine, Vol. 2, p. 19.

*charakter* - IMAGE - "2. *the mark* (figure or letters) *stamped upon that instrument* or wrought out on it; hence univ. *a mark or figure burned in or stamped on, an impression; the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect*\* ...Heb. 1:3..." Thayer, p. 665

"CHARAKTER is the impression produced by a seal or by a diestamp in wax or in metal. Aristotle, for instance, says that the metal which was originally used for buying and selling was counted and valued simply by weight, but finally a STAMP (*charakter*) was impressed upon it to state its value and so to do away with the clumsy method of weighing it. Because of this CHARAKTER comes very easily to mean 'an exact replica,' copy or reproduction. This meaning was extended so that, for instance, a man could speak of a statue as CHARAKTER TES EMES MORPHES, an exact reproduction of my shape. So then to say that Jesus is the CHARAKTER of God is to say, as it were, that Jesus is the exact reproduction of God, that in Jesus there is a clear and accurate picture of what God is." William Barclay., *Jesus as They Saw Him*, p. 319.

See also W.E. Vine, Vol. 2, p. 247, Arndt & Gingrich, p. 884, Robertson's Word Pictures, Vol. 5, p. 336.

*hupostasis* • SUBSTANCE - "(a) in Heb. 1:3 of Christ as 'the very image' of God's 'substance;' here the word has the meaning of the real nature of that to which reference



is made in contrast to the outward manifestation (see preceding clause); it speaks of the Divine essence of God existent and expressed in the revelation of His Son.” W.E. Vine, Vol. 4, p. 88.

*“1. substantial nature, essence, actual being, reality.., a(n exact representation of his (= God’s) real being Heb. 1:3.”* Arndt & Gingrich, p. 854. See also Thayer, p. 644. Col. 1:15.

**REVELATION** - “The relevant fact about the Revelation is not that it definitely and directly calls Jesus God but that it unhesitatingly takes Old Testament pictures and descriptions which belong to God and applies them to Jesus Christ. That is to say, it consistently speaks of the Risen Lord in terms of God. And here we may note that the Revelation has nothing at all to say about Jesus in the days of his flesh; it is the Risen Lord with which it is entirely concerned. We may take a passage like Rev. 1:13-16. John sees in the midst of the seven golden lampstands ‘one like a son of man, robed down to his feet, with a golden girdle round his breast. The hair of his head was white as snow-white wool, and his eyes flamed like fire; his feet gleamed like burn-ished brass refined in a furnace, and his voice was like the sound of rushing waters.’ That is a description taken directly from the description of the Ancient of Days in Dan. 10:5-7 and of the voice of God in Ezek. 43:2. That is to say, the John of the Revelation has described the Risen Christ in precisely the same terms as the Old Testament writers used to describe God.” William Barclay, op. cit., p. 26-27.

**IN CONCLUSION** - We have before stated that only those arguments for the Deity of Christ would be used that seemed to be the strongest; about which there is the least quibbling. Some favorite passages of some people are not dealt with here.

I John 5:7 is one such passage. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” KJV. This passage is considered by most modern scholars to be spurious. It does not appear in all manuscripts, only a relative few. It has been dropped from the translations since the King James, although some justification for using it could be found in its appearance in some manuscripts. The Witnesses make a great play of this passage. They build it up as one of the major texts used by “Trinitarians” and then proceed to take it away. Actually, I don’t know of anyone that uses it today as a proof for the Deity of Christ. Nor is it especially needed; since there are ample passages in number and evidence to demonstrate His Deity; and they are passages about which there is no question.

Hebrews 1:8 is another passage left out. “But unto the Son he saith, Thy throne, O God, is for ever and ever.” The Witnesses point out that it should be translated “Thy throne is God.” This rendering makes God the throne upon which Jesus sat, which is both nonsense and out of harmony with passages that put Jesus at “the right hand of God.” However, grammatically, most scholars agree that it could be rendered either way, and so some force of the argument might be lost. The passage may still be used, but it requires a different approach than the usual.

There are other passages not dealt with for other reasons. Acts 2:34, “The Lord said unto my Lord,” would fit well into the section on there being more than one Lord. However, the Witnesses do not deny Jesus is a Lord in some sense; he is just not The Lord to them. There are many passages such as this.

Galatians 1:1 states “Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the father...” Jesus is clearly distinguished from men, or a man, as the source of authority for Paul. If Jesus were just a man, Paul could not make this distinction. Also, Paul

uses the same preposition for both persons of deity. DIA is translated both places as THROUGH. It was THROUGH both Jesus and the Father; Jesus is ranked along-side the Father as the source - hence equal. There are other passages like this that would amount to secondary supporting evidence.

## GODHEAD

The term GODHEAD may be as well given as GODHOOD and as such is compared to *manhood, womanhood, childhood, etc.* It could be used as a synonym for God, but goes further in implying the state, dignity, condition, and/or quality of being God. Whatever it takes to exist as God is found in the term GODHEAD. Manhood is that which makes a man a man; womanhood is what makes a woman a woman; childhood is what makes a child a child, and Godhood is what makes God, God.

The term is found in only three places in the New Testament, King James Translation: Acts 17:29, Romans 1:20, Colossians 2:9. Each of these places is translated from a different word, though all three words are somewhat related. The term in Acts 17:29 is *theon*, and means "that which is divine," "deity." The other two passages contain terms of near identity, but still some difference.

"Neither of these words occur more than once in the N.T.; *theiotes* only at Rom. 1:20 . . . *theotes* at Col. 2:9. We have rendered both by 'Godhead;' yet they must not be regarded as identical in meaning, nor even as two different forms of the same word, which in process of time have separated from one another and acquired different shades of significance. On the contrary, there is a real distinction between them and one which grounds itself on their different derivations; *theotes* being from *theos*, not from *theon*, which is nearly though not quite equivalent *theos*, but from the adjective *theios*.

"Comparing the two passages where they severally occur, we shall at once perceive the fitness of the employment of one word in one, of the other in the other. In the first (Rom. 1:29) St. Paul is declaring how much of God may be known from the revelation of Himself which He has made in nature, from those vestiges of Himself which men may everywhere trace in the world around them. But in the second passage (Col. 2:9) St. Paul is declaring that in the Son there dwells all the fulness of absolute Godhead; they were no mere rays of divine glory which gilded Him, lighting up his person for a season and with a splendour not his own; but He was, and is, absolute and perfect God; and the Apostle uses *deixns* to express this essential and personal Godhead of the Son." Trench, *Synonyms of the New Testament*, pp. 7-8.

"*theotes, deity*, differs from *theiotes, divinity*, as essence differs from quality or attribute;" Thayer, p. 288. (See also A.T. Robertson, *Word Pictures*, Vol. 4, p. 491. W.E. Vine, Vol. 1, pp. 328-329).

You will note the quotation from Thayer above. He cannot be accused of prejudice in the matter as he was personally a Unitarian and denied the Deity of Christ as per his religion, yet had to affirm it as a scholar. At the same page, 288, he says that THEOTES, (Col. 2:9) means "the state of being God." In Col. 2:9 it states that in Christ "dwells all the fullness of the Godhead,

bodily.” *Dwells, katoikeo*, means to settle down in a dwelling, dwell fixedly in one place. *Fullness, pleroma*, denotes a thing which is full. We have noted above the meaning of Godhead. *Bodily, somatikos*, means just that. This lies behind the meaning of such as the following passages: Col. 1:22, Hebrews 10:5—10, f Peter 2:24. DEITY AND HUMANITY ARE MERGED.

## WORSHIP OFFERED TO JESUS

The most common word in the New Testament for WORSHIP is *proskuneo*. It is found some 60 times in the New Testament, and is applied to a variety of things. It means to pay homage, reverence to something. The only law-ful receiver of worship is God, Matthew 4:10.

I. Must worship God only, but can worship anything:

- a. Satan - Matthew 4:9. Jesus refused to do so.
- b. Man - Matthew 18:26.
- c. Worship of the Beast - Revelation 14:9-11.
- d. Cornelius to Peter - Acts 10:25-26.
- e. John before the speaker in Revelation 19:10, 22:9.

2. Jesus receives and accepts worship of himself.

- a. Matthew 2:11 - and they fell down and worshipped him; (the wise men).
- b. Matthew 8:2 - And behold, there came to him a leper and worshipped him.
- c. Matthew 9:18 - there came a ruler, and worshipped him.
- d. Matthew 14:33 - And they that were in the boat worshipped him.
- e. Matthew 15:25 - But she came and worshipped him, saying, Lord, help me.
- f. Matthew 20:20 - mother of the sons of Zebedee with her sons, worshipping.
- g. Matthew 28:9 - And they came and took hold of his feet, and worshipped.
- h. Matthew 28:17 - And when they saw him, they worshipped him.
- i. John 9:38 - And he said, Lord, I believe. And he worshipped him.
- j. Hebrews 1:6 - let all the angels of God worship him. (Note:if angels are to worship him, why not man?)

3. Some other facts.

- a. John 5:23 - We are to honor the son EVEN AS the father, (see page 10)
- b. John 20:28 - Jesus accepts the worship of Thomas who proclaimed “My Lord and My God.”
- c. Acts 7:59 - “And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit.”  
Here is a prayer offered to Jesus. The New World Translation renders it “as he made appeal.” A foot-note in the 1951 edition gives an alternate rendering as “invocation; prayer.” Why would prayer be offered to Jesus, inless he was God?

4. The Jehovah’s Witness position.

- a. On pages 135-139 of their ready-answer book *Make Sure op All things*, they

declare that worship is to be given to Jehovah God only, and that creature, man, and angel worship is specifically forbidden.

- b. Rutherford said that "In truth, when Jesus was on earth he was a perfect man, nothing more and nothing less." Couple this with the position that Jesus was formerly Michael the Archangel, just an angel, and you have him just a created being, an angel, then nothing more than a man while on earth. They then condemn the worship of either angel, man or any other creature. YET, look at the scriptures above!

## THE FIRSTBORN

*protokos*, meaning firstborn, is from *protos*, first, and *tikto*, to beget. It may refer to

### I. First born in time.

- a. Esau thy firstborn - Genesis 27:19.
- b. Firstborn in the land of Egypt - Exodus 11:5.
- c. Jesus, Mary's firstborn son - Luke 2:7.

### 2. Firstborn in position.

- a. Firstborn of death - the most fatal and deadly disease.- Job 18:13.
- b. Firstborn of the poor - pre-eminent in poverty - Isaiah 14:30.
- c. Israel my Firstborn - Exodus 4:22.
- d. Ephraim my Firstborn - Jeremiah 31:9.
- e. Make him the Firstborn, highest, etc. - Psalms 89:27.
- f. Firstborn ones - members regardless when born again - Heb. 12:23.
- g. Jesus the Firstborn among many brethren - Romans 8:29.
- h. Jesus the Firstborn - Colossians 1:15—18, Revelation 1:5.

III. COLOSSIANS 1:15-18. This entire section is emphasizing the supremacy of Jesus. He is above all, over all, having created all. The Witnesses claim that His being the "firstborn of all creation" and the "firstborn from the dead" means that he was the first one to be brought forth in both instances and hence had a beginning.

- a. His pre-eminence is seen in that he created all things, having existed before them; all things are held together by him; he is over all powers and dominions, even death. He was not the first person to be raised from the dead, but he was the first never to die again. His resurrection from the dead proved his pre-eminence, "who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." This is emphasis of his POSITION, not origin. He was "declared to be the Son of God by the resurrection from the dead." Romans 1:4. And, "For to this end Christ died and lived again, that he might be Lord of both the dead and the living." Romans 14:9.

BEING THE FIRSTBORN IS A STATEMENT OF POSITION - NOT ORIGIN!

## THE ONLY BEGOTTEN

It is argued that since Jesus is referred to as the Begotten Son of God, or the Only Begotten

Son of God, that it means he was not Deity, but created in some age past. This also is false.

The Hebrew word in the Old Testament, is *yalad*. In the New Testament it is *gennaō*. The terms are nearly identical. Indeed, when an Old Testament passage is referred to where *yalad* is found, in the New Testament, *gennaō* is used. Psalms 2:7 - Hebrews 1:5 is an example. The terms are used in a variety of ways:

1. To bring forth as a mother. Genesis 4:1, Luke 1:13, 1:57, John 16:21. (bare, bear, brought forth)
2. To bring forth as a father. Genesis 4:18, Matthew 1:2. (born, begat)
3. Bringing forth of Jews in bondage to the Law. Galatians 4:24. (bearing)
4. Evil men by nature. II Peter 2:12. (born)
5. Causing strife. II Timothy 2:23. (gender)
6. Imparting spiritual life. John.1:13, 3:3, I John 2:29. (born, begotten)
7. In the sense of creating, forming, or making, so that the result is a relationship like a father and son. Jeremiah 2:27, I Corinthians 4:15, Philemon 10. (brought forth, begat, begotten)
8. JESUS AS THE BEGOTTEN

- a. Jesus as a human being was begotten from a woman just as other human beings were. Matthew 1:20 records the angel telling Joseph "that which is CONCEIVED in her is of the Holy Spirit." What made his begettal so unique was that it was of the Holy Spirit, not man. So, purely as a human being, Jesus was brought forth as other humans are. But, that does not tell us about His being the Begotten.
- b. IT REFERS TO HIS POSITION, NOT ORIGIN.

9. The term ONLY BEGOTTEN is found several times in the New Testament, and is used several times in reference to Christ. *monogene8* is the compound word in Greek. For the references to Christ to begin with, note John 1:14, 18, 3:16, 18.
10. In Hebrews 11:17, referring to Abraham, "yea he that had gladly received the promises was offering up his only begotten son." Isaac was not his ONLY son, nor was he the eldest. Ishmael was born before Isaac. (See Galatians 4:22). Isaac, however, occupied the position of firstborn, and claimed title to the Only Begotten because he was the one of promise and purpose. The same is true in regard to Jesus. He came uniquely by promise with the purpose of human redemption. In this sense he is both Firstborn and Only Begotten.
11. Psalms 2 contains a prophecy of the Christ.
  - a. Verses 1-3 indicate the nations raging against Jehovah and His anointed, trying to prevent His plans. The fulfillment of this is in the New Testament times. Acts 4:24-28 records it.
  - b. Verses 4-6 show God's feelings. He laughs at their attempts to thwart him, and overcomes them to accomplish His purposes. (See also Romans 3:3-4).
  - c. Verses 7-9 state that the dominion of the Son is absolute - all power. This is certainly claimed for Him in the New Testament. Matthew 28:18, Ephesians 1:20-23, Colossians 1:16-18.
  - d. Verses 10-12 show the necessity of submitting to Him; otherwise wrath will come.
  - e. THE SETTING OF VERSE 7 - "Thou art my Son, this day have I begotten thee," is as follows:

1. Time of Messiah's Kingship. Colossians 1:13, I Timothy 6:15.
2. Time of His universal dominion. (point c above)
3. Time of His resurrection to be crowned. Acts 13:32-35.
4. Time of His priesthood,, which is in Heaven"! Hebrews 7:5-6. (see also Hebrews 8:4 and Zechariah 6:12-13).

PSALM 2 REFERS TO HIS CORONATION, RECEPTION OF ALL POWER, FOLLOWING HIS RESURRECTION. ONLY BEGOTTEN IS A TITLE OF POSITION - NOT ORIGIN!

## SON OF GOD

It is evident that Jesus is referred to as the Son of God. He is so in a very unique sense. The Jehovah's Witnesses claim Jesus is the Son of God (1) in creation by God before the world existed, (2) by human birth of Mary, (3) and finally by spirit begetting in a resurrection in the Spirit.

The first and third are completely false, as we have noticed and shall more so later. There is a sense in which the second is true. Jesus was a son physically. That which was begotten in Mary was from God. Jesus also played the role of a son obedient to his father in all things. But, the term, Son of God, like many other terms, is open to several meanings. Jesus was the Son of God in two very important senses.

MEANING HIS EQUALITY WITH THE FATHER - STATING HIS GODHOOD! Term "Son of" was used by the eastern peoples to primarily denote sameness. Term "father" likewise denotes sameness.

1. Genesis 4:20 - Jabal was father of such as dwell in tents and have cattle.
2. Genesis 4:21 - Jubal was father of such as handle the harp and pipe.
3. Genesis 17:4 - Abraham was father of many nations.
4. Mark 3:17 - sons of thunder - explosive character.
5. Luke 10:6 - son of peace - peaceful man.
6. Luke 20:34 - the sons of this world - worldly minded.
7. John 17:12 - son of perdition - wicked man.
8. Acts 4:36 - son of consolation - helpful, consoling man.
9. Jesus in John 5:18 - "called God his own father, making himself equal with God."
  - a. John 10:30-36 - the Jews well understood that his reference to God being his Father meant he was claiming to be God.
  - b. In Matthew 27:54 and Mark 15:39 the Centurion at the crucifixion is quoted as saying "truly this was the Son of God." However, Luke records (23:47) the Centurion as saying, "certainly this was a righteous man." Here is a divine commentary on what Son of God may mean.
  - c. So in 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 Peace."
  - d. The fact of Jesus being the Firstborn and Only Begotten denotes his position, not derivation. So also His being the Son of God primarily denotes uniqueness of position.

TERM SON OF GOD IS USED AS A TITLE - EQUAL TO THE TITLE OF MESSIAH (CHRIST) In the following passages, the term, Son of God, is used as an equal title to both "Christ" and "King of Israel."

1. Matthew 16:16 - Thou art the Christ, the Son of the living God.
2. Matthew 26:63 - tell us whether thou are the Christ, the Son of God.
3. Mark 14:61 - Art thou the Christ, the Son of the Blessed?
4. Luke 22:67-70 - If thou art the Christ, tell us But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God?
5. John 1:49 - thou art the Son of God; thou art King of Israel.
6. John 11:27 - thou art the Christ, the Son of God.
7. The statements made by various people at the crucifixion of Jesus shows they understood equality of terms.
  - a. Matthew 27:40 - if thou art the Son of God, come down
  - b. Matthew 27:43 - for he said, I am the Son of God.
  - c. Mark 15:32 - Let the Christ, the King of Israel, now come down.
  - d. Luke 23:35 - let him save himself, if this is the Christ of God.
  - e. Luke 23:37 - If thou art the King of the Jews, save thyself.
  - f. Luke 23:39 - Art not thou the Christ? save thyself and us.

### THE POSITION OF JEHOVAH'S WITNESSES

The Watchtower Society teaches that Jesus was created at some time in the past, hence he had a beginning, and was always inferior to the Father, being less than He. In the following pages we shall take a look at some of the arguments and verses used by the Society to maintain that position.

#### JESUS IS JUST AN ANGEL?

The Witnesses state that Jesus is really just the Archangel Michael mentioned in the Old and New Testaments. Their argument goes something like this:

**Jehovah's Witness argument**-----**1.** Revelation 20:1 - An angel comes down out of heaven and binds Satan. **2.** Revelation 12:7 - Michael and his angels warred with Satan and his angels. **3.** I Thessalonians 4:16 - Jesus to descend with the voice of the archangel. **4.** Daniel 12:1 - Michael standing for the people during time of trouble...connect with Matthew 24 and the destruction of Jerusalem. The angel was Jesus. (See also Jude 9, Daniel 10:13).

**Answer**-----The first two passages above prove no connection with Jesus. The third passage does not say that He had the voice of the archangel but that his descent will be along with the voice. The other two passages do not prove Michael and Jesus the same. No evidence for it. The Witnesses simply quote the passages and assert that they are the same; it is all assumption. Likewise the other two passages in parenthesis.

**Jehovah's Witness argument**-----Exodus 23:20-23 - An angel sent before the Israelites by Jehovah, to direct their way. Exodus 32:34, 33:2 - Angel sent before them. I Corinthians 10:1-4 - the spiritual rock that followed them was Christ.

**Answer**-----The term ANGEL has more than one application. It basically means a messenger, and can be applied to men. *In that sense* it could be applied to Jesus.

- a. Men came from Jacob (and God, vs. 1) Genesis 32:1-4. The word may be translated MESSENGER, but is the word for angel.
- b. Priests called messengers-angels. Malachi 2:7
- c. John the Baptist likewise. Malachi 3:1.
- d. Jehovah is identified as an angel in the Old Testament.
- e. Genesis 31:11-13 - Jehovah appears in a dream, but in appearance as the angel of God.
- f. Genesis 32:24ff - Jacob wrestles with a man whom he identifies as being Jehovah in verse 30. In Hosea 12:4 the "man" is identified as having been an "angel."
- g. Exodus 3:1-14 first states that it was an angel in the burning bush, and then identifies the personage as Jehovah.

This is the only way that God could appear to man in that day and it still be true, as several passages declare, that "no man hath seen God at any time." No one has seen the true form and essence of deity, but he has been manifest in several forms to man, even as an angel. On many occasions the angel of the Lord spoke with first person authority. (Judges 6:20-21, 13:3—9, Genesis 16:7-13, 22:2-16).

Jesus is not an angel in the sense of a created being, as outlined in the preceding page. He was an "angel" in the sense of a messenger, just as John the Baptist was. He is so called in Malachi 3:1 along with John.1. In Hebrews 1:5 it says "For unto which of the angels said he at any time, Thou art my son, This day have I begotten thee?" In verse 13 then, "But of which of the angels hath he said at any time, Sit thou on my right hand." The Witnesses say the angel was Michael, but the rhetorical question asked here demands an answer of "NONE." Jesus was not an angel as Michael was. He was unique as deity.

#### SCRIPTURES USED BY THE WITNESSES ON THE DEITY OF CHRIST

The following scriptures are the ones most frequently used by Jehovah's Witnesses to establish their claim for the inferiority of Christ. The scriptures at the end of this paragraph are bunched together since they are places where the term SON OF GOD appears. The Sonship of Jesus is dealt with on pages 16-17 of these notes. The scriptures they point to on this are: Matthew 16:16, Luke 1:30-35, John 1:34, 3:16, 20:19-31, I John 4:15. We grant that these, and many other passages, speak of Jesus as the Son of God, but in what sense? The scripture quotations stating their argument, in the following references, are from the New World Translation of the Watchtower Society.

JW - DEUTERONOMY 6:4 - "Jehovah our God is one Jehovah."

REPLY ---- See page 9 of these notes. The term ONE does not necessarily mean absolute one, but composite unity. This passage declares the unity of the Godhead.

JW - PSALM 83:18 - "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."

REPLY ---- As we have already seen, the term Jehovah may be applied to more



than one person, yet such passages as this state the unity in one Jehovah. The state of being Jehovah is the same as the state of being God, it applies to more than one person.

JW - PSALM 90:2 - "Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the productive land, Even from time indefinite to time indefinite you are God."

REPLY ---- Jesus is from everlasting, or as they have it, time indefinite. Further, The Word, Jesus, is the one who brought all things forth, created all things, John 1:3, Col. 1:15-18. The term GOD may include more than one person.

JW - PROVERBS 8:22-23 - "Jehovah himself produced me as the beginning of his way, the earliest of his achievements of long ago. From time indefinite I was installed, from the start, from times earlier than the earth." This refers to the creation of the one we know as Jesus.

REPLY ---- This passage does not refer to Jesus, nor to some time before the world existed that he was created. The subject of the chapter is WISDOM. It was Wisdom that was brought forth by God.

JW - ISAIAH 40:28 - "Have you not come to know or have you heard? Jehovah the Creator of the extremities of the earth, is a god to time indefinite."

REPLY ---- Don't deny this at all. Again notice the notes on Micah 5:2 that show the same things apply to Christ.

JW - JEREMIAH 10:10 - "But Jehovah is in truth God. He is the living God and the King to time indefinite..."

REPLY ---- Don't deny this. Check notes on JEHOVAH. The term *Jehovah* applies to more than one person.

JW - MARK 15:34 - "And at the ninth hour Jesus cried out with a loud voice: "My God, my God, why have you forsaken me?" Jesus was calling upon God, so he himself acknowledged the superiority of God.

REPLY ---- See the article on this website "Was Jesus Abandoned On The Cross?" The statement of Jesus was quoting the opening line of Psalm 22 and did so to focus the attention of the Jews who crucified him that He was the fulfillment of prophecy.

JW - JOHN 4:24 - "God is a Spirit, and those worshipping him must worship with spirit and truth." God is a spirit, but Jesus was flesh, so Jesus was not God.

REPLY ---- It wasn't the physical body of Jesus that was Deity. By nature he was just like the Father, Philippians 2:6.

JW - JOHN 5:19 - "Therefore, in answer, Jesus went on to say to them: 'Most truly I say to you, the Son cannot do a single thing of his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner.'" Jesus was a servant of God, not God.

REPLY ---- Like so many people, the Witnesses are ignorant of the fact that there were different roles taken by each person of the Godhead. Jesus was in the role of a servant. The Holy Spirit had his part to play and the "Father" had His. Again, note the article on this website, "The Subjection of Jesus."

JW - JOHN 6:38 - "because I have come down from heaven to do, not my will, but the will of him that sent me."

REPLY ---- Same as previous comments.

JW - JOHN 6:57 - "...I live because of the Father,..." Jesus was dependent on the Father for his life, so he was a created being.

REPLY ---- The context of the verse from verse 48 speaks of Jesus as the "bread of life." The one who eats of his flesh and drinks his blood will have life. The rest of verse 57 says "he also that feed on me, even that one will live because of me." (NWT) This speaks of a spiritual source and relationship.

a. In John 5:25-26 (NWT) "Most truly I say to you, The hour is coming and it is now, when the dead will hear the voice of the Son of God and those who have given heed will live. For just as the Father has life in himself, so he has granted also to the Son to have life in himself." Jesus, as the Redeemer, is the source of life for man. As the Messiah, come in the flesh, submitting to the Father, he has been given this place as the source of life. If Jesus had not come and died for us in the flesh, we could not have eternal life.

b. John 6:57 is speaking of Jesus in His role as the redeemer come in the flesh, the servant of God. Philippians 2:6-8.

JW - JOHN 13:16 - "Most truly I say to you, A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him." Jesus was sent of God, hence God was greater than Jesus; they could not be equal.

REPLY ---- Just another passage that speaks of the different functions of the persons in the Godhead.

JW - JOHN 14:28 - "...the Father is greater than I am."

REPLY ---- See the preceding point.

JW - JOHN 17:3 - "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." There is only one true God, and then there is Jesus, so Jesus couldn't be God also.

REPLY ---- Yet, we have seen many scriptures that state that Jesus is God also. In this passage Jesus is emphasizing their relationship in redemption; God and the man Jesus, “only true God” is set over in opposition to the pagan concept. In comparison to them He is the “only true God.” See I Thess. 1:9.

- a. In Jude 4 (NWT) it says, “...proving false to our only Owner and Lord, Jesus Christ.” Since he is our ONLY owner and Lord, does it mean that the Father has no part in it?
- b. I John 5:20 - “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, even in his Son Jesus Christ. This is the true God, and eternal life.” This is a statement of likeness to John 1:1. Jesus came to manifest the Father, and we are in Him. But, the Father is God, and Jesus is also by nature God. The literal statement is “and we are in the true one, in his Son Jesus Christ.” In the first part of the passage, he states that Jesus came to reveal the true one, which is the Father, but the second reference to being in the true one, refers to Jesus. The last sentence, “This is the true God, and eternal life” is a declaration of Jesus. In verses 11-12 of this same chapter he says, “And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.” Since that eternal life is in Christ, we have to be in Christ. The Witnesses mistranslate this passage, trying to force it into their theology.

JW - JOHN 20:17 - “Jesus said to her: ‘Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and say to them, ‘I am ascending to my Father and your Father and to my God and your God.’”

REPLY ---- Jesus here places himself along side of the disciples. They are His BROTHERS, and they all have the same Father and God.

JW - I CORINTHIANS 8:6 - “there is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him.” One God.

REPLY ---- Paul had just referred to the many “gods” and “lords” of the heathen, and now contrasts the one God and Lord of the Christian. But note: he says God “the Father” as identification.

JW - I CORINTHIANS 11:3 - “But I want you to know that the head of every man is the Christ; in turn the head of a woman is the man; in turn the head of Christ is God.” So God is over Christ!

REPLY ---- Again, the subjection of Christ, in a sense, has never been denied. Other passages show His Deity. Keep in mind the role Jesus played while here on earth, one of a servant, a son to a father.

- a. In Galatians 3:28 it says - “There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one

man in Christ Jesus'." So here, in another sense from I Cor. 11:3, there is no distinction between man and woman. The same is true of the Deity of Christ.

JW - I CORINTHIANS 15:28 - "But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone." Jesus is less than God.

REPLY ---- The subjection involves, verse 24, the act "when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power." This is his LAST ACT OF SUBJECTION; redemption is now complete - all that Jesus came to accomplish in man's eternal salvation will have been complete. The term GOD at the last is not a statement of the Father, but of the Godhead. The distinctions made necessary by the coming of the Word into the world to accomplish salvation will be dropped, and Jesus will return to His original form and position. Philippians 2:6-8.

JW - GALATIANS 4:4 - "But when the full limit of the time arrived God sent forth his Son, who came to be out of a woman and who came to be under law..." So Jesus was a Son before he came into the world.

REPLY ---- We might grant that if we understood "Son" to mean "of the same nature." The NWT, quoted here, subtly attempts by its translation to get their doctrine into the passage. The statements, ASV, "born of a woman, born under the law" are parenthetical. Let's connect the thought given with verse 5: "but when the fulness of the time came, God sent forth his Son that he might redeem them that were under the law, that we might receive the adoption of sons." He identifies the Son who redeemed man as the one "born of woman, under the law."

JW - REVELATION 3:14 - "...These are the things that the Amen says, the faithful and true witness, the beginning of the creation by God..."

REPLY ---- The Witnesses pervert this passage in their translation. He is the beginning of the creation OF GOD, not by God. BEGINNING refers to ORIGIN, not that He was the first one created. This goes back to John 1:3—10, Colossians 1:15-18. The Genitive Case of the Greek found here in GOD demands OF GOD. Jesus is the origin of God's creation; all things were made by Him.

There are several other passages that are parallel in thought to some of these used by the JWs and the responses would be the same as presented here.

### **DEITY OF THE HOLY SPIRIT**

The Watchtower Society claims that the Holy Spirit is just an impersonal "it" and has no existence except as the power of God. This is not what the Bible teaches. The Holy Spirit is a person equal with Father and Son. Matthew 28:18-20.

## THE ATTRIBUTES OF PERSONALITY

1. KNOWLEDGE - I Corinthians 2:10-11. "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."
2. SEARCHES - As above.
3. SENT FORTH - John 15:26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me:"
4. MOVES - Genesis 1:2. "And the Spirit of God moved upon the face of the waters."
5. SPEAKS - John 16:13. "Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth; for he shall not speak from himself but whatsoever things he shall hear and he shall declare the things that are to come." See also Acts 10:19, 11:12, I Timothy 4:1, Revelation 14:13.
6. LEADS - Romans 8:14. "For as many as are led by the Spirit of God, these are sons of God." Also Galatians 5:18.
7. TESTIFIES - Romans 8:16. "The Spirit himself beareth witness with our spirit, that we are children of God..." Also John 15:26.
8. REVEALS - Ephesians 3:5. "...as it hath now been revealed unto his holy apostles and prophets in the Spirit:"
9. GIVES GIFTS - I Corinthians 12:8—11. "For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit but all these worketh the one and the same Spirit, dividing to each one severally even as he will."
10. WORKS MIRACLES - Romans 15:19. "...in the power of signs and wonders, in the power of the Holy Spirit..."
11. SANCTIFIES - I Corinthians 6:11. "And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."
12. GIVES LIFE - John 6:63. "it is the spirit that giveth life;..."
13. SENDS - Acts 13:2—4. "And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them...So they, being sent forth by the Holy Spirit.."
14. TEACHERS RECEIVE KNOWLEDGE - Luke 2:26. "And it had been revealed unto him by

the Holy Spirit, that he should not see death, before he had seen the Lord's Christ." Also John 16:13, 14:26

15. TEACHERS SPEAK BY HIM - Mark 13:11. "And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit."
16. CONVICTS OF SIN - John 16:7-8. "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go, I will send him unto you. And, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment..."
17. PLEASED - Acts 15:28. "For it seemed good to the Holy Spirit, and to us to lay..."
18. GRIEVED - Ephesians 4:30. "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption."
19. VEXED - Isaiah 63:10. "But they rebelled, and vexed his holy spirit..."
20. RESISTED - Acts 7:51. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye."
21. BLASPHEMED - Matthew 12:31-32. "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come."
22. LOVES - Romans 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."
23. HAS A MIND - Romans 8:27. "...and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."
24. MAKES INTERCESSION - Romans 8:26. "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered..."

#### HE IS IDENTIFIED AS GOD BY COMPARISON OF SCRIPTURES

ISAIAH 6:8-9. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not..."

ACTS 28:25. "...Well spake the Holy Spirit through Isaiah the prophet unto your fathers, saying, Go thou unto this people, and say, by hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive."

JEREMIAH 31:33. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.."

HEBREWS 10:15. "And the Holy Spirit also bear-eth witness to us; for after he hath said, This is the covenant that I will make with them after those days, saith the Lord: I will put my laws on their heart.."

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ACTS 5:4. "While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God."

ACTS 5:3. "But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit and to keep back part of the price of the Land?"

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CLOSING OBSERVATIONS ----- Is the Holy Spirit just a power of God?

ACTS 10:38. "...how God anointed him with the Holy Spirit and with power..." Anointed with the holy power and with power?

ROMANS 15:13. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit." Abound in the power of the holy power? Verse 18, "By the power of the Spirit of God." By the power of the power of God?

I CORINTHIANS 2:4. "And my speech and my preaching were not in persuasive words of wisdom, but in the demonstration of the Spirit and of power." Demonstration of the power and of power?

## **John 1:1 and the new world translation: what do the greek scholars really say?**

A. T. Robertson: "So in Jo. 1:1 theos en ho logos the meaning has to be the Logos was God, not God was the Logos." A New Short Grammar of the Greek Testament, by A. T. Robertson and W. Hersey Davis (Baker Book House, 1977), p. 279.

E. M. Sidebottom: "...the tendency to write 'the Word was divine' for theos en ho logos springs from a reticence to attribute the full Christian position to John." The Christ of the Fourth Gospel (S. P. C. K., 1961), p. 461.

E. C. Colwell: "...predicate nouns preceding the verb cannot be regarded as indefinite or qualitative simply because they lack the article; it could be regarded as indefinite or qualitative only if this is demanded by the context and in the case of John 1:1c this is not so." "A Definite Rule for the Use of the Article in the Greek New Testament," Journal of Biblical Literature, 52 (1933), p. 20.

C. K. Barrett: "The absence of the article indicates that the Word is God, but is not the only being of whom this is true; if ho theos had been written it would have implied that no divine being existed outside the second person of the Trinity." The Gospel According to St. John (S.P.C.K., 1955), p.76.

C. H. Dodd: "On this analogy, the meaning of theos en ho logos will be that the ousia of ho logos, that which it truly is, is rightly denominated theos...That this is the ousia of ho theos (the personal God of Abraham, the Father) goes without saying. In fact, the Nicene homoousios to patri is a perfect paraphrase. "New Testament Translation Problems II," The Bible Translator, 28, 1 (Jan. 1977), p. 104.

Randolph O. Yeager: "Only sophomores in Greek grammar are going to translate '...and the Word was a God.' The article with logos, shows that logos is the subject of the verb en and the fact that theos is without the article designates it as the predicate nominative. The emphatic position of theos demands that we translate '...and the Word was God.' John is not saying as Jehovah's Witnesses are fond of teaching that Jesus was only one of many Gods. He is saying precisely the opposite." The Renaissance New Testament, Vol. 4 (Renaissance Press, 1980), p.4.

James Moffatt: "'The Word was God...And the Word became flesh,' simply means 'The word was divine...And the Word became human.' The Nicene faith, in the Chalcedon definition, was intended to conserve both of these truths against theories that failed to present Jesus as truly God and truly man..." Jesus Christ the Same (Abingdon-Cokesbury, 1945), p.61.



Philip B. Harner: "Perhaps the clause could be translated, 'the Word had the same nature as God.'" This would be one way of representing John's thought, which is, as I understand it, that ho logos, no less than ho theos, had the nature of theos." "Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1," *Journal of Biblical Literature*, 92, 1 (March 1973), p. 87.

Henry Alford: "Theos must then be taken as implying God, in substance and essence,—not ho theos, 'the Father,' in person. It does not = theios, nor is it to be rendered a God—but, as in sarx egeneto, sarx expresses that state into which the Divine Word entered by a definite act, so in theos en, theos expresses that essence which was His en arche:—that He was very God. So that this first verse might be connected thus: the Logos was from eternity,—was with God (the Father),—and was Himself God." *Alford's Greek Testament: An Exegetical and Critical Commentary*, Vol. I, Part II (Guardian Press, 1975; originally published 1871), p. 681.

Donald Guthrie: "The absence of the article with Theos has misled some into thinking that the correct understanding of the statement would be that 'the word was a God' (or divine), but this is grammatically indefensible since Theos is a predicate." *New Testament Theology* (InterVarsity Press, 1981), p. 327.

Bruce Metzger: "It must be stated quite frankly that, if the Jehovah's Witnesses take this translation seriously, they are polytheists... As a matter of solid fact, however, such a rendering is a frightful mistranslation." "The Jehovah's Witnesses and Jesus Christ," *Theology Today* (April 1953), p. 75.

Julius R. Mantey: "Since Colwell's and Harner's article in JBL, especially that of Harner, it is neither scholarly nor reasonable to translate John 1:1 'The Word was a god.' Word-order has made obsolete and incorrect such a rendering... In view of the preceding facts, especially because you have been quoting me out of context, I herewith request you not to quote the Manual Grammar of the Greek New Testament again, which you have been doing for 24 years." Letter from Mantey to the Watchtower Bible and Tract Society. "A Grossly Misleading Translation... John 1:1, which reads 'In the beginning was the Word and the Word was with God and the Word was God.' is shockingly mistranslated, 'Originally the Word was, and the Word was with God, and the Word was a god,' in a New World Translation of the Christian Greek Scriptures, published under the auspices of Jehovah's Witnesses." Statement by J. R. Mantey, published in various sources.

B. F. Westcott: "The predicate (God) stands emphatically first, as in v.24. It is necessarily without the article (theos not ho theos) inasmuch as it describes the nature of the Word and does not identify His Person... No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word." *The Gospel According to St. John* (Eerdmans, 1958 reprint), p. 3.

Who are these scholars? Many of them are world-renowned Greek scholars whose works the Jehovah's Witnesses themselves have quoted in their publications, notably Robertson, Harner, and Mantey, in defense of their "a god" translation of John 1:1! Westcott is the Greek scholar who with Hort edited the Greek text of the New Testament used by the Jehovah's Witnesses. Yeager is a professor of Greek and the star pupil of Julius Mantey. Metzger is the world's leading scholar on the textual criticism of the Greek New Testament. It is scholars of this caliber who insist that the words of John 1:1 cannot be taken to mean anything less than that the Word is the one true Almighty God.