

Jesus Christ, God, and the Bible

Mark Edward Sohmer

Except where otherwise noted, all Scripture references are to the King James Version of the Bible.
All references to (NWT) are to the New World Translation of the Holy Scriptures, Rendered from the Original
Languages by the New World Bible Translation Committee - Revised A. D. 1961 -

This essay written to the glory of God
and the edification of his children.
May we all be encouraged that our God has
made himself known even to us.

The Bible says that God
“made known his ways unto Moses,
his acts unto the children of Israel.”
(Psalm 103:7).

In that verse is hidden a great key insight
into our Creator’s character.
Our Jehovah is of the sort who is willing to stoop down
and speak to the wicked-hearted and rebellious.

In a bush of flames,
in a tabernacle in the wilderness,
our God comes to us and speaks.

And the Word was made flesh, and dwelt among us - John 1:14

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Preface:

I pray that this essay lives up to its name. It's about Jesus Christ, God, and the Bible. The doctrine of the "Trinity" teaches that Jesus is God. There are many who find this teaching offensive. There are many who would die defending this teaching. Our aim is to explore what the inspired Word of God has to say on the subject.

The word "Trinity" was never used until Theophilus of Antioch used it in AD 181. The term was made famous by Tertullian, circa AD 220.¹ The word "Trinity" is not used in the Bible. But our question is this: is the teaching Biblical?

I should say right off that I have never been a Jehovah's Witness, so I am not a Watchtower apostate. I also quote no Watchtower apostates. This is important and I say this to ease any followers of the Watchtower Bible and Tract Society who may be reading this. I am aware that Jehovah's Witnesses will not read literature written by former members (apostate literature). If a Jehovah's Witness is reading this, I commend you on your open-mindedness and invite your insights; you may rest assured and read on.

The teaching of the "Trinity" makes a bold claim, which is that the Holy Spirit is Jehovah as the Lord Jesus Christ is Jehovah and as the Father is Jehovah. The Bible is not silent about this. Please take time to read this essay, and please pray through the Word of God as you seek to Biblically answer the Lord Jesus Christ's question: "But whom say ye that I am?" (Matthew 16:15).

I have listened to Jehovah's Witnesses, as well as members of the Way International, another group that denies the deity of the Lord Jesus Christ. I have considered their arguments. What is written here are not my ideas, nor what another human being has said. Written here is a study of the Word of God. Only the Word of God has authority.

Once we agree that only the Word of God has authority, then we can compare scripture with scripture and consult the whole council of God's Word. This is our starting place.

The doctrine of the Trinity is very often misunderstood. Some think it is about three gods. Some suppose it teaches that Jehovah has three heads. These are both wrong.

It does us no good to have an inaccurate knowledge of God. We must flee to God's Word and there find the truth about the Lord Jesus Christ. Do we exalt him, or do we consider him a creature? Whom do you say he is?

I pray that this essay lives up to its name. It's about Jesus Christ, God, and the Bible. The subject is the Lord Jesus Christ. The claim is that he is God. The answer is found in the Bible. May we be faithful in studying God's Word.

Mark Edward Sohmer
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Interpreting Scripture with Scripture:

Watch real closely and you'll see a very convincing biblical interpretation error. Ready?

Jesus is the Son of God. This can be found in Matthew 4:3, 4:6, 8:29, 14:33, just to name a few of the many places. He is the "Son of God" yet the Bible NEVER calls him "God the Son." It is wrong to believe that Jesus is God just as it would be wrong to say that JFK Jr. is really JFK. In fact, don't you know that Jesus also called himself the "son of man?" Clearly Jesus is not claiming to be God, but merely God's son. How can a son be his own father? The doctrine of the Trinity is false.

Did you see what just happened? Did you catch the error? It was subtle (and it tricked me pretty hard when I first heard it.) But when I discovered from the Bible the answer to this, I learned a priceless lesson about how God has designed his Word to be read.

The Bible is God's book and it is written to be read God's way. Have you considered that the Bible defines itself?

In this example, the error is in the use of the phrase "son of." The error is in the false assumption that the Bible only uses the phrase "son of" the same way we use it today of a human father-son relationship. I invite you to ask this question: does the Bible use the phrase in any other way?

So how does the Bible use the term "son of?" The answer is found by reading the New Testament. How far? One verse. The very first verse in the whole New Testament teaches us how God used the term "son of."

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." (Matthew 1:1).

This one verse, this first verse in Matthew's gospel, silences the idea that "son of" in the Bible is only used the same way the JFK Jr. is the "son of" JFK.

I ask anyone to honestly read Matthew 1:1 and truthfully and objectively find out how the term "son of" is used in the Bible (particularly in reference to Jesus Christ).

Here Jesus is both the "son of David" AND "the son of Abraham." Putting aside that Jesus was NOT the physical son of either of these men, it is still impossible for someone to be a son of TWO people. At least it is impossible if one narrowly defines the term "son of" in the same way one would say that JFK Jr. is the "son of" JFK. Matthew 1:1 teaches that the Bible does not use the term "son of" that way.

This first chapter of Matthew also records for us Jesus' genealogy. Verse 17 shows clearly that Jesus was far removed from both David and Abraham. Yet the Bible calls Jesus both the "son of Abraham" and "son of David." This is just one example of how we can fall into error when we fail to allow the Bible to define itself. Based on Matthew chapter 1, we learn early on in the New Testament that the term "son of" is used to mean "in the order of." Matthew wanted his audience to know that Jesus was the Messiah because he was "in the order of David" and "in the order of Abraham." That is what the context teaches.

The whole point of Matthew chapter one is to show Matthew's Jewish audience that Jesus was of the order of David and Abraham. The Biblical definition of the phrase "son of" means "of the order of." That is why Jesus can be called both the "son of David" and the "son of Abraham" when neither one of these men were his physical father. Jesus is also the "son of God" and the "son of man."

As Bible-believing Christians, we deny the Greek idea that gods go around impregnating people to produce non-eternal offspring. Jesus is not the "son of God" in that Pagan sense. When Jesus called himself the "Son of God," he was not claiming to be a physical offspring as JFK Jr. is a physical offspring of his father. This example shows how easy it is to be lead astray and fall into error when we depart from the definitions the Bible gives for itself.

We should seek to know the Biblical God as presented through the Bible. In this essay we will seek God's wisdom, in the words of the Apostle Paul, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Corinthians 2:13).

We can fall into error when we isolate verses. The Bible teaches that we are to compare spiritual with spiritual. With this being our Bible study method, we correctly read the Bible by allowing the Bible to interpret itself.

The truth is that our ideas and definitions have no value. Only the definitions the Bible gives for itself have any value. It should be pointed out that the God who wrote his words in such a way that they define themselves is to be praised and adored.

Now that we've gone through the above example as a means of introduction, let's explore the real question at hand.

The Real Question:

Jesus asked: "Whom do men say that I the Son of man am?" (Matthew 16:13).

This is our question and this is what we seek to answer. I will appeal to no councils, no creeds, no ideas of men. In our discussion, nothing is authoritative except the words of God as preserved in

the Old and New Testaments. I will not cite any religious figure, save the ones chosen by God to reveal his words. The Bible alone is the Christian's authority, and it alone is useful to find the answer. We should stay within those pages. To meet on common ground, I use only the King James Bible and the New World Translation (both of which are used, printed, and distributed by the Watchtower Bible and Tract Society.) We will see that the doctrine of the Trinity is faithfully taught in both versions.

So let's go back to Jesus' question: "Whom do men say that I the Son of man am?" (Matthew 16:13).

The Biblical Answer:

Jesus is Jehovah as the Father is Jehovah as the Holy Spirit is Jehovah. Sound weird? Hang with me and we'll see. This is not polytheism. There is only One True God; Jesus himself said that, "And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent" (John 17:3, emphasis mine).

Absolute Monotheism!

As Bible-believing Christians, we are monotheists; that is, we believe in only one God. From Israel's statement of faith in the wilderness, "Hear, O Israel: The LORD our God is one LORD" (Deuteronomy 6:4), to the prophet's proclamation, "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*... Is there a God beside me? yea, *there is no God*; I know not *any*" (Isaiah 44:6,8), to Jesus' high priestly prayer, "the only true God" (John 17:3), the scriptures are clear - there is only One God!

Again, we are monotheists. There is only One true God and we know only One God. There may be false gods and idols in the world, as the apostle writes: "(as there be gods many, and lords many,) But to us *there is but one God*, the Father, of whom *are all things*" (1 Corinthians 8:5-6), but those false gods are merely "the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell" (Deuteronomy 4:28).

We absolutely must embrace the foundational truth that there is only One True God.

John 1:1

I quote John 1:1 as it reads in the New World Translation (NWT) published by the Watchtower Bible and Tract Society: "In [the] beginning the Word was, and the Word was with God, and the Word was a god." A publication by the same publisher entitled "Should You Believe in the Trinity" argues:

At John 1:1 there are two occurrences of the Greek noun *the-os'* (god). The first occurrence refers to Almighty God, with whom the Word was ("and the Word [lo'gos] was with God [a form of the-os']"). The first *the-os'* is preceded by the word *ton* (the), a form of the Greek definite article that points to a distinct identity, in this case Almighty God ("and the Word was with [the] God").

On the other hand, there is no article before the second *the-os'* at John 1:1. So a literal translation would read, "and god was the Word."²

Though the appearance of scholarship is found here, and possibly strong enough to persuade if the above words were to be taken without further study, we shall see that the anonymous author of the Watchtower leaflet has left out critical information.

Roy B. Zuck writes in his own leaflet, "Letter to a Jehovah's Witness":

[The Watchtower Society is] correct in saying that in John 1:1 the Greek word for God is not preceded by a definite article. However good Greek scholarship agrees that this does not mean that word should be translated "god" with a small "g." The definite article is omitted because of a somewhat technical rule of Greek grammar.

A definite predicate nominative which precedes a verb does not have the definite article. The order of the Greek words in the last clause of John 1:1 is "God was the Word" (*theos en ho logos*). The subject of the sentence is "the Word," the verb is "was" and the predicate nominative is "God." Usually the predicate nominative follows the verb, but in this case it precedes it; and since it precedes the verb no article is necessary...

May I point out too, that even [the] *New World Translation* does not always follow its "no article - small 'g'" rule. For example, in John 1:6, 12, 13, the word "God" does not have the article in the Greek, but it does have a capital "G" in the *New World Translation*. It is correct to use the capital in those verses but it is inconsistent with the *New World Translation* of John 1:1.

[The Jehovah's Witness] might also be interested in noting that in John 13:3 the word "God" occurs twice, each time with a capital "G." But in the Greek the first occurrence of the word does not have the definite article and the second occurrence does. Since both obviously refer to the same person - God the Father - it would again be wrong to assume that the alleged "no article - small 'g'" rule has any validity in Greek grammar.³

Here we have seen the argument from Greek. It is a weak argument to argue in favor of the "a god" rendering in John 1:1 based on the consistency of God's Word.

However, I am willing to add to the “Greek” argument another evidence for the fault of labeling Jesus “a god.” This may be more appealing to many of us, especially those who have not studied Greek and find the above exchange a bit dizzying. Take heart - God does not expect his children to be Greek scholars. I thank God for the Greek scholars within the body of Christ, but God makes his Word known to the rest of us as well.

Should It Read: “a god”?

For the purpose of the argument at hand, let us presuppose that Jesus is “a god.” (The Greek shows otherwise, and the Watchtower has concocted their own Greek rule that they use indiscriminately, but we’ll suspend our disbelief for the sake of the argument.) If Jesus were “a god” and God the Father were the “God,” then how many gods does that make?

Though we may not all know Greek, certainly we can add one plus one. We all agree that the Father is God - no controversy there. That’s one. If, beside the Father, Jesus were “a god,” then that would make two gods, a conclusion no Bible student can honestly reach. Even the New World Translation reads: “Before me there was no God formed, and after me there continued to be none” (Isaiah 43:10, NWT), “This is what Jehovah has said... ‘I am the first and I am the last, and besides me there is no God... Does there exist a God besides me? No, there is no Rock. I have recognized none’” (Isaiah 44:6,8, NWT), “I am Jehovah, and there is no one else. With the exception of me there is no God” (Isaiah 45:5, NWT).

To be fair, the Watchtower does not intentionally mean to imply that Jesus and the Father are both God in the “almighty” sense. The Watchtower organization argues that Jesus is Divine and god-like, and that is why he is “a god.” Along with the Greek being against them, the Word of God is against them as well. Jehovah is quite clear when he states: “I am the Divine One and there is no other God, **nor anyone like me**” (Isaiah 46:9, NWT, emphasis mine). Jesus can not be “god-like” or Divine unless he were Jehovah himself.

John 17:3 calls God the Father “the only true God” (NWT). If Jesus were “a god” (John 1:1 NWT), then that would make two gods: Jehovah and Jesus. Since there is only One True God (John 17:3) then Jesus would be, according to the NWT, a false God. Once again, Jehovah is “the only true God,” and if Jesus is not Jehovah, then he must be the other type of god (false god). The New World Translation places Jesus into the same category as Baal. This is Biblically unacceptable. On the basis of consistent Greek translation, as well as internal Biblical accuracy, the King James rendering must be kept: “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1, KJV).

Is Jesus Really Jehovah?

The Bible teaches that God the Father is Jehovah, and the Bible also teaches that Jesus is Jehovah. Sound hard to believe? We'll see what the Bible teaches if we look honestly at the whole text.

Just Who Was It Who Raised Jesus from the Dead?

Consider who it was who raised Jesus from the dead. The overwhelming testimony of scripture is that the Father raised Jesus from the dead. Just a few of the places this can be found are:

“...and killed the Prince of life, whom **God hath raised from the dead**; whereof we are witnesses” (Acts 3:15, emphasis mine).

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom **God raised from the dead**, *even* by him doth this man stand here before you whole” (Acts 4:10, emphasis mine).

“**The God of our fathers raised up Jesus**, whom ye slew and hanged on a tree” (Acts 5:30, emphasis mine).

“**Him God raised up the third day**, and shewed him openly” (Acts 10:40, emphasis mine).

“**But God raised him from the dead**” (Acts 13:30, emphasis mine).

“we have testified of **God that he raised up Christ**” (1 Corinthians 15:15, emphasis mine).

“...and **God the Father, who raised him from the dead**” (Galatians 1:1, emphasis mine).

I offer the following passage to consider in light of the above verses. Remember, it was God who raised Jesus, and with that in mind, let's read from the gospel of John, the second chapter.

I Will Raise It Up

“Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days **I will raise it up**. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?” (John 2:18-20, emphasis mine).

Note that Jesus promises to raise this temple himself. It is Jesus who will do the raising. Read the next few verses and the Bible explains the symbolism of “temple.”

“But he spake of **the temple of his body**. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said” (John 2:21-22, emphasis mine).

What we have here is what is often called “the Trinity.” That word is so often misused. It is not saying there are three gods. It is not saying that Jesus is the Father. It IS teaching, as the Bible teaches, that the Father is Jehovah and Jesus is Jehovah and the Holy Spirit is Jehovah. We must not ignore clear scriptures that teach that the Father raised Jesus and that Jesus also raised Jesus.

The Jehovah’s Witness has a problem here if he or she continues to follow the Watchtower organization. The Watchtower does a good job pointing out the humanity of Christ, but they deceitfully fail to point out the sections of scripture that teach the deity of Christ. That is the “Trinity.” It is saying that Christ, as God, had become man for a time. Although he is eternally God (has always existed and has always been God), at one point in time he humbled Himself and came as a man. We call this the incarnation.

You Are Witnesses For Whom?

The Watchtower Society calls its followers “Jehovah’s Witnesses.” That’s a good name, and a Biblical one at that.

“You are my witnesses,’ is the utterance of Jehovah, ‘even my servant whom I have chosen’... ‘So you are my witnesses’ is the utterance of Jehovah” (Isaiah 43:10,12, NWT).

All Bible students should see that God calls his followers witnesses of him, or witnesses of Jehovah. “You are my witnesses,’ is the utterance of Jehovah.”

What Actually Happened?

When we read through the whole Bible, even in the New World Translation, we see that though the Old Testament promises that God’s people will be witnesses for Jehovah, in the New Testament God’s people were actually witnesses for Jesus!

Jesus speaking: “but you will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jude’a and Sa-mar’i-a and to the most distant part of the earth” (Acts 1:8, NWT). Here, Jesus says we’ll be **witnesses for Jesus!** If Jesus is not Jehovah, then the Bible contradicts itself.

“This Jesus God resurrected, of which fact we are all witnesses” (Acts 2:32, NWT). Here, we are clearly witnesses of Jesus’s resurrection, not of Jehovah. If Jesus is not Jehovah, then the Bible contradicts itself.

“Whereas you killed the Chief Agent of life. But God raised him from the dead, of which fact we are all witnesses” (Acts 3:15, NWT). Again, the Apostles understood well that they were witnesses of the resurrection. Given Isaiah 43:10, if Jesus is not Jehovah, then the Bible contradicts itself.

“Also, with great power the apostles continued giving forth the witness concerning the resurrection of the Lord Jesus” (Acts 4:33, NWT). It is even clearer here. The Apostles understood well that they were witnesses of the physical resurrection of the Lord Jesus Christ. Given Isaiah 43:10, if Jesus were not Jehovah, then the Bible would contradict itself. Remember Acts 1:8: Jesus says, “you will be witnesses of me.”

“And for many days he became visible to those who had gone up with him from Gal'i-lee to Jerusalem, who are now his witnesses to the people” (Acts 13:31, NWT). Whose witness are they to the people? Clearly they are witnesses for Jesus. In fact, nowhere in the New Testament are the disciples ever witnesses for Jehovah. Every single time, they are always witnesses for Jesus and of his bodily resurrection. Given Isaiah 43:10, if Jesus is not Jehovah, then the Bible contradicts itself.

This May Be Troubling:

I realize this might be troubling to a Jehovah's Witness, because of the faith that he or she has placed in the Watchtower organization. Our objective is to allow scripture to interpret itself with scripture. When we compare the Old Testament promises with the New Testament fulfillments, we find that Jesus is Jehovah just as God the Father is Jehovah. And the case gets even stronger.

Another Example:

The Old Testament contains many prayers to Jehovah. Let's read one in 1 Kings 8:39: “then may you yourself hear from the heavens, your established place of dwelling, and you must forgive and act and give to each one according to all his ways, because you know his heart (for **you yourself alone** well know the heart of all the sons of mankind)” (1 Kings 8:39, NWT, emphasis mine). Notice that only Jehovah knows the hearts of men.

We know from Hebrews 6:18 that God can not lie, and now we know from God's Word that Jehovah and Jehovah alone knows the hearts of mankind. The KJV reads: “(for thou, *even* thou only, knowest the hearts of all the children of men.)” As we compare scripture with scripture, and we honestly read the **entire** Bible, we find the following:

“But Jesus, discerning their reasonings, said in answer to them: ‘What are you reasoning out **in your hearts?**’” (Luke 5:22, NWT, emphasis mine). The King James Bible reads: “But when **Jesus**

perceived their thoughts, he answering said unto them, What reason ye **in your hearts?**" (emphasis mine).

Regardless of the translation, it is clear that Jesus knows the hearts and minds of men. Yet the Bible teaches that **Jehovah alone** knows the hearts of men. If Jesus is not Jehovah, then the Bible contradicts itself.

"And Jesus, **knowing their thoughts**, said: "Why are you thinking wicked things **in your hearts?**" (Matthew 9:4, NWT, emphasis mine). Jesus knows the hearts and minds of men. Yet the Bible teaches that **Jehovah alone** knows the hearts of men. If Jesus is not Jehovah, then the Bible contradicts itself.

Revelation chapters two and three contain seven letters from Jesus to seven churches. All of them are written by Jesus. In the letter to Thyatira, the Lord Jesus says about himself, "I am he who searches **the inmost thoughts and hearts**" (Revelation 2:23, NWT, emphasis mine). Remember what 1 Kings 8:39 says about Jehovah: "(for **you yourself alone** well know the heart of all the sons of mankind)."

Over and over again we have seen that the Lord Jesus knows the hearts and minds of men. Yet the Bible teaches that **Jehovah alone** knows the hearts of men. If Jesus is not Jehovah, then the Bible contradicts itself.

Only God Is To Be Worshipped:

In Acts chapter 14 Paul and Barnabus are mistaken as gods by the pagan Greeks. They even started to offer sacrifices to them. Paul reacted harshly, "Men, why are you doing these things? We also are humans having the same infirmities as you do" (Acts 14:15, NWT).

Note the angel's similar response to the apostle John when he mistakenly attempted to worship him: "At that I fell down before his feet to worship him. But he tells me: 'Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God'" (Revelation 19:10, NWT). Note here that God is to be worshipped, and not created beings.

Deuteronomy 6:13 teaches: "Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name" and Exodus 34:14 says: "For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God." The Bible is clear: only Jehovah is to be worshipped.

The Lord Jesus himself also taught this. When the devil tempted the Lord Jesus in the wilderness, the devil asked for worship. Jesus harshly rebuked him: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service" (Matthew 4:10, NWT).

Jesus Is Worshipped!

When we consult the complete council of God on this issue, we find that the Lord Jesus himself is worshipped. The New World translation attempts to downplay this, but their own *Diaglott* (interlinear Greek-English version) shows that Christ is worshipped.

Matthew 14:33 should read: "Then they that were in the ship came and worshipped him" (KJV). In the New World Translation, it reads: "Then those in the boat did obeisance to him."

Luke 24:52 should read: "And they worshipped him" (KJV). In the New World Translation, it reads: "And they did obeisance to him."

Which Is Correct: New World Translation or the King James Version?

Ironically, the Watchtower's own *Diaglott* answer this question. The "Diaglott" contains an "Interlineary word for word English translation"⁴ of the New Testament, published by the Watch Tower Bible and Tract Society.

The *Diaglott* shows the use of the word: προσκυνησεις: (thou shalt worship) in Matthew 4:10. Matthew 14:33 uses the word: προσεκυνησαν. (προσκυνησεις and προσεκυνησαν are different grammatical forms of the same word: to worship.) The Watchtower erroneously translated the word in their *Diaglott*, "prostrated." In the New World Translation they translated the word, "did obeisance." The Greek shows that the word should be "worship." The Lord Jesus Christ is worshipped many times in the New Testament.

A similar erroneous rendering is given for Luke 24:52: προσκυνησαντες, (which they translate 'having prostrated'.)

One must ask why the same Greek word is translated inconsistently in the NWT and in the *Diaglott*. This is so because of the bias of the Watchtower organization's anonymous translators. They wrongfully rendered the Greek into English based on their theological bias, and not based on what the Greek actually says. The Greek shows that Jesus is worshipped. The complete council of God's Word is clear; worship is to go to Jehovah alone. The complete council of God's Word is also clear that Jesus is worshipped. If Jesus is not Jehovah, then the Bible contradicts itself.

Hebrews 1:6 in the New World Translation

Originally the New World Translation used the word "worship" in Hebrews 1:6: "But when he again brings his first-born into the inhabited earth, he says: 'And let all God's angels worship him.'"

From 1961 to 1984

As previously discussed, “And let all God’s angels worship him.” is found in an edition of the NWT printed in 1961. When I consulted a 1984 edition, I found “And let all God’s angels do obeisance to him” (emphasis mine.) In the “evolution” of the New World Translation, the translators have changed words, not because of Greek scholarship, but due to their established theological bias. The Watchtower assumed that Jesus could not be worshipped, and based on that preconception, they changed “worship” to “obeisance” despite the Greek.

It is worth reading through many different revisions of the New World Translation to see how it has changed over the years.

Who Is Jesus? He Is Not the Archangel Michael.

“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.” (Hebrews 1:5-6).

The angels are to worship Jesus. Even the NWT Diaglott has that rendering.

The Bible teaches that only God is to be worshipped. “For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God” (Exodus 34:14). When John tried to worship the angel in Revelation chapter 19, he was rebuked. When the Greeks tried to worship Paul in Acts chapter 14, Paul tore his clothes. Even the Lord Jesus said to Satan, “Thou shalt worship the Lord thy God, and him only shalt thou serve.” (Matthew 4:10).

Yet God commands the angels to worship Jesus. And Jesus accepts worship in many places in the New Testament (Matthew 2:11, 8:2, 9:18, Luke 24:52, Hebrews 1, many other places.)

It is also fair to bring up that when the Archangel Michael battled the devil, he did not rely on his own authority but said “The Lord rebuke thee” (Jude 9). However, when the Lord Jesus Christ battled the devil, he spoke on his own authority and said “Get thee behind me, Satan” (Luke 4:8). The Watchtower Bible and Tract Society teaches that Jesus and the Archangel Michael are the same being, but the clear teaching of scripture shows otherwise.

Isaiah Sees Jehovah’s Glory!

We have already seen that Jesus raised himself from the dead, even though the Bible says that Jehovah raised Jesus from the dead. We have seen that Jesus knows the hearts and minds of men

when only Jehovah knows the hearts and minds of men, and we have seen that Jesus is worshipped when, according to the Word of God, only Jehovah is to be worshipped.

And there is more Scriptural evidence for Jesus' deity.

Please note Isaiah chapter 6 in the New World Translation: "And this one called to that one and said: 'Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory'" (vs. 3.) Isaiah continues on a few verses later pleading to Jehovah to "Make the heart of this people unreceptive, and make their very ears unresponsive, and paste their very eyes together, that they may not see with their eyes and with their ears they may not hear, and that their own heart may not understand and that they may not actually turn back and get healing for themselves" (vs. 10, NWT.)

What John Says About This:

Once again, it is critical that we compare scripture with scripture, particularly Old Testament promises with New Testament fulfillments. Isaiah spoke of the glory of Jehovah. Yet when John interpreted this for us, under the influence of the Holy Spirit, he put this spin on it:

"Jesus spoke these things and went off and hid from them. But although he had performed so many signs before them, they were not putting faith in him... The reason why they were not able to believe is that again Isaiah said: 'He has blinded their eyes and he has made their hearts hard, that they should not see with their eyes and get the thoughts with their hearts and turn around and I should heal them.' Isaiah said these things because he saw his glory, and he spoke about him" (John 12:36-37,39-41, NWT.)

John said in verse 41 that Isaiah saw Jesus' glory and spoke of Jesus. He even quoted Isaiah 6:10 (which in its context is about Jehovah.) But John attributed it to Jesus!

Isaiah spoke of beholding Jehovah's glory, but when the Bible interpreted that passage for us in the gospel of John, the Bible said that Isaiah saw and spoke of Jesus' glory. According to the Bible, if Jesus is not Jehovah, then the apostle John is a false prophet and the book of John heretical.

But What About *These Verses*?

The Watchtower Bible and Tract Society is quick to point out verses that show Jesus' humanity, and with that the Bible-believing Christian has no problem. The teaching of the "Trinity" does not say that Jesus was never man. It says that although Jesus is and always has been Jehovah, at one point in time he entered time and space and came in the form of a man. This is called the incarnation.

It is true that Jesus said “for my Father is greater than I” (John 14:28.) It is also true that Jesus was hungry (Luke 4:2), was tired (John 4:6) and needed to learn (Luke 2:52.) Though these may appear to show that Jesus was merely a created being, it actually shows that while on earth Jesus subjected himself to the trials of humanity. It is not honest to only present the verses that show Jesus’ incarnation humanity while ignoring the many scriptures that teach his deity.

Have You Considered What Jesus Knows?

Read through John chapter 11 and you’ll find the story of Lazarus. This is the one where Jesus is called to heal his sick friend, but the Bible says, “When [Jesus] had heard therefore that [Lazarus] was sick, he abode two days still in the same place where he was” (John 11:6).

Can you imagine? Jesus’ friend was sick, yet Jesus purposefully did not go to heal him. While Jesus stalled, Lazarus died and Jesus said to his disciples concerning this, “I am glad for your sakes that I was not there, to the intent ye may believe” (vs. 15). Jesus was using this to build faith in his disciples. And without traveling to Lazarus’ side, “Jesus said to them outspokenly: ‘Laz’ar-us has died’” (vs. 14, NWT).

Please ask yourself: how did Jesus know Lazarus was dead?

Have you considered that many times throughout the New Testament Jesus knew things that only an omniscient being could know? Jesus knew the hearts and minds of men, and he knew that a man had died miles away; he also knew all about the woman at the well in John chapter 4. This is omniscience, and it is a characteristic held by Jehovah alone.

We’d all do well to read through the New Testament and note all the times that Jesus knew things only an omniscient One could know and did things only an omnipotent One could do. After carefully allowing the Bible to teach us who Jesus really is, we’ll find that Jesus is Jehovah.

Roy Zuck continues:

1. Stephen called Jesus “Lord” (Acts 7:59, 60), and we are to confess Jesus as Lord (Rom. 10:9; 1 Cor. 12:3). “Lord” in these verses is *Kurios*, which is the Greek word for Jehovah in the Greek version of the Old Testament. Is it not rather evident that Christ the Lord (*Kurios*) is Jehovah God?

2. Several verses show that the Christ of the New Testament is the Jehovah of the Old Testament. For example, Isaiah wrote about Jehovah in Isaiah 6:1-10, and John in John 12:31-42 says Isaiah saw Jesus’ glory and spoke of him.

In Exodus 34:14 it is clear that we are to worship no one but Jehovah. But in Hebrews 1:6 the angels worship Christ. In Isaiah 44:6 Jehovah is called the first

and the last, but in Revelation 22:13 Christ is the first and the last. Since there can not be two firsts nor two lasts, is it not clear that Jehovah and Christ must both be God? This reveals that “Jehovah” is used not only of God the Father, but God the Son. Though they are distinct persons they are each called “Jehovah” because they each possess deity.

3. Attributes of Christ show that he is God. Jesus Christ knows all things (John 1:48; 2:25; 6:64; 16:30; 21:17). He is eternal (Mic. 5:2), all-powerful (Matt. 28:18; Heb. 1:3), sinless (John 8:46) and unchanging (Heb. 13:8). Since only God possesses these attributes, this indicates that Christ possesses deity.

4. Certain works of Christ show that he is God. Jesus Christ has the power to forgive sins (Mark 2:5-7; Eph. 1:7), control nature (Matt. 8:26), give eternal life (John 10:28; 17:2) and judge the world (John 5:22, 27). Since only God can do these things, does it not follow that Christ is God?

5. Christ received worship. Christ is worshipped by the angels (Heb. 1:6) and by man (Matt. 14:33), and yet only Jehovah is to be worshipped (Exod. 34:14). Christ himself said that worship is due to God alone (Matt. 4:10), and yet he accepted worship. If Christ in his preexistent state were the archangel Michael, how could he have received worship, since angels are not allowed to receive worship (Rev. 19:10; 22:8,9)? If Christ were not God, then worship of him would be idolatrous.⁵

So it is true that Jesus did take on the nature of a human being, and subjected himself to the limitations thereof, but it is dishonest to ignore the clear teaching of scripture that Jesus is and always has been fully God.

God Was Manifested...

1 Timothy 3:16 reads in the New World Translation: “Indeed, the sacred secret of this godly devotion is admittedly great: He was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in [the] world, was received up in glory” (emphasis mine). Clearly this verse is speaking about the Lord Jesus Christ.

This is another example of the anonymous New World translators following their theological bias when translating the Word of God. The NWT reads “He was made manifest.”

This verse should properly read: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Timothy 3:16, emphasis mine). For a

discussion and a defense of this reading, see Terence H. Brown's essay "God - Was Manifest In The Flesh."⁶

Who Created Everything?

Isaiah 44:24 reads: "This is what Jehovah has said, your Repurchaser and the Former of you from the belly: 'I, Jehovah, am doing everything, stretching out the heavens **by myself**, laying out the earth. Who was with me?'" (NWT, emphasis mine).

God's Word says that Jehovah and Jehovah alone created the world. Yet concerning Jesus, John 1:3 says, "All things came into existence through him, and apart from him not even one thing came into existence" (NWT). When we compare Isaiah 44:24 with John 1:3, we see that if Jesus is not Jehovah, then the Bible contradicts itself.

But there's more.

Please remember that Isaiah 44:24 clearly teaches that Jehovah created everything alone. Given that, Colossians 1:16 still boldly teaches about Jesus that "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him**, and for him" (emphasis mine). The Bible teaches both that Jehovah alone created everything and that the Lord Jesus Christ alone created everything. If Jesus is not Jehovah, then the Bible contradicts itself.

The New World Translation reads: "all [other] things have been created through him and for him" (Colossians 1:16, NWT). It is fair to note that the word [other] is in brackets because even the translators of the New World Translation have admitted that the word for 'other' is not found in any copy of any Greek manuscript. It was added by the Watchtower and it changes the meaning.

It must be noted that if the NWT were correct, then Colossians 1:16 would contradict Isaiah 44:24. The New World Translation rendering must be rejected based both on the Greek text and based on the internal evidence of comparing scripture with scripture. Isaiah 44:24 does not allow the word '[other]' to be added to Colossians chapter one.

It is also fair to note that if "all" things were created by Jesus, then Jesus himself could not have been created.

Isn't Jesus the First Created Being of Jehovah?

Perhaps we've read in Colossians that Jesus is "the first-born of all creation" (vs. 15, NWT). The first born? Perhaps Jesus really was the first created being made by Jehovah?

To be lead to this conclusion, one must make the same error shown at the beginning of this essay. Remember the term “son of” was wrongly assumed to mean “physical offspring” and that false definition tainted our understanding of the phrase “Son of God?” The same error can be made here, and this error will always be made when we presume a definition of a word or phrase other than the definition the Bible gives for it.

Here the phrase “first-born” is assumed to mean “first created.” But we must ask: is that how the Bible uses the phrase?

Genesis 41:51-52 reads: “So Joseph called the name of the first-born Ma-nas’sseh, because, to quote him, ‘God has made me to forget all of my trouble and all the house of my father.’ And the name of the second he called E’phra-im, because, to quote him, ‘God has made me fruitful in the land of my wretchedness’” (NWT).

Please note that it is Manasseh who is the first-born. With that understood, let us compare scripture with scripture and consider Jeremiah 31:9.

Jeremiah 31:9 reads: “With weeping they will come, and with [their] entreaties for favor I shall bring them. I shall make them to torrent valleys of water, in a right way in which they will not be caused to stumble. For I have become to Israel a Father; and as for E’phra-im, he is my first-born” (NWT).

Did you catch that? Ephraim was first-born, though literally, Manasseh was the first to come out of their mother. “First-born” in Hebrew chronology refers to preeminence. This is why the same passage in Colossians that calls Jesus “first-born” also says about him: “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the **preeminence**” (Colossians 1:18, emphasis mine). Jesus is the “first-born” of creation in that he is head over creation.

Zuck sums it up well:

What about Colossians 1:15-17? Jehovah’s Witnesses refer to this passage to support their teaching that Christ was created by Jehovah (e.g., *Let God Be True*, p. 35). This is based primarily on the words “the firstborn of all creation,” in verse 15.

However, if this verse were teaching that Jesus Christ is the first created being made by Jehovah, the word “first-created” would have been used of Christ, not the word “firstborn.” There are two different words in the Greek, with two different meanings. “First-created” is *protoktistos*, and “firstborn” is *prototokos*.

Colossians 1:15 does not use the word *protoktistos*, “first-created.” Instead it uses *prototokos*. This latter word means an heir, a begotten one, the first in rank. The

teaching of Colossians 1:15, then, is that Christ is first in rank above all creation; he is the heir of all things. He is prior to all creation and superior over it as Lord.

[The] *New World Translation* adds the word “other” four times in Colossians 1:15-17, so that the passage states that Christ created “all other things,” that is, everything except for himself. However, there is no basis for adding the word “other.” It does not occur in the Greek manuscripts. The translators of the *New World Translation* admit this by putting the word “other” in brackets. Obviously this is done in order to comply with the assumption that firstborn means first-created. But, as we’ve seen, this is not the meaning of first-born, and therefore it is also wrong to add the word “other.” There is no verse in the entire Bible that states that Christ was created by Jehovah!⁷

The Savior Is...?

Isaiah 43:11 reads: “I-I am Jehovah, and beside me there is no savior” (Isaiah 43:11, NWT).

Please note that Jehovah alone is the only Savior. With that in mind, let’s compare that with John 4:42 and what is taught there.

Of Jesus, it is said: “for we have heard for ourselves and we know that this man [Jesus] is for a certainty the savior of the world” (John 4:42, NWT). 1 John 4:14 teaches that “the Father sent the Son to be the Saviour of the world.”

Who is the Savior of the world? The Old Testament promises Jehovah alone. The New Testament fulfillment is Jesus. Once again, comparing scripture with scripture, we see quite clearly and emphatically that unless Jesus is Jehovah, the Bible contradicts itself.

It’s interesting to look at Titus 1:3 and 4. In verse three, Paul calls God “our Saviour.” Just one verse later, the same apostle, under the inspiration of the Holy Spirit, calls the Lord Jesus Christ “our Saviour.” In this one section, both the Father and the Lord Jesus Christ are both called our Savior, when the Bible is very clear that there is only one Savior: “I-I am Jehovah, and beside me there is no savior” (Isaiah 43:11, NWT).

Pastor James Wilkes said it well when he said, “the Watchtower is quick to point out Jesus’ incarnational subordination, yet they fail to reconcile them with verses that demonstrate his full Deity.”⁸

The Owner and Manager:

If I were to go to the local hardware store to purchase a new hammock and I spoke with the “owner and manager,” then I’d be speaking with one and the same person. That’s how our English grammar works; we inherited that from Greek grammar. Both languages are the same in this regard.

If, however, I spoke with “the owner and the manager” (note the extra definite article ‘the’), then I’d be speaking with two different people. Once again, both English and Greek agree on this point.

With that in mind, let us consider 2 Peter 1:1: “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of **God and our Saviour** Jesus Christ” (emphasis mine). The New International Version renders it correctly as “our God and Saviour.” The New American Standard Bible agrees with, “our God and Savior.”

Please note, according to Greek grammar, Jesus is both “God and Saviour.” The New World Translators apparently recognized this, so in their rendering, they added the bracketed ‘[the]’: “Simon Peter, a slave and apostle of Jesus Christ, to those who have obtained a faith, held in equal privilege with ours, by the righteousness of our God and [the] Savior Jesus Christ” (NWT).

The Watchtower understood, as should we, that if the ‘the’ were not present, then Peter would be calling Jesus God. The Watchtower had added the ‘the’ despite the fact that no Greek text supported the ‘the.’ They have added to God’s words and have changed the teaching of scripture. Even the Watchtower admits the lack of the definite article ‘the’ in the Greek. That is why they have added [the] and placed it in brackets.

An honest translation of Peter’s epistle shows that in fact Peter does call Jesus God in 2 Peter 1:1. Note that just a few verses later (2 Peter 1:11) we see the exact same Greek construction, yet the Watchtower shows their inconsistency in translating by not adding a ‘the’ in brackets.

2 Peter 1:11 in the NWT reads: “In fact, thus there will be richly supplied to you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ” (NWT). Please note, that if the Watchtower Bible and Tract Society were interested in consistently translating, then they should have also added a [the] here, but since they have no problem with Jesus being “Lord and Savior,” they felt no need to add a ‘the’ as they did in 2 Peter 1:1. A sound-thinking follower of our Lord should have no business following a translation or a translation committee that picks and chooses which rules of grammar they feel like following and where. 2 Peter 1:1 stands true in the King James Version: “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of **God and our Saviour** Jesus Christ” (emphasis mine). We should let the scriptures be true and not let our theological bias decide how we will translate and if we’ll add bracketed words or not.

Who Will Appear?

Titus 2:13 reads: “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Given the overwhelming testimony of scripture that the promised “appearing” is Jesus’ appearing, then we must conclude, as the apostle Paul told Titus, that when Jesus appears, it will be God who appears. The word “appearing” is always a reference to Jesus in the New Testament. Jesus Christ is our “great God and our Saviour.”

Who Did They Pierce?

Zechariah prophesies the words of Jehovah: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon **me whom they have pierced**, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn” (Zechariah 12:10, emphasis mine).

God’s Word promises that when he returns, we shall look upon Jehovah, the One we have pierced. May I ask: when did anyone ever pierce Jehovah? It was Jesus who was pierced. By comparing Old Testament promises with New Testament fulfillments, we must come to the conclusion that Jesus Christ is Jehovah just as God the Father is Jehovah. There is no other honest conclusion.

The New World Translation tries to hide this by translating Zechariah 12:10: “look to the One whom they pierced,” but we have already seen how the NWT ignores clear Hebrew and Greek evidence choosing rather to translate according to a bias and not to the underlying text. So we can safely throw out the untrustworthy Watchtower rendering.

Prepare Ye The Way...

The Old Testament promises the Messiah, and the New Testament reveals Jesus. In one particular Messianic prophesy, the Word of God says: “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” (Isaiah 40:3). Note that this verse talks about Jehovah; this verse is not talking about a created being. So why is this a Messianic prophesy? The New Testament explains: “In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For **this is he that was spoken of by the prophet Esaias**, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight” (Matthew 3:1-3, emphasis mine). I would ask a Jehovah’s witness to look these verses up in his or her New World Translation.

The Watchtower Diaglott is correct when it shows that the Greek word for “Lord” in Matthew 3:3 is *Kuriou* (the same Greek word is used elsewhere in the New Testament to refer to the Lord Jesus). The NWT incorrectly translates *Kuriou* as “Jehovah.” Although this is a clear reference to the Jehovah in Isaiah’s prophecy, in Matthew it is a reference to the Lord Jesus Christ. Over and over again the Greek word *Kuriou* is used for Jesus. Consistent translation demands that Matthew 3:3 be understood to be pointing to Christ. Once again, unless Jesus is the Jehovah of the Old Testament, then the Bible contradicts itself. In Isaiah the message is to prepare the way for Jehovah and in Matthew the same message is to prepare the way for the Lord Jesus Christ. Unless the Lord Jesus Christ is Jehovah, then Bible contradicts itself.

But Judaism Does Not Teach the “Trinity!”

An intriguing argument is that Judaism, the foundation of Biblical Christianity, teaches a strict oneness of God’s nature. The verse typically cited to show this is Deuteronomy 6:4: “Hear, O Israel: The LORD our God is one LORD.”

But is it the case that Judaism restricts God to a strict oneness nature? It is appropriate to say that modern-day Judaism is quite clear that there is no Trinity, however, modern-day Judaism is based on the Talmud, not on the Bible. It is appropriate to point out that modern-day Judaism also denies that Jesus was from God and rejects all of the New Testament. We are interested in Biblical Judaism, so as in all things, we go back to the Bible.

Arnold Fruchtenbaum comments regarding Deuteronomy 6:4:

The main argument lies in the word ‘one,’ which is the Hebrew word, *echad*. A glance through the Hebrew text where the word is used elsewhere can quickly show that the word *echad* does not mean an absolute ‘one’ but a compound ‘one.’ For instance, in Genesis 1:5 the combination of evening and morning comprise one (*echad*) day. In Genesis 2:24 a man and a woman come together in marriage and the two “shall become one (*echad*) flesh.” In Ezra 2:64 we are told that the whole assembly was as one (*echad*), though, of course, it was composed of numerous people. Ezekiel 37:17 provides a rather striking example where two sticks are combined to become one (*echad*). Thus, use of the word *echad* in Scripture shows it to be a compound and not an absolute unity.

There is a Hebrew word that does mean an absolute unity and that is *yachid*, which is found in many Scripture passages, (Genesis 22:2,12; Judges 11:34; Psalm 22:21; 25:16; Proverbs 4:3; Jeremiah 6:26; Amos 8:10; Zechariah 12:10), the emphasis being on the meaning of “only.” If Moses intended to teach God’s absolute oneness as over a compound unity, this would have been a far more appropriate word.⁹

A careful study of the words involved, especially when compared to how the same words are used elsewhere in the scriptures, shows that the Trinity is a Biblically-Jewish teaching.

And while we're on the subject, it is fair to point out that Biblical Judaism DOES promise that the Messiah will be God. Isaiah 9:6 prophesies concerning Jesus: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God**, The everlasting Father, The Prince of Peace." (Isaiah 9:6, emphasis mine).

Who Is Your Shepherd?

Which of us does not know the famous Psalm that begins: "The LORD is my shepherd" (Psalm 23:1)? The NWT reads, "Jehovah is my shepherd." Psalm 95:6-7 says, "O come in, let us worship and bow down; Let us kneel before Jehovah our Maker. For he is our God, and we are the people of his pasturage and the sheep of his hand" (NWT).

Psalm 100:3 says, "Know that Jehovah is God. It is he that has made us, and not we ourselves. [We are] his people and the sheep of his pasturage" (NWT).

The important thing to be stressed here is that the Jews of Jesus' time would have known from the scriptures that it is Jehovah who is Shepherd over his people. They knew their Old Testament, and they knew the imagery contained therein. Jehovah is Shepherd.

Watch this!

Jesus came along, addressed an Orthodox Jewish crowd, a crowd which knew their Old Testament, a crowd which understood well that Jehovah was Shepherd. To this crowd he said in John 10:11, "I am the fine shepherd" (NWT) and again in verse 14, "I am the fine shepherd" (NWT). Make no mistake about it; they knew what he was saying. When we honestly compare scripture with scripture, we also should know exactly what Jesus was saying. Jesus is the Jehovah of the Old Testament.

Jesus Is the Jehovah of the Old Testament

Henry Clarence Thiessen does a good job defending the Biblical doctrine of the Trinity in his "Lectures in Systematic Theology" when he writes:

Things that are in the Old Testament said of Jehovah are in the New Testament said of Christ. He was creator (Ps. 102:24-27 ; Heb. 1:10-12), was seen by Isaiah (Isa. 6:1-4 ; John 12:41), was to be preceded by a forerunner (Isa. 40:3 ; Matt. 3:3), disciplines his people (Num 21:6f. ; 1 Cor. 10:9), is to be regarded as holy

(Isa 8:13 ; 1 Pet. 3:15), is to lead captivity captive (Ps. 68:18 ; Eph. 4:8), and is to be the object of faith (Joel 2:32 ; Rom. 10:9, 13).¹⁰

When we compare Scripture with Scripture, we consistently and inevitably reach the conclusion that the Lord Jesus is the Jehovah of the Old Testament.

What about the Holy Spirit?

This essay is, by admission, a Biblical analysis of the Lord Jesus. We have seen conclusively that the Lord Jesus Christ is not an angel, but rather God himself. The doctrine of the “Trinity” comes from the fact that the Father is taught to be God in the Bible, the Son is also taught to be God, and the Holy Spirit is taught to be God - yet there is only One God. Please review the section above entitled “Absolute Monotheism!” (p. 8).

Though this essay seeks is focused on the Lord Jesus Christ, it is worth taking a bit of time to review the Biblical teaching on the Holy Spirit.

Thiessen writes:

The Holy Spirit is recognized as God. a. He is a person. Before it can be demonstrated that the Holy Spirit is God, it must first be established that he is a person, not a mere influence or divine power. This is done along the following lines: (1) Personal pronouns are used of him. Though the Greek term for spirit is neuter, Jesus in John 14:26 and 16:13f. used the masculine demonstrative pronoun “he” (that one) of the Holy Spirit. (2) He is called Helper (Comforter). This designation is applied both to the Holy Spirit (John 14:16, 26 ; 15:26 ; 16:7) and to Christ (John 14:16 ; 1 John 2:1), and since it expressed personality when applied to Christ, it must do so when applied to the Spirit. (3) Personal characteristics are ascribed to him. He has three essential elements of personality: intellect (1 Cor. 2:11), sensibilities (Rom. 8:27 ; 15:30), and will (1 Cor. 12:11)...

Personal acts are performed by him. He regenerates (John 3:5), teaches (John 14:26), bears witness (John 15:26), convicts (John 16:8-11), guides into truth (John 16:13), glorifies Christ (John 16:14), calls man into service (Acts 13:2), speaks (Acts 13:2 ; Rev. 2:7), directs men in service (Acts 16:6f.), intercedes (Rom. 8:26), searches out (1 Cor. 2:10), and works (1 Cor. 12:11)... He relates to the Father and the Son as a person. This is the case in the baptismal formula (Matt. 28:19), in the apostolic benediction (2 Cor. 13:14), and in his office as administrator of the church (1 Cor. 12:4-6 ; cf. also 1 Pet. 1:1f. ; Jude 20f.)...

He is susceptible of personal treatment. He can be tempted (Acts 5:9), lied to (Acts 5:3), grieved (Eph. 4:30; Isa. 63:10), resisted (Acts 7:51), insulted (Heb.

10:29), and blasphemed (Matt. 12:31f.)... He is distinguished from his own power (Acts 10:38 ; Rom. 15:13 ; 1 Cor. 2:4). All these things prove that the Holy Spirit is a person, not a mere influence.

b. He is deity. He is not, however, merely a person. He is a divine person. This can be shown in several ways: (1) Attributes of deity are affirmed of him. He is eternal (Heb. 9:14), omniscient (1 Cor. 2:10f. ; John 14:26 ; 16:12f.), omnipotent (Luke 1:35), and omnipresent (Ps. 139:7-10). (2) Works of deity are ascribed to him, such as creation (Gen. 1:2; Job 33:4; Ps. 104:30), regeneration (John 3:5), inspiration of the Scriptures (2 Pet. 1:21; cf. Acts 1:16; 28:25), and raising of the dead (Rom. 8:11). (3) The way in which he is associated with the Father and the Son proves not only his personality, but also his deity, as the baptismal formula (Matt. 28:19), the apostolic benediction (2 Cor. 13:14), and the administration of the church (1 Cor. 12:4-6).

(4) The words and works of the Holy Spirit are considered as the words and works of God (cf. Isa. 6:9f. with John 12:39-41 and Acts 28:25-27; Exod. 16:7 with Ps. 95:8-11 ; Isa. 63:9f. with Heb. 3:7-9 ; Gen. 1:27 with Job 33:4. (5) Finally, he is expressly called God (Acts 5:3f. ; 2 Cor. 3:17f.). Other divine names are also given to him (cf. Exod. 17:7 with Heb. 3:7-9; and 2 Tim. 3:16 with 2 Pet. 1:21). All these references prove that the Holy Spirit, equally with the Father and the Son, is God... Orthodox Christianity has always held to the deity of the Holy Spirit.¹¹

Who Is It Who Is In You?

Very often in Christian circles, lingo is used like: “the Holy Spirit lives in my heart.” It is good to say things like this because the Bible supports these claims. The Bible teaches that when a person trusts Christ as Savior, God indwells his or her heart in the person of the Holy Spirit. Paul writes: “What? know ye not that your body is the temple of the Holy Ghost **which is in you**, which ye have of God, and ye are not your own?” (1 Corinthians 6:19, emphasis mine). Along the same line, he writes to Timothy: “That good thing which was committed unto thee keep by the Holy Ghost **which dwelleth in us**” (2 Timothy 1:14, emphasis mine).

It is the Holy Spirit who lives in believers. With that in mind, let’s compare scripture with scripture and look at Colossians 1:27: “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you**” (Colossians 1:27, emphasis mine).

The Bible teaches that the Holy Spirit lives inside Christians, and the Bible also teaches that it is Christ who lives in Christians. To go even further, we read in 1 John 4:12 that “God dwelleth in us.”

We must be honest when comparing scripture with scripture. It is the same God who inspired Paul to write 1 Corinthians, 2 Timothy, and Colossians, and John to write his epistle. By comparing scripture with scripture, we find very clearly that both Jesus and the Holy Spirit are God. We have already seen that Jesus shares deity with the Father and now we see that Jesus also shares deity with the Holy Spirit.

A study of the Holy Spirit is worthy of much more space than I have given. But as said, this essay seeks to be a study of the Lord Jesus Christ. Although the above information on the Holy Spirit is far from exhaustive, it is enough for our purposes. The Holy Spirit is Jehovah as the Lord Jesus Christ is Jehovah and as the Father is Jehovah.

What about All the Idolatry?

The Watchtower publication “Should You Believe in the Trinity” does a good job pointing out a lot of abuses done as a result of the doctrine of the “Trinity.” Page 31 shows a particularly disgusting sculpture of three gods crowning the virgin Mary. The caption reads: “This centuries-old sculpture in France depicts the coronation of the “virgin” Mary by the Trinity. Belief in the Trinity led to veneration of Mary as the ‘Mother of God.’”¹²

Of course it is the case that there are many people who verbally profess belief in the Trinity without being Christians at all. We live in a world where the pop-star Madonna wears a cross and M.C. Hammer (a popular rap singer) sings “You’ve got to pray just to make it today.” Do they have a relationship with the Holy Lord of the Universe? We can’t know for certain. But the Bible does say that many will profess to know the Lord who do not.

Are there many who say they believe in God or who say they even believe in the Trinity who do not? The Bible says yes.

On page 10 of the aforementioned article, the Watchtower shows examples of misuses of the Trinity. This is a classic “straw man” argument.

The Nizkor project defines the “straw man” fallacy as follows:

The Straw Man fallacy is committed when a person simply ignores a person’s actual position and substitutes a distorted, exaggerated or misrepresented version of that position. This sort of “reasoning” has the following pattern:

1. Person A has position X.
2. Person B presents position Y (which is a distorted version of X).
3. Person B attacks position Y.
4. Therefore X is false/incorrect/flawed.

This sort of “reasoning” is fallacious because attacking a distorted version of a position simply does not constitute an attack on the position itself. One might as well expect an attack on a poor drawing of a person to hurt the person.¹³

Are there those who misuse the Trinity doctrine as a means to worship the virgin Mary? Of course there are. Will there be those who will represent three gods? Unfortunately, yes. But that has nothing to do with the solid Biblical evidence to be found when we consult the whole council of God’s Word and compare scripture with scripture. When that is done, the “straw man” arguments disappear and the truth is found in God’s Word: the Holy Spirit is Jehovah as the Lord Jesus Christ is Jehovah and as the Father is Jehovah.

There may be many who are idolatrous in this world. All that matters is what the Bible says, and the Bible consistently confirms the deity of the Lord Jesus Christ.

What about the Council of Nicea?

The Watchtower publication “Should You Believe in the Trinity?” argues that the concept of the Trinity was developed at the Council of Nicea and propagated through the Athanasian Creed.¹⁴ This claim is a distorted reconstruction of history.

I recommend Robert M. Bowman’s book entitled “Why You Should Believe in the Trinity: An Answer to Jehovah’s Witnesses.”¹⁵ Bowman has taken great care to show the blatantly dishonest manner in which the Watchtower quoted its sources when writing their booklet against the Trinity. In many cases the Watchtower deceitfully selected quotations which made them appear to be saying the opposite of what they actually said. Unfortunately, this dishonesty is found often in Watchtower literature, and unless a witness is willing to check on the Watchtower’s facts, he or she will be unable to know what the Watchtower is telling accurately, and what is error. Bowman has done a near-exhaustive job in his book, so there is no need for me to repeat his work here.

The point of the matter is that the Trinity was not invented at Nicea, nor developed by anyone. Nicea did not teach anything that was not found already in the Bible: that our great Jehovah alone is Creator and Savior, and Jesus Christ is also that same Creator and Savior.

Of the Council of Nicea, Walter Martin wrote: “Thus the church recognized what the apostles and prophets had always taught - that the Messiah shares the nature of God, as does the Holy Spirit.”¹⁶

I Will Build My Church!

In Matthew 16:18, the Lord Jesus Christ promised to build his church “and the gates of hell shall not prevail against it.” Before he ascended, he told his twelve church-builders, “lo, I am with you alway, *even* unto the end of the world” (Matthew 28:20).

I think at this point it is fair and appropriate to set down a Biblical definition of the “church” so we’ll be on the same page when we use that word. Jesus said “upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:18). That’s a significant promise. There may be some, like the Mormons, that teach that Christ’s church had completely apostatized, but the scriptures promise otherwise.

Here’s what the Bible does NOT teach. The Bible absolutely does not teach that Jesus built his church on Peter. The Roman Catholic church claims authority based on their false claim that Christ built his church on Peter. The Roman Catholic church then argues that Peter was the first pope, with every successive pope being the head of Christ’s true church. Both Jehovah’s Witnesses and Christians will agree that this is a clear example of having a preconceived doctrine, and then hunting in the Bible to find support for it. To find the truth, we must compare scripture with scripture, just as we have done all through this essay.

The truth of the matter is that every single use of the word “rock” in the Bible figuratively is a direct reference to God: (Deuteronomy 32:4; 32:15; 32:18; 32:30; 32:37; 1 Samuel 2:2; 2 Samuel 22:2; 22:3; Psalm 18:2; 18:31; 18:46; 28:1; 31:2; 31:3; 42:9; 62:2; 62:6; 62:7; 71:3; 78:35; 89:26; 92:15; 94:22; 95:1; Isaiah 8:14; 17:10) and then in the New Testament: (Romans 9:33; 1 Corinthians 10:4; and 1 Peter 2:8).

The above list is an exhaustive one, meaning that the above list contains every single reference to the word “rock” in the Bible when it is used figuratively. And in every single case, “rock” refers to God.

It was a *very* common Jewish expression (and still is) to call God “my rock and my redeemer,” “the rock of my salvation” etc.

In Greek, Peter’s name is *Petros*. The Greek word for “rock” is *Petra* (note the similarity). The issue lies in Jesus’ use of the word *Petros* in referring to Peter.

The *Petra* of Matthew 16:18 is not the same thing as *Petros* which means Peter. It’s a play on words, no doubt, but the Bible tells us that *Petros* means stone, not Rock (John 1:42). Given the overwhelming Old Testament precedence of “Rock” referring to God, Jesus is not only attesting to his deity here, but is in fact making a distinction or a contrast between himself and Peter. Yes, Peter is a stone, in the sense that every Christian is a lively stone (1 Peter 2:5) but in contrast, Jesus is the “chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be

disobedient, the stone which the builders disallowed, the same is made the head of the corner, 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 Peter 2:6-8).

In contrast to Peter being a stone (*Petros*), Jesus is “The Rock” (*Petra*) of our salvation. Every hearer there, steeped in Old Testament Theology, would have understood well that “Rock” meant Lord or Messiah, and would never have interpreted the “Rock” to be Peter. They would have understood that Jesus was saying, in a sense, “Yes, Peter, you are a stone, but I am The Rock, and I will build my church on myself.”

This may be contrary to how some have been taught, and certainly contrary to Roman Catholic tradition. However, when we consult the complete counsel of Scripture, the overwhelming Old Testament and New Testament references to “Rock” meaning God make the point clear that the church of Jesus Christ is not built on Peter, but built on the Lord Jesus Christ. It is for this very reason that the Apostle Paul could truthfully say that “For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:11). That’s why *Petros* is Peter but *Petra* is Jesus. And that’s why Jesus’ church is built on Jesus and everyone who names him as Savior is part of the church. It is not visible, in a parish sense, but it exists and it is the “pillar and ground of the truth” (1 Timothy 3:15).

The classic Hymn is correct when it says, “Rock of ages, cleft for me...” Make no mistake, it is Jesus Christ who is the Rock of ages, and the church of Jesus Christ is built solely on him.

What about the Church?

Now that we have a Biblical definition of the church, we must apply to it the promise of the Lord Jesus Christ. He said “the gates of hell shall not prevail against it” (Matthew 16:18).

The Watchtower Bible and Tract Society (though it has existed by different names) began publishing *Zion’s Watch Tower* in July of 1879.¹⁷ The question we must ask is this: Where was Charles Taze Russell and the Watchtower in 1779? How about 1579? What about 379?

The Bible teaches that God established his church, called it “the pillar and ground of the truth” (1 Timothy 3:15) and promised that “the gates of hell shall not prevail against it” (Matthew 16:18). The church would never go away, yet the Watchtower Bible and Tract Society makes the bold and unbiblical claim that the church had gone away and that it was up to Charles Taze Russell and a few others to re-discover the lost true doctrines of the Bible.

One Watchtower publication describes the situation this way:

In the early 1870’s Charles Taze Russell and some of his friends began to make a thorough, nondenominational study of the Bible with regard to Christ’s return.

They also began to seek Bible truth on many other basic teachings. This was the beginning of the modern-day activities of Jehovah's Witnesses.¹⁸

Although this scenario may sound touching, and although it is very commendable to study the scriptures, Russell and his friends missed the fact that God said that his church is the "pillar and ground of the truth." If we were living back then, we should have said to Russell, "Hey, God provided a channel for his truth, and it didn't go away only to be rediscovered in the nineteenth century. It's not the Roman Catholic church and it certainly is not the Watchtower. It's the church of Jesus Christ made up of all those who name him as Lord and Saviour."

You see, the doctrine called the "Trinity" has always been taught by Christ's true church throughout the centuries since the Lord Jesus first appeared. The teachings of the Watchtower (the denial of Jesus' deity, the denial of the physical resurrection of the Lord, the denial of the personhood of the Holy Spirit, etc.) are unique to Russell and his friends in the tail-end of the nineteenth century. How impossible, based on scripture, for Christ's church to disappear until then!

And not only has the deity of Christ been upheld by his church, but it is clearly a Biblical position, as this essay has shown throughout its pages.

The church protects us from new and false doctrines leading us astray. The apostle Paul wrote that he desired that we "*henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men" (Ephesians 4:14). When Joseph Smith came along in 1830 and organized the Mormon church, proclaiming all other churches false, we could say "No!" The church of the living God did not disappear for 1800 years, only to be rediscovered. The same thing should be said to the Watchtower organization. We must ask: where was the Watchtower for the last 2,000 years? Certainly there have been those from time to time who denied the deity of Christ, but there has never been any long-lasting organization spanning back to the apostles that taught what the Watchtower now teaches. Yet the Bible promises that Christ's church will always exist. Jesus said, "lo, I am with you alway, *even* unto the end of the world" (Matthew 28:20).

In Conclusion:

The word "Trinity" can not be found in the Bible. With that said, the teaching is found all over the place in the Bible.

In fact, the Trinity is so apparent in the Bible that it is easy to take it for granted. Jesus created the world, he forgives sin, he knows all things, and knows even the hearts and minds of men. He raised himself from the dead.

Consider Jesus' promise: "I am with you always, *even* unto the end of the world" (Matthew 28:20). This would be as preposterous a claim as saying that rubber pigs can jump to the moon if the Lord Jesus Christ were not Omni-present (having the ability to be in all places at all times). The Bible is very clear.

I do not deny that the arguments of the Watchtower at first seem persuasive. However, ultimately they lack Biblical integrity and fail the test of comparing scripture with scripture. Should one be involved solely in a Watchtower "bible" study, it would be difficult to ever leave that organization. The Watchtower Bible and Tract Society does not *honestly* compare scripture with scripture. They have a history of blatantly misrepresenting the facts. They also build up a fear of searching the scriptures apart from Watchtower publications. A decision must be made: the Watchtower, or the God of the Bible.

The Watchtower Bible and Tract Society is quick to point out the humanity of the Lord Jesus and ignore the scriptures that show his deity.

Jeremiah 17:5-8 teaches: "Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited. Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Edward Henry Bickersteth showed insight when he commented on those who regard the Lord Jesus as a created being:

To them [Jesus] is not God. And therefore, on their hypothesis, if men trust in him for eternal salvation, reposing their entire confidence in him, they are trusting in a creature, which is idolatry. (Jer. xvii. 5-8). Whereas if they do not so trust in him, they are rejecting the only name under heaven given among men whereby we must be saved. (Acts iv. 12.) From this disastrous alternative, I see no possible escape.¹⁹

We must honor the Son equal with the Father. Jesus is worshipped because he is equal with the Father. "That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23).

The Watchtower Bible and Tract Society and those who hold to their teachings do not honor the Son "as they honour the Father." In reality, they are not honoring the Father at all - they reject who he has revealed himself to be.

Salvation is found in Jesus Christ. However, we must run to the correct Jesus. It does us no good to run to a 'jesus' who is a created being. This is not the Jesus of the Bible. A created 'jesus' is unable to save us. Believing in a created 'jesus' is a violation of the Second Commandment: "Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them" (Exodus 20:4-5).

Believing in God other than how he has revealed himself to be in the scriptures is to make a graven image and be guilty of the Second Commandment.

We have seen from the Bible that the 'jesus' of the Watchtower is a 'jesus' made up by men. Believing in this 'jesus' makes one a blasphemer, and 2 Timothy 3:1-5 commands us to turn away from blasphemers.

The Bible warns us "it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). The Bible says that God "hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31). God will judge us based on the 10 Commandments, and every single one of us has broken those commandments. "There is none righteous, no, not one" (Romans 3:10). The great news is that Jesus offers us forgiveness.

I entreat you to do what the Bible says. Repent (which means to turn from your sins) and trust Jesus Christ alone for your salvation. Trust Him the way you'd trust a parachute to save you. And do it soon, because you might not have tomorrow.

We must trust the real Jesus of the Bible - the Lord God Almighty. It is so important as believers to pray and to read God's Word. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). If we're going to grow in our relationship with God, we must read his Word regularly, and fellowship and learn from those in a good Bible-believing church that teaches what Christ's church has taught for the past 2,000 years. It is also important to read an accurate translation, and not one that indiscriminately adds bracketed words that change the meaning. I always recommend the King James Bible or the New King James Version. It is easy to find, and I'll even send a free one to anyone who writes to me and asks.

Given the teaching of the Word of God, and given the truth God has given us by comparing scripture with scripture, we must trust in Christ as our "great God and our Saviour" (Titus 2:13). If we believe that Jesus is an angel, then we are trusting in a creature, and we become an abomination to Almighty God. Believing that Jesus is anything but the Jehovah of the Old Testament is rejecting the Father and the Son.

So, what do we do with Jesus? First, we believe in him. However, we're mistaken if we think that mere belief is enough. "The devils also believe, and tremble" (James 2:19). God calls us to move beyond belief and into trust. We must each individually trust Christ, believing that only his work on Calvary could earn us a reinstated relationship with God. The Bible says "But as many as

received [Jesus], to them gave he power to become the sons of God, *even* to them that believe on his name” (John 1:12).

If you’re reading this, and you’ve made it this far, can I ask you: have you received Jesus - the Jesus of the Bible? Have you received the Lord Jesus Christ to be your Lord and Savior? Receiving Christ is the beginning of our eternal relationship with God. We must honour the Son “as [we] honour the Father” (John 5:23).

You can know for certain right now that you have eternal life. Sound arrogant? It would be arrogant if God had not promised us himself. The Word of God says: “These things have I written unto you that believe on the name of the Son of God; that **ye may know that ye have eternal life**” (1 John 5:13, emphasis mine).

Based on God’s Word, we can know that we presently have eternal life. How do we know? “He that hath the Son hath life; *and* he that hath not the Son of God hath not life” (1 John 5:12).

May I ask: do you personally have faith in the Son of God? The real Son of God of the Bible?

Jesus is our Savior, and this is true in light of the fact that Jehovah is our only Savior (Isaiah 43:11). If you’ve trusted the Jesus of the Bible, our “great God and our Saviour” (Titus 2:13), then know that you presently have eternal life; you have a relationship with the Father; your sins are covered.

Then it is our privilege and pleasure to grow closer to God. A great start is to read the Word of God every day and pray. Tell God everything that you’re thinking, and listen to what he says through his Word. An honest translation is critical here. We’ve seen that Christ’s deity can be found even in the New World Translation, but it is far better to use an honest translation.

It is also very helpful to be involved in a good local church that accurately teaches God’s Word. This side of heaven, it’s inappropriate to expect perfection from any church, but we should demand a church that accurately teaches the truth about the Lord Jesus Christ and salvation. It is good to pray that God will lead you to a good, Bible-teaching church.

May the Lord bless you as you seek his will and as you answer his question: Whom do you say I am?

Endnotes:

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- ³ Zuck, Roy B., *Letter to a Jehovah's Witness*, "Moody Monthly" March 1973, Moody Press.
- ⁴ Anonymous, *Diaglott*, 1942 Edition, p. 1
- ⁵ Zuck
- ⁶ Brown, Terrence H., "God - Was Manifest In The Flesh," as printed in *True or False*, Edited by David Otis Fuller, Grand Rapids International Publications, pp. 24 - 41
- ⁷ Zuck
- ⁸ Wilkes, James, *Jehovah's Witnesses: part three*, New England Baptist Church, August 28, 1996.
- ⁹ Fruchtenbaum, Arnold, "Jewishness and the Trinity," *Issues Vol. 1:8*, Purple Pomegranate, San Francisco, CA, pp. 7-8
- ¹⁰ Thiessen, p. 93
- ¹¹ Thiessen, pp. 96-97, emphasis his
- ¹² *Should You Believe in the Trinity*, p. 31
- ¹³ <http://www.nizkor.org/features/fallacies/straw-man.html>
- ¹⁴ *Should You Believe in the Trinity*, pp. 7-11
- ¹⁵ Bowman, Robert M., *Why You Should Believe in the Trinity: An Answer to Jehovah's Witnesses*, Baker Book House, Grand Rapids, Michigan
- ¹⁶ Martin, Walter, *Essential Christianity*, Regal Books, Ventura, California, 1962, p. 26
- ¹⁷ Anonymous, *Jehovah's Witnesses Unitedly Doing God's Will Worldwide*, "Jehovah Gathers and Equips His People for Work," Watchtower Bible and Tract Society, p. 8
- ¹⁸ *ibid.*
- ¹⁹ Bickersteth, Edward Henry, *The Trinity*, Kregal Publications, p. 7

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He is a graduate of the University of New Hampshire, where he majored in English, and earned a minor in Greek and Latin. He’s not a pastor, nor a professional writer. He’s just one who has received Christ by faith and studies God’s Word in a good local church that teaches the Word of God faithfully, comparing scripture with scripture.

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