

a living stone, rejected...” We all know who that is—it’s **Jesus!** So the **WT** faced a real dilemma. They knew that if they were consistent and brought the name “Jehovah” over into 1 Peter 2:3, it would be obvious that Peter was identifying Jesus as “Jehovah!” And that’s a **WT** no-no. You probably noticed the word “kind” in 1 Peter—“the Lord is kind.” Don’t let that confuse you. That’s merely the word the **NW** translators chose to use. The Greek word is *chrestos*, which can be properly translated either “kind,” “gracious” or “good.”

So here’s what the **WT** wants us to swallow in plain English. The 3 occasions above in Psalm 34, David uses *the same* Hebrew word “**YHWH**” all 3 times, and the **WT** uses *the same* English word “**Jehovah**” all 3 times. Then, as these same texts are brought over into the **NT** in the 3 occasions above in Peter’s epistle, he uses *the same* Greek word “**Kurios**” all 3 times, but look out! here comes the **WT** shuffle. They’re now gonna impose their own bias upon the text. No longer do we have *the same* English word 3 times, but the **WT** with sleight of hand slips in *different* English words, and this allows these texts now to carry completely *different* meanings! Two of them now refer to “Jehovah” the **Creator**, while the other one refers to a mere **creature**, the **WT**’s “first creation of Jehovah.”

What does the **WT** have to say about all this? They know they have to say something. So, in their 1984 *New World Translation (reference ed.)*, in a footnote on this passage, this is what they came up with to try and cover up this glaring inconsistency—“Peter is not here making a formal quotation.” That’s it! That’s the reason they give for not being consistent and translating this “Jehovah.” It’s not a “*formal* quotation!” And they’re right. It’s not. But by admitting this, they’re plainly stating that it *is* really and truly “*a quotation!*”—a quotation from Psalm 34 (*see marginal reference*), and a quotation about “Jehovah!” And Peter, lead by the Holy Spirit, applies it all to **Jesus!**

As for the **WT**’s reason that because it’s not a “formal quotation” the name “Jehovah” is not used—in reality, that has nothing to do with it, that’s just an empty excuse. The **WT** is famous for saying *anything* to try and pull the wool over your eyes. This is the question that’s got to be answered—Is there another passage where Peter quotes from the **OT** that’s *not* a “formal quotation,” and if there is, did the **WT** insert the name “Jehovah”? It’s that simple. If the answer is “yes,” they are exposed as deceivers. What about it? Clearly, 2 Peter 3:8 is taken from Psalm 90:4 (*see marginal reference*), and just like 1 Peter 2:3, the **NWT** has *no quote marks* in the text, because it’s *not* a “formal” quotation. See for yourself. Peter says in 2 Peter 3:8, “One day is with **Jehovah** as a thousand years and a thousand years as one day.” This is obviously quoted from Psalm 90:4, “For a thousand years are in your eyes but as yesterday when it is past, and as a watch during the night.” Plainly, this is *not* a “formal quotation,” yet the **WT** has it translated “**Jehovah!**” Well, if they put “Jehovah” here and it’s not a “formal” quotation, why didn’t they put

“Jehovah” in 1 Peter 2:3? Neither of these are “formal” quotations. Because their intention is clearly dishonest! And their excuse is exposed for what it is—worthless! You don’t have to be a rocket scientist to see that the translators of the **JW** Bible were driven by their own agenda, and not by the text.

PSALM 68

(18) “You have ascended on high; you have carried away captives; you have taken **gifts** in the form of men, yes, even the stubborn ones, to reside among them, **O Jah God.**”

A passage that needs no explanation! Paul, under the inspiration of the Holy Spirit, quotes this psalm and applies it directly to “**Christ**” in his ascension. He says of Christ, (*v10*) “that he might **give**,” and (*v11*) “and he **gave**.” Commenting upon such an obviously clear passage as this would probably only cast a shadow over it. So, I leave it right there for all to see. That One who gloriously conquered at Calvary, arose victorious and “ascended on high,” is none other than—“**O Jah God!**”

PSALM 102

(1,12) “**O Jehovah**”

(15,16,19,21,22) “**Jehovah**”

(25) “Long ago you laid the foundations of the earth itself, and the heavens are the work of your hands.”

Psalm 102 is not only addressed to “**Jehovah**,” but he is spoken of throughout its entirety; and in Hebrews 1, “**the Son**” is spoken of in practically every verse! The apostle in Hebrews 1:8 above—“with reference to the Son”—is about to quote two **OT** passages and apply them to **Jesus**. The first quote is verses 8 & 9 taken from Psalm 45:6-7. The second quote is verses 10-12 taken from Psalm 102:25-27. Both of these references are listed clearly in the margin. There is no break between these two quotes. The first is listed (*v8,9*), then the second begins as you see above (*v10*)—“And: ‘You...’ Well, as you can see, the **WT** is up to their old tricks! They pulled “**O Lord**” right out of their sleeve and slipped it right in there! But that wouldn’t fool a 3-yr-old! Look at “O Lord” above in verse 10. Notice that it’s not in verse 25 of the Psalm. So where did the apostle get it? He got it from verse 1 & verse 12! “**O Jehovah!**” “**O Jehovah!**” But because Hebrews 1 refers directly to “**the Son**,” the **WT**’s not about to let “Jehovah” in there! Nobody gets to see *that* in the organization!

It’s always amusing each time to see what kind of an excuse they’ll come up with for tampering with the Word of God. Well, here it is. From the **WT**’s famous 1985 book,

EPHESIANS 4

(7) “... **Christ** measured out the free **gift**.”

(8) “Wherefore he says: ‘When he ascended on high he carried away captives; he gave **gifts** in men.’”

HEBREWS 1

(8) “But with reference to **the Son**.”

(10) “And: ‘You at the beginning, **O Lord**, laid the foundations of the earth itself, and the heavens are the works of your hands.’”

Reasoning from the Scriptures, where they teach their admirers how to “explain away” plain texts in the Bible, they ask this question (*p44*): “Why does Hebrews 1:10-12 quote Psalm 102:25-27 and apply it to the Son, when the psalm says it is addressed to God?” They answer: “Because the Son is the one *through whom* God performed the creative works there described by the psalmist” (*italics theirs*). So the **WT** wants their followers to focus upon “*through whom*.”

So, here’s the **WT** picture—“At the beginning,” they have their “Jehovah,” the Father, **with** the Son, who is himself a creation of Jehovah—“**a god**” (*John 1:1*). Now, Jehovah is ready to create the universe, and according to the **WT**, he’s not going to do this **by himself**; he’s going to do all this creating “**through**” the Son (Whatever that means! Something like a *puppet*, I suppose. Jehovah’s doing it all, pulling the strings, and Jesus is just there for “honorable mention!”). So, we have here **two beings**—the first, Jehovah, the second, his Son—and everything is created by this heavenly duo, this creation team.

With doctrine like that, I’m surprised that the rank and file Jehovah’s Witnesses are allowed to have a Bible! Isaiah 44:24, “**I, Jehovah**, am doing **everything**, stretching out the heavens **by myself**, laying out the earth. **Who was with me?**” No one! There was not another being there! There was not another “god” there! “**By myself!**” “See now that I—I am he and there are no gods together with me” (*Deut 32:39*). “Before me there was no God formed, and after me there continued to be none” (*Isaiah 43:10*). Yet the “name” of Jesus is “Mighty God!” (*Isaiah 9:6*). “I am the first and I am the last,” Jehovah says, “and besides me there is no God” (*44:6*). “Does there exist a God beside me? No” (*44:8*). Can you even remotely imagine Jehovah making all these statements if there existed *another* “God!”—a “Mighty God!” It is *unimaginable* how far people will go to believe a lie! “Is it not I, Jehovah, besides whom there is no other God...there being none excepting me?” (*45:21*).

It may seem as though we have a contradiction in Scripture by comparing the question above, “**Who was with me?**” (*44:24*) with the opening statements in John’s Gospel—“In the beginning the Word was, and the Word was **with God**...This one was in the beginning **with God**. All things came into existence through him...” (*1:1*). Well, it certainly *is* a contradiction if you believe the **WT** way—the 2-God thing, the Big God/little god thing, the Senior Creator/junior partner thing! But there’s no conflict at all with these statements when you see a **plurality** in the Godhead—the *person* of the Son and the *person* of the Father, **distinct** in themselves, yet existing together eternally, harmoniously as **one**. “I and the Father are **one**” (*John 10:30*). And so, when you open practically any recognized version of the Bible to John 1:1, you read and understand what it means when it says that “the Word” (Son) was “**with God**” and that he himself “**was God!**” He was “**with God**,” that is, with the Father!—“That which was from the beginning...the everlasting life which was **with the Father** and was made manifest to us” (*1 John 1:1-2*).

While there are separate persons in this unique Godhead, yet God is **one**—“I am Jehovah, and there is **no one else**. With the exception of me there is no God” (*Isaiah 45:5*).

ISAIAH 8

(12b) “...the object of their fear you men must not fear, nor must you tremble at it.”

(13) “**Jehovah of armies**...he should be the **object of your fear**, and he should be the One causing you to tremble.”

(14) “And he must become... a **stone** to strike against and as a **rock** over which to **stumble**...”

This is getting too easy! And the **WT** makes it even easier! They have complete marginal references pulling these two passages together, making them inseparable! Peter is sitting at a table with the book of Isaiah open, and he draws directly from these three verses. These two parallel passages don’t even have to be studied! Just take a look—even a glance! In the plainest of terms, Jesus is declared to be “Jehovah!” Peter is saying, “Get your eyes off of **men** and what they might do to you! And get your eyes on **Christ! HE** is **LORD!** And as **LORD, HE** controls **every** situation! And **HE** should be the **object of your fear!** Not man!” That’s his message! Now, notice something—verses 12 & 13 in Isaiah are tied together with the words “object,” “fear” & “tremble”—with “**Jehovah**” right in the middle. Now look at verses 14 & 15 in 1 Peter and see how they’re tied together—by the little word “**But**,” and who’s right in the middle?—“**CHRIST JESUS THE LORD!**” Peter made it too easy for us—This is “Jehovah of armies!”

If you’re a Jehovah’s Witness, you may still be saying, “I’m not convinced.” Alright, I’ll accept that. Let’s go a little further. Notice carefully that “Jehovah of armies” (*v13*) “**must become**” (*v14*)—something! Now, that’s an undeniable fact! Jehovah “**must become**...” It says it right there—“**He must become**...” And would you not agree that whatever that something is, once we have found it in the Word of God, then, it goes without saying, we’ve found “Jehovah” himself! I think that’s fair. So what is it?—“**a stone to strike against and a rock over which to stumble**.” Well, we know this is not “Jehovah **the Father**,” for the Father never “**became**” a “stumbling stone” or “rock of offense.” Never! But Peter says, **JESUS** did!—“...’the identical stone that the builders rejected **has become** the head of the corner,’ and ‘a stone of stumbling and a rock-mass of offense’” (*2:7-8*). Did you notice the words—“**has become**”? This is Isaiah’s “Jehovah” who “**must become!**” and now “**has become!**”—the “stumbling stone” and “rock of offense!” None but Jesus—“**Jehovah THE SON!**” who himself said—“Happy is he that finds no cause for stumbling **IN ME!**” (*Matt 11:6; see Rom 9:32-33; 1 Cor 1:23*).

1 PETER 2 & 3

(3:14b) “...the object of their fear do not you fear, neither become agitated.”

(3:15) “But sanctify **Christ** as **Lord** in your hearts...”

(2:7) “...’the identical **stone** that the builders rejected has become the head of the corner,’ **(8)** and ‘a **stone** of **stumbling** and a **rock-mass** of offense.’”

AN ALL-TIME FAVORITE JW PROOF-TEXT ANSWERED

Jehovah's Witnesses are famous for lifting Bible verses (or even just phrases) out of their contexts and presenting them to you just that way, with no regard to what was said before or after. What this plainly means is, when they're quoting Scripture to you, they generally don't have a clue as to what preceded it or what follows it. They haven't been taught to study the Bible that way—verse by verse—so that the surrounding verses help to explain **the full meaning** of a particular passage. Rather, they're trained in the art of "salesmanship." They've had a few isolated "proof-texts" drilled into them at the local Kingdom Hall; and when they come round quoting these so skillfully at the door and "polly-parroting" the **WT's** "slant" on these verses, they fool a lot-o-people! Many people actually think these are *real* "Bible students" who know the Scriptures well. But the truth is, all they can offer you at the door is a pre-programmed **WT** "sales pitch" and no more. Let's examine one of their all-time favorite "proof-texts." I'm sure you've heard it many times!

JOHN 14:28 "BECAUSE THE FATHER IS GREATER THAN I AM"

You say, "I've never heard it like that before." That's right. And that's because they've only been trained to say, "Jesus said, 'the Father is greater than I am.'" But Jesus didn't say that. He said, "...**because** the Father is greater than I am." This "**because**" is vital to the meaning of this phrase! The Lord has just said something significant that ties in directly with this statement, and he has it joined with this word "**because**." Here is the entire verse: "You heard that I said to you, I am going away and I am coming back to you. If you loved me, you would rejoice that I am going my way to the Father, because the Father is greater than I am" (v28). Now that shed some light! The Lord is giving his disciples a reason to "**rejoice**" that he's going away "**to the Father!**" We'll come back to this.

The **WT** reads into this phrase, "the Father is **greater** than I am," a **comparison of nature**—as if Jesus is saying that the Father is "*bigger, better, and superior* to me!" But if Jesus was making a comparison of nature, he would have said, "the Father is **better** than I am." "**Better**" refers to *nature*. Jesus is "**better** than the angels" (Heb 1:4). By *nature* he is **superior** to the angels. But **JW's** reduce him to the stature of a mere angel—Michael the archangel! "**Greater**," on the other hand, refers to **position**. At this time in Jesus' existence, the Father *was* in a greater position than he, since Jesus had humbled himself and taken the form of a servant, not clinging to his equality with God (Phil 2:6-8). By position, the Father was greater than the Son; by nature, they're both **one**—"I and the Father are **one**." The President of the U.S.A. is greater in position than any of

his fellow Americans by virtue of his office as President, and he could say, "I am **greater** than all these people." But being human like all the rest, and no more of an American citizen, he would be the last to say, "I am **better** than all these people." Now, say it, and it becomes clear: "**The President is greater than I am**"—what? his **position!** "**The Father is greater than I am**"—what? his **position!** Why does a boy want to be president?—to be in the **greatest position!** to be "*greater*" than everyone else! Now, let's take a closer look at this word "greater" in a few other verses.

Mark 9:34—The twelve argued over who was "**greater**." This is the same word used in John 14:28 (Greek: *meizon*). Is it the **WT's** comparison of **nature**? Of course not! These men were all human, and they knew they were **perfectly equal in nature**; yet they still argued about being "**greater!**" This proves that "greater" carries another meaning other than the **WT's** *bigger, better, and superior-in-nature* "greater!"

Luke 22:27—"Which one is **greater** [*meizon*], the one reclining at the table or the one ministering?" Same thing again: human beings **perfectly equal** in nature, yet Jesus says, "**one is greater!**" The **WT's** interpretation fails again!

John 13:16—"A slave is not **greater** [*meizon*] than his master, nor is one that is sent forth **greater** than the one that sent him." The Lord has just washed the disciples' feet. He says this to them to remind them they are not in a **more glorious position** than he, and are to humble themselves following his example, and care one for another. Notice that the second phrase of the verse, in following the first phrase, carries the same meaning. The "slave" and the "master" are **perfectly equal in nature**. That's not the comparison; rather, it's a **comparison of position**. The **WT's** attempt to compare natures has *no Scriptural basis!*

John 15:20—"A slave is not **greater** [*meizon*] than his master. If they have persecuted me, they will persecute you also." Christ's true followers *will* suffer persecution. This has nothing to do with their **nature**, but rather their **position**. They are not "**greater**" than their Lord! That is, they are not in a **greater** and more glorious **position** than he! They should expect to endure hardships even as he endured. While the slave's *position* is different from that of his master, there's a **perfect equality** as to their *nature!*

The riddle is solved now! We see how Jesus uses this word "greater" time after time! And what passage do you think is squeezed right in between **John 13** & **John 15**—**John 14:28!** And Jesus uses the word "**greater**" in *exactly* the same way and applies *exactly* the same meaning to it! It has nothing to do with nature! So, look at it again—"**The master is greater than the slave is**"—his **position!** "**The Father is greater than I am**"—his **position!** And Jesus clarifies this even *more* by the following comparison:

- **John 13:16**—"A slave is not _____ than his master."
- **John 15:20**—"A slave is not _____ than his master."
- **Matt 10:24**—"A slave is not _____ his lord."

Is not Jesus saying the **same thing** in all three instances? Yes! Does he use the **same word** in all three instances? No! He interprets his usage of "**greater**" in the first two by

using a different word in the third. What word? **ABOVE!** "**A slave is not ABOVE his lord!**" This is the key! Jesus uses "*above*" exactly as he uses "*greater!*" It's **position!** And **John 14:28** is just like every example above,—there's a **perfect equality of nature** in the comparison Jesus gives—"the Father and I"—but when Jesus compares himself to his Father **at this time** in his state of humiliation, his **position** was one of a "man of sorrows"—**down here!**—while his Father's **position** in heaven was glorious beyond all comparison!—**up there!** "**ABOVE!**" This is why his disciples should "rejoice" that he is going away! The object of Jesus here is not to compare *his nature* with that of the Father, but his *condition*. You would rejoice that I am to leave this state of suffering and humiliation, and resume that glory which I had with the Father before the world was (John 17:5). You ought to rejoice at my exaltation to bliss and glory with the Father! This is a contextual understanding of the text. But because the **WT** demeans Christ, they totally ignore those passages that show plainly how Jesus uses the word "greater." They put their own meaning into it, and thereby reduce Jesus to the level of a mere "*creature*." He now fits nicely into the **WT's** way of thinking.

Think of the son of a great emperor living a common life far away from his father who reigns over the entire domain. This son endures the daily struggles of life, right along with those close to him. They know he's a great one indeed, but they also know that he has chosen to be there with them, and to live a difficult life amongst them. The time appointed comes for him to return home to be with his father. He informs his friends about the move he is about to make. But because of their love of his company and friendship, they are saddened to think of him going. So he says to them, "If you loved me, you would be glad and rejoice that I am going my way to my father, **because my father is greater than I am.**" In other words, I'm leaving behind the trials and sufferings of my life here, and I'm entering into the **greatness** of my father—a greatness of vast proportion indeed! He rules over the entire domain! And the glory, and splendor, and majestic grandeur of the entire kingdom—he and I will share! If you loved me, you would rejoice and be glad for me!

This is the "greatness" of which Jesus speaks. It's a "greatness," not of *nature*, but of **position and glory!** To put the **WT's** definition into this word "greater"—that the Father is *bigger, better, and superior* to the Son—makes no sense at all. It doesn't fit our Lord's common usage of the word "greater" as seen in those passages above. And it doesn't fit the context of what he is saying to his disciples at this time. The only thing it does fit is **WT** theology! □

— Dan Shanks
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JEHOVAH'S WITNESSES Refuted by their own Bible #3

In the 1950's, the Jehovah's Witnesses (**JW's**) came out with their own Bible, the *New World Translation (NWT)*. It was produced by a very unique committee consisting of five men. If you write to the Watchtower (**WT**) today, to check their credentials, you'll find the Society is *unwilling* to release this information. That's because *none* of them held degrees in the biblical languages! None of these "scholars" had any qualifications to function as critical Bible translators. One key feature you'll notice in their work was the insertion of the name "Jehovah" into the New Testament (**NT**) 237 times, even though the term is found in *none* of the more than 5000 **NT** Greek manuscripts. As a rule, they always rendered "*Kurios*" (in the Greek **NT**) as "Jehovah" when it referred to the Father, but "Lord" when it referred to the Son. And wherever the **NT** quotes the **OT**, they used either "Lord" or "Jehovah" in their **NT** by noticing if the Hebrew word quoted was "Jehovah." But as you will see, they faced some real problems in the **NT**, as the apostles often took **OT** passages referring to "**Jehovah**" and applied them directly to **Jesus!**

PSALM 34

(8) "Taste and see that **Jehovah** is good."

(15) "The eyes of **Jehovah** are toward the righteous."

(16) "The face of **Jehovah** is against those doing bad."

1 PETER 2 & 3

(2:3) "Provided you have tasted that **the Lord** is kind."

(3:12 a) "The eyes of **Jehovah** are upon the righteous."

(3:12 b) "The face of **Jehovah** is against those doing bad."

The name "Jehovah" appears in almost every verse in this psalm. This could easily be called a "Jehovah" psalm! It goes without saying that any **NT** writer, when quoting from Psalm 34, will certainly apply it to "Jehovah." As you can see above, Peter quotes verses 15 & 16—"The eyes of **Jehovah**" and "The face of **Jehovah**." Notice that the **NWT** was consistent in carrying over the name "Jehovah" into 1 Peter, just as it appears in the Psalm in these two verses. But Peter also quotes from verse 8 of this Psalm, as can be seen above: "Taste and see that **Jehovah** is good." But here, notice that the **WT** *refused* to use the name "Jehovah." They instead translated it: "**the Lord**." They would have had no problem translating this "Jehovah," but they were stumped! They were stumped by what Peter says in the next verse—"Coming to him as to