

Jesus is Not Jehovah (Yahweh)

[\[Shop For Bibles\]](#)

[\[The Companion Bible\]](#)

[\[When Jesus Became God\]](#)

By Ronald R. Day, Senior

It is not our object in this short study to refute [all the arguments](#) used by many who try to prove that Jesus is Jehovah. We simply present some of the scriptures that most definitely show that Jehovah is presented all through the scriptures as one person (never as more than one person), and distinguish Jesus from the unipersonal God of Abraham, Isaac and Jacob; nonetheless, we recommend that the sanctified son of God take Bible in hand, and pray to Jesus' God that the holy spirit lead him to discard all the spirit of the imagination of man, and look at what the scriptures actually say, and what they do not say, and ascertain what has to be imagined beyond what is written (1 Corinthians 4:6) in order to have the scripture seem to support the dogma that Jesus is the God of Abraham, Isaac and Jacob.

God has revealed his truths by means of his holy spirit through the apostles. The unipersonal God of Abraham, Isaac, and Jacob, by means of His holy spirit, especially led the apostles into all the truths concerning Christ and what he said, and thereby the faith was delivered to the saints in the first century. (John 14:26; 16:4-13; Galatians 1:12; Ephesians 3:5; 2 Timothy 2:2; Jude 1:3) The truths revealed to the apostles and made available to us are recorded in the Bible itself. (Ephesians 3:3-12; Colossians 1:25,26; 1 John 4:6) Of course, without the holy spirit, these things that are recorded will still be a mystery to us. -- Mark 4:11; 1 Corinthians 2:7-10. Part of the truth revealed by means of the holy spirit was that there was to be an apostasy, a "falling away" from the truth of God's Word, with strong delusions. (Matthew 13:24-30; Acts 20:29,30; 2 Thessalonians 2:1-12; 1 Timothy 4:1-3; 2 Timothy 4:3,4) This falling away had already begun in the first century, with some receiving a different spirit and preaching "another Jesus"; the apostasy was restrained for only a short while. (2 Thessalonians 2:7; 1 John 2:18,19; 2 Corinthians 11:4) The apostasy spread rapidly after the death the apostles and developed into the great "Man of Sin", or more correctly "Insubordinate Man," "Lawless Man", or "Illegal Man", a great religious system, which claimed to have the authority to add to God's Word since their revelation was allegedly of God's Spirit, and these revelations were claimed, in effect, to add more to the faith that scriptures say had once delivered to the saints. (Jude 1:3) The central doctrine became the false teaching that Jesus had to be God Almighty in order to provide [atonement for sins](#). With this spirit of error in mind, the writings of the apostles were totally reinterpreted by means of the spirit of human imagination and assumptions so as to accommodate the error, and many of the Hellenic Jewish philosophies were adapted and added to and blended in with the New Testament, even as the Jews had done with the Old Testament.

Isaiah, in prophesying concerning the stone of stumbling (Isaiah 8:14; Romans 9:23) to both the houses of Israel (Romans 9:6,31; 11:7; 1 Corinthians 10:18; Galatians 6:16), warns us: "To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them." (Isaiah 8:20, New King James Version) The "law", of course, is what we call the Old Testament; the "testimony" of this prophecy is the testimony of the apostles, as given in the New Testament. This the way to test the spirits. (1 John 4:1) It is to these and through these scriptures that the holy spirit today gives true direction, and anything not in agreement with these scriptures is not of the light of the day. (John 11:9; 1 Thessalonians 5:5) In effect, any spirit that does not testify in agreement with what has been revealed is not of the light of new day.

The distortion of who Jesus truly was and is -- who while on earth before his death was only with the glory of a human, a little lower than the angels, who gave his flesh for the life of the world -- is one of the greatest stumblingblocks to understanding the true Gospel revealed in scripture. Thus Jesus becomes a stumbling stone, not only to the house according the flesh which was corrupted from true doctrine (Israel after the flesh -- Luke 13:25-28; Romans 9:30-33), but also the house which claims Jesus, which has also become corrupted from true doctrine through spiritual fornication. -- Matthew 27:21-23; Revelation 2:13-15,20-24.

Jesus, in becoming flesh, became with the glory that is little lower than the angels, nothing more, nothing less, as the equivalent of Adam before Adam sinned in order to reverse effects of what Adam had done. (Romans 5:12-19; 1 Corinthians 15:21,22; 1 Timothy 2:5,6; Hebrews 2:9) In doing this, Jesus, as being but a sinless man, nothing more, nothing less, by his obedience, never once fell short of the glory of his God, and by his overcoming all temptation to sin, thereby condemned sin the flesh, so that through this means his God and Father could be found just, and yet at the same time the justifier of the sinner. (Romans 3:23,26; 8:3; John 16:33; Hebrews 2:9; 4:15; Revelation 3:21) Jesus, however, while not superior to Adam in substance, that is, flesh, did claim superiority in

that he had been in heaven, so that he could tell of heavenly things; this, however did not make his fleshly substance to be superior to that of Adam. (John 3:12,13,31) On the other hand, the added-on philosophies that would exalt Jesus to the glory that belongs only to the Most High, would, in effect, mean that Jesus justified, rather than condemn, sin the flesh, for such would provide the example that for Adam to have obeyed the Most High, Adam would have needed to have been the Most High. -- Romans 8:3.

In truth, from Genesis to Revelation, the God of Abraham, Isaac and Jacob (Exodus 3:14,15), is presented as a unipersonal God who raised up the prophet like Moses from amongst the sons of Israel, and who raised that prophet from death. (Deuteronomy 18:15-20; Acts 3:13-26; Hebrews 1:1,2) All through the New Testament, forms of the word transliterated as THEOS, when applied to the God of Abraham, Isaac and Jacob, are always used to speak of one person, and not once as more than one person. Throughout the New Testament, the unipersonal God of Abraham, Isaac and Jacob is distinguished from His son, as can be seen from Acts 3:13-26. In all of the scriptures claimed to present otherwise, the spirit of human imagination has to be consulted, and the resulting imaginations and assumptions have to be added to, and read into, each and every scripture to get the added-on dogma appear to be supported by whatever scripture is being cited. No idea or concept of a triune God is ever, no not even once, presented in any scripture of the Bible.

Below are sets of scriptures related to thoughts concerning the God of Abraham, Isaac and Jacob and the one sent by the God of Abraham, Isaac and Jacob. We have tried to keep each section complete in itself, so that the list of scriptures pertaining to the thought presented may be easily copied.

The Only True God Sent His Son

The God of Abraham, Isaac and Jacob, by means of his holy spirit, reveals through the scriptures that He Himself (Jehovah/Yahweh) is the only true God, [the unipersonal God and Father of the Lord Jesus](#). Jesus has One who is the Supreme Being over him; Jesus is not the Supreme Being, but he does worship and pray to the Supreme Being, and it is this only true Supreme Being whom he worships, prays to, and who anointed and sent him, and whose will Jesus carried out in willful obedience. -- Deuteronomy 18:15-19; Psalm 45:7; Isaiah 61:1; Matthew 4:4; Matthew 4:7; Matthew 4:10; Luke 4:4; Matthew 4:7; Matthew 4:10; Matthew 22:29-40; Matthew 26:42; Matthew 27:46; Mark 10:6; Mark 14:36; 15:34; Luke 4:8; Luke 22:42; John 3:34; 5:30; 6:38; 10:36; 17:1,3; 20:17; Romans 15:6; 2 Corinthians 1:3; 11:31; Ephesians 1:3,17; Philippians 2:8; Hebrews 1:9; 10:7; 1 Peter 1:3; Revelation 2:7; 3:2,12. Jehovah, the God of Abraham, Isaac and Jacob, is the only true Supreme Being who sent Jesus; Jesus speaks the words given to him from the only true Supreme Being. -- Exodus 3:13,14; Deuteronomy 18:15-19; Isaiah 61:1; John 3:34; 5:19; 6:29; 7:16,28; 8:26,28,42; 10:36; 12:44-50; 14:10,24; 17:1,3,8; Acts 3:13-26; 1 Corinthians 8:6; Galatians 4:4; Hebrews 1:1,2; 1 John 4:9,10.

Jehovah, the God and Father of Jesus (Ephesians 1:3), the Only one who is the source of all (1 Corinthians 8:6), He who anointed and sent Jesus (Isaiah 61:1; John 17:1,3), prepared a body of flesh for Jesus (Hebrews 10:5), and made Jesus a little lower than the angels so that Jesus could offer that body of flesh with its blood to Jehovah his God for our sins. -- Matthew 26:26-28; Luke 22:19; Romans 3:25; Colossians 1:14; Ephesians 5:2; Hebrews 2:9; 9:14; 10:10; 1 Peter 2:24; 3:18; 1 John 1:7; Revelation 1:5.

It is the God and Father of Jesus who has made Jesus both Lord and Christ (Ezekiel 34:23,24; Isaiah 61:1,2; Acts 2:36), and has exalted him to the highest position in the universe, far above the angels, next to the only Most High.-- Acts 2:33,36; 5:31; Philippians 2:9; Ephesians 1:3,17-23; 1 Corinthians 15:27; Hebrews 1:4,6; 1 Peter 3:22.

The default reasoning is that Jesus is NOT Jehovah, the God of Abraham, Isaac and Jacob who sanctified and sent His son into the world of mankind. -- Isaiah 61:1; John 3:17; 5:36,37; 6:38,57; 8:42; 10:36; 17:1,3; Romans 8:3; Galatians 4:4; 1 John 4:9-14.

The Firstborn Creature

The God of Abraham, Isaac and Jacob, by means of His holy spirit, reveals through the scriptures that Jesus is the [firstborn creature](#), existing with his God and Father -- whom he identifies as "the only true God", before the world began. -- John 1:1; 6:62; 17:1,3,5; Colossians 1:15; Revelation 3:14.

The Promised One Speaks and Represents the One Who Sent Him

The God of Abraham, Isaac and Jacob (Exodus 3:14,15), by means of his holy spirit, reveals through the scriptures that Jesus was sent by Jehovah, speaks for Jehovah as his unipersonal God and Father, represents Jehovah, and it was the unipersonal God of Abraham, Isaac and Jacob who raised and glorified His Son. Jesus never claimed to be, nor do the scriptures present Jesus as, the God of Abraham, Isaac and Jacob, whom Jesus represents and speaks for. -- Deuteronomy 18:15-22; Matthew 22:32; 23:39; Mark 11:9,10; 12:26; Luke 13:35; 20:37; John 3:2,17,32-35; 4:34; 5:19,30,36,43; 6:57; 7:16,28; 8:26,28,38; 10:25; 12:49,50; 14:10;

15:15; 17:8,26; 20:17; Acts 2:22,34-36; 3:13-26; 5:30; Romans 15:6; 2 Corinthians 1:3; 8:6; 11:31; Colossians 1:3,15; 2:9-12; Hebrews 1:1-3; Revelation 1:1.

The Only True God Exalted Jesus

It was the only true God [Supreme Being], the God of Abraham, Isaac and Jacob, who sent Jesus (Exodus 3:14,15; Deuteronomy 18:15-19; Isaiah 61:1; John 17:1,3; Acts 3:13-26) who also exalted Jesus to a position higher than anyone excluding the Most High Himself. (John 17:1,3; Acts 2:33; 5:31; 1 Corinthians 15:27; Ephesians 1:3,17-23; Philippians 2:9; Hebrews 1:4; 1 Peter 3:22) Jesus did not exalt himself.

What Is Done to the Son is Done to the Father

Throughout the Old Testament, Jehovah speaks of the work of those who acted for him as being His work. (Exodus 3:10,12; 12:17; 18:10; Numbers 16:28; Judges 2:6,18; 3:9,10; 6:34; 11:29; 13:24,25; 14:6,19; 15:14,18; 16:20,28-30, 2 Kings 4:27; Isaiah 43:11, 45:1-6; etc.) This does not mean that any of Jehovah's servants were Jehovah. What is done to the one who is sent by Jehovah is counted as the same as being done to Jehovah Himself. (Luke 10:16) Jesus stated, "Whoever believes in me, believes not in me, but in him who sent me." (John 12:44) Jesus spoke of this same principle regarding his disciples, "Whoever listens to you listens to me, and whoever rejects you rejects me." (Luke 10:16; see also Matthew 10:40; 18:5; Mark 9:37; Luke 9:48; John 13:20) This does not mean that the disciples of Jesus are Jesus; likewise, it does not mean that Jesus is Jehovah who sent Jesus. -- Isaiah 61:1; John 17:1,3

Jesus Receives His Power and Authority From The One Who Sent Him

The God of Abraham, Isaac and Jacob, by means of his holy spirit, reveals through the scriptures that Jesus receives his inheritance and dominion (power) from Jehovah. His power and authority is given to him by his God, his unipersonal Supreme Being. Jesus is not Jehovah [his unipersonal God and Father] who gives him this dominion, all authority and power (with the evident exception of the position of being the Most High himself -- 1 Corinthians 15:27), yet the exercise of this power and authority by Jesus is all to the praise of Jehovah, the unipersonal God and Father of the Lord Jesus. The Bible writers never claimed that Jesus is the ultimate "source" of his own power. -- Deuteronomy 18:15-19; Psalm 2:6-8; 45:7; 110:1,2; Isaiah 9:6,7; 11:2; 42:1; 61:1-3; Jeremiah 23:5; Ezekiel 34:23,24; 37:24; Daniel 7:13,14; Micah 5:4; Matthew 12:28; 28:18; Luke 1:32; 4:14,18; 5:17; John 3:34; 5:19,27,30; 10:18,36-38; Acts 2:22,36; 3:13-26; 10:38; Romans 1:1-4; 1 Corinthians 15:27; 2 Corinthians 13:4; Colossians 1:15,16; 2:10; Ephesians 1:3,17-23; Philippians 2:9-11; Hebrews 1:2,4,6,9; 1 Peter 3:22.

====

See:

[Is Jesus Almighty?](#)

The only true God, the God and Father of Jesus, never is "given" power at all; THE GOD AND FATHER OF JESUS IS POWER INNATE, the source of all. (1 Corinthians 8:6) The only true God, the God and Father of Jesus, does give to Jesus power, but not the power of being the source of all power, since it is obvious in that all that is given from the only true Supreme Being, that of being the only true Supreme Being is exempt from being given to anyone. (John 17:1,3; Ephesians 1:3,17-23; 1 Corinthians 15:27) All is still "of" the only true Supreme Being, "through" the one whom only true Supreme Being has made -- appointed -- as "Lord" over the church and the world; the one appointed only has power "through the strength of Jehovah", "his God". -- Psalm 2:6; Isaiah 9:7; 11:2; 61:1-3; Ezekiel 34:23,24; 37:24; Jeremiah 23:5; Micah 5:4; Matthew 28:18; Luke 1:32,33; Acts 2:36; 5:31; 1 Corinthians 8:6; Ephesians 1:3,17-23; Philippians 2:9-11.

Jesus Was Anointed by the Unipersonal God

The God of Abraham, Isaac and Jacob, by means of his holy spirit, reveals through the scriptures that Jesus is anointed [made christ, the anointed one] and sent by Jehovah, the unipersonal God of Abraham, Isaac and Jacob. He is not Jehovah who thus anoints him. -- Psalm 2:26; 45:7; Isaiah 61:1; Ezekiel 34:23,24; John 10:29; 17:1,3; Acts 2:23,36; 4:27; 10:38; Hebrews 1:9.

Jesus is the Son of the Most High

The God of Abraham, Isaac and Jacob, by means of his holy spirit, reveals through the scriptures that Jesus is son of the unipersonal Most High, Jehovah. Jesus is never spoken of as the "Most High"; he is not the only Most High Jehovah of whom he is the son. -- Genesis 14:22; Psalm 7:17; 83:18; 92:1; Luke 1:32; John 13:16.

The Word (Logos) of God

The God of Abraham, Isaac and Jacob, by means of his holy spirit, through the scriptures reveals that in 1 John 1:1 John describes Jesus as the ?Word [Logos] of Life.? Logos here means an instrument, that through him we may have life; thus his title as "Word of

God" (Revelation 19:13) denotes that he is an instrument of his God. Jesus is called "the Word" in his pre-human form in John 1:1. In John 1:14 he is further called the "Word" at his first advent. In Revelation 19:13 he is called the "Word" in his future glory. Thus in all three stages of his existence he is still the Logos, or Word of God. He is never depicted as his God for whom he serves as the Logos.

The God of Abraham, Isaac and Jacob, by means of his holy spirit, reveals through the scriptures that Jesus is the Word of God, and that the Word of God who was with the only true God (John 17:3,5) before his God created the world of mankind through him (John 1:10); it was indeed Jesus, before he became flesh and took the name "Jesus". (Revelation 19:13) Some claim that the Logos is an "it" and not a person. Nevertheless, he who became, or was made, flesh (John 1:14) was not an "it", but was a person. The Logos who lived amongst his people on earth was not an "it", he was a real person. The Logos whom the disciples saw and in whom they recognized glory was not an "it" but a person. He who was rich (2 Corinthians 8:9), but became poor, was not an "it" but a person. He who God made to be a little lower than the angels (Hebrews 2:9) was not an "it", but a person. He for whom God prepared a body of flesh (Hebrews 10:5) was not an "it", but a person. He who the only true God sanctified and sent into the world of mankind (John 1:10,14; 10:36; 14:9; 17:3; Hebrews 10:5) was not an "it", but a person. He who possessed a glory when he was with the only true God before the world of mankind was made (John 1:3,10; 17:3,5) was not an "it", but a person. He who is able to tell of heavenly things because he descended from heaven is not an "it", but a person. -- John 3:12,13.

The Power of Life in Jesus is Not Innately From Jesus

The God of Abraham, Isaac and Jacob, by means of his holy spirit, reveals through the scriptures that Jesus is given the power of life in himself from Jehovah. Jesus is not Jehovah who gives him this power. -- 1 Samuel 2:6; Psalm 36:9; John 5:21,25-29.

Jesus is the Savior of the World Who Was Sent by Jehovah

I, even I, am Jehovah; and besides [apart from, Strong's #1107] me there is no savior. -- Isaiah 43:11

The Unipersonal God of Abraham, Isaac and Jacob (Exodus 3:14,15), by means of his holy spirit, reveals through the scriptures that Jesus is the savior of the world whom the God of Abraham, Isaac and Jacob has sent. (Deuteronomy 18:15-19; Isaiah 61:1; Acts 3:13-26; John 3:17; 17:3; 1 John 4:9,10) Likewise, as Jehovah sent many saviors to Israel to deliver Israel (Nehemiah 9:27; Judges 2:16; 3:9-15; 6:13,14; 7:7; 8:22; 13:5; 2 Kings 13:5, 2 Samuel 3:18), so also Jehovah sent His Son to deliver us from sin. If Jesus is Jehovah because Jehovah sent him to be our savior, to be consistent, one would have to claim that all the saviors that Jehovah sent to Israel are also all Jehovah. The saviors sent by Jehovah to Israel were not apart from Jehovah, nor is Jesus apart from Jehovah.

Conclusion: The fact that Jehovah sent His Son to save us from sin does not mean that Jesus is Jehovah.

See also:

[Isaiah 43:11 ? Besides Jehovah There is No Savior](#)

Jesus is No Longer "Man" - Human

If Jesus is still "man", then that would mean that he is still a little lower than the angels. (Psalm 8:4,5) Additionally, if Jesus is still "man", then no sacrifice has been given to God for our redemption. -- Luke 22:19; 1 Corinthians 11:24; Ephesians 5:2; 2 Timothy 2:5,6; Hebrews 9:14; 10:10; 2 Peter 2:24; 3:18.

The days of Jesus' flesh are past, Jesus is no longer in the days of his flesh. -- Hebrews 5:7.

See our studies:

[The Man Jesus - Still A Man?](#)

[Is Jesus Still a Little Lower Than the Angels?](#)

The Servant of Jehovah

The God of Abraham, Isaac and Jacob, by means of his holy spirit, through the scriptures reveals that Jesus is the servant of Jehovah; he is not Jehovah whom he serves. -- Isaiah 42:1; 53:11; Matthew 12:18; John 3:16,17; 5:30,36; 6:38,44; 8:29,38,42; 10:36; 13:16; 17:3; Acts 4:27,30; Galatians 4:4; Hebrews 10:5; 1 John 4:9,10.

All Things Through, By Means of, Jesus

The unipersonal Most High Jehovah (Luke 1:32,35), having sent His Messiah, does all things through, by means of, Jesus, his son, the one whom He has ordained, appointed and anointed, and our salvation is from the unipersonal God, through the son of the unipersonal God, all to the glorification of the unipersonal God. -- Psalm 2:6; 45:7; Isaiah 61:1; Matthew 11:27; 28:18; Luke 10:22; John 1:17; 3:35; 13:3; 16:15; Acts 4:27; Romans 3:24; 1 Corinthians 8:6; 15:27; 2 Corinthians 5:18; Ephesians 1:3,17,20-22; Philippians 2:11; Colossians 1:3,13,20; Hebrews 1:1,2; 1 Peter 4:11.

Paul preached Jehovah, the God of Abraham, Isaac and Jacob, as being the source (the Supreme Being), and Jesus as being the instrument. -- Acts 17:30,31; Romans 6:23; 8:39; 1 Corinthians 1:4; 8:6; 2 Corinthians 1:21; 2:14; 3:4; 5:18,19; Galatians 3:26; 4:7;

Ephesians 1:3-23; 2:4-7,10; 3:11; 4:32; Philippians 1:11; 3:14; 4:7,19; Colossians 3:17; 1 Thessalonians 5:18; 2 Timothy 1:8,9; Titus 3:4-6; Hebrews 7:25; 13:12-15.

Both Jesus and His God Come To Judge

The unipersonal Most High comes to judge through -- by means of -- His son. Nothing in this means that one needs to imagine and assume that Jesus is Jehovah. -- Psalm 96:13; 98:9; Isaiah 40:10; 62:11; Luke 1:32,35; John 5:22,23; Acts 10:42; 17:31; Romans 2:16; 1 Corinthians 4:5; Revelation 22:12.

The Sheep Belong Both to Jesus and His God

The sheep of Jesus are given to him by the unipersonal God of Abraham, Isaac and Jacob. Jehovah is the Most High Shepherd; Jesus is the "genuine" (Greek, transliterated, Kalos, Strong's #2570) shepherd appointed over the sheep by the Most High Shepherd, as opposed to the false shepherds. The Most High Shepherd Jehovah judges His sheep through, by means of the genuine shepherd whom he has appointed. -- Psalm 23:1; 96:13; 98:9; Ezekiel 34:2-24; John 5:22,23; 10:11-17,29; Acts 10:42; 17:31; Romans 2:16; 14:10; 1 Corinthians 4:5; 2 Corinthians 5:10.

See:

[Both Jehovah Judges and His Son Judges](#)

God Performs His Works Through Jesus

The unipersonal God of Abraham, Isaac and Jacob speaks and performs His works through His son. -- Deuteronomy 18:18,19; John 3:34; 5:19; 6:38; 7:16,28,29; 8:28,38,40; 12:29; 14:10; 17:8; Acts 3:13-26; 1 Corinthians 8:6; Hebrews 1:1,2.

Calling Upon the Name of Jesus

Whoever will call on the name of Jehovah will be saved. -- Joel 2:32; Acts 2:21; Romans 10:13.

There is salvation in [by means of] none other, for neither is there any other name under heaven, that is given among men, in which we must be saved! -- Acts 4:12.

To properly call upon the name of Jesus is to also call upon the name of Jehovah, since Jesus came in the name of Jehovah, and Jesus represented Jehovah, all to the glory of Jehovah. This does not mean that Jesus is Jehovah who sent Jesus. The one sent is not He who sent him. -- Deuteronomy 18:15-19; Matthew 4:4 [Deuteronomy 8:3; Luke 4:4]; Matthew 4:7 [Deuteronomy 6:16]; Matthew 4:10 [Exodus 20:3-5; 34:14; Deuteronomy 6:13,14; 10:20; Luke 4:8]; Matthew 10:40; Matthew 22:29-40; Matthew 26:42; Matthew 27:46; Mark 10:6 [Genesis 1:27; Genesis 2:7,20-23]; Mark 9:37; 14:36; 15:34; Luke 9:48; 22:42; John 3:34; 5:24,30; 6:38,44,57; 7:16,18; 8:18,26; 12:44,45,49; 13:16,20; 14:24; 17:1,3,12; 20:17; Romans 15:6; 2 Corinthians 1:3; 11:31; Ephesians 1:3,17; Hebrews 1:9; 10:7; 1 Peter 1:3; 1 John 4:10; Revelation 2:7; 3:2,12.

Jesus did not come in his own name, but he came in the name of Jehovah, the God of Abraham, Isaac and Jacob. -- Deuteronomy 18:15-19; Psalm 118:26; Matthew 21:9; 23:39; Mark 11:9,10; Luke 19:38; John 5:24,43; 6:38,39; 7:16; 10:25; 12:13; Acts 3:13-26. All things are from the only true God, the Lord Jehovah, through the one Lord Jesus, the only one whom the Lord Jehovah has anointed and sent. (Exodus 3:14,15; Deuteronomy 18:15-20; Isaiah 61:1; Acts 2:36; 3:13-26; 10:38; 1 Corinthians 8:6) In none of the scriptures do we find any need to use the spirit of human imagination so as to imagine and formulate a doctrine based on our assumptions that Jesus is the God of Abraham, Isaac and Jacob, and then add what we have assumed to the Bible, and read that into the scriptures. We certainly have no reason to imagine, assume, add to, and read into the scriptures that this means that Jesus is a person of the God of Abraham, Isaac and Jacob.

It is the Lord Jehovah who anointed and made Jesus "Lord" and "Christ" (Anointed One: the Anointed of Jehovah), making Jesus the "one Lord" of the church; Jesus is the "one lord" through whom the Lord Jehovah performs His work. -- Romans 14:9; 1 Corinthians 8:6; Deuteronomy 18:15-20; Ezekiel 34:23,24; 37:24; Daniel 7:14,27; Isaiah 9:7; 61:1; Matthew 11:27; 28:18; Luke 1:32,33; 10:22; John 3:35; 5:22-27; 10:11,16,29; 13:3; Acts 2:36; Acts 3:13-26; Romans 14:9; Ephesians 1:3,17-23; Philippians 2:9-11; Colossians 1:15-19; 1 Corinthians 15:27; Hebrews 1:1,2; 1 Peter 3:22.

See our studies regarding:

[Jesus as "Lord"](#)

The fact is, however, that there is not any proof at all in the scriptures of a God existing as three co-equal, co-eternal, co-substantial persons. You will not find one scripture about such a God. The idea has to added to and read into all the scriptures that are given to support such an idea. The conclusion is that the holy spirit reveals that Jesus is not Jehovah who is the unipersonal God who has made Jesus to sit at the right hand of Himself. -- Psalm 110:1; Matthew 22:41-46; Mark 12:35-40; Luke 20:39-47; Acts 2:34; Ephesians 1:20-22; Hebrews 1:3,13; 10:12,13; 12:2; 1 Peter 3:22.

All is through Jesus to the glory of the one God, the Father. -- 1 Corinthians 8:6; Philippians 1:11; 2:11.

The scriptural conclusion is that God, through his holy spirit, is telling us that Jesus is not Jehovah whom Jesus worships, serves as a servant, and prays to as his unipersonal God. -- Deuteronomy 6:13; Deuteronomy 10:20; Isaiah 42:1; 53:11; Matthew 4:10; 12:18; 27:46; Mark 15:34; Luke 4:8; John 13:16; 17:1,3; 20:27; Acts 4:27,30; Hebrews 1:9; Revelation 2:7; 3:12.

Isaiah 9:6

In Isaiah 9:6, the scripture states that this is a [singular name](#) applied to Jesus. As such, it describes the God and Father of Jesus, not the Messiah, the one Anointed by the God of Abraham, Isaac and Jacob. Nevertheless, Jesus can be seen as having a role as [Mighty EL](#) as spoken of in Isaiah 9:6, in the sense of the power and authority given to him by the Mighty EL that is mightier than he, the only true Supreme Being, Jehovah. The plural of the Hebrew phrase translated "Mighty God" in most translations in Isaiah 9:6 is used in Ezekiel 32:21, where it is used of earthly rulers, not God Almighty. -- Psalm 2:2,7,8; 110:1,2; Isaiah 9:6,7; 61:1; Luke 1:32; Jeremiah 23:5; Daniel 7:13,14; John 17:1,3; Acts 2:36; Hebrews 1:2,6.

See:

<http://jesus-rlbible.com/?p=26>

Jesus is never described as the father of Jesus, and Jehovah is never described as the son of Jehovah. The term "[everlasting father](#)" in Isaiah 9:6, if applied as a title to Jesus, can be seen to refer to Jesus' role toward mankind that he purchased, and of whom he has become father as the second or "last Adam." (Romans 5:15-19; 1 Corinthians 15:21,22,45,47; Psalm 45:16) Jesus came in the name of Jehovah his Father. (Deuteronomy 18:15,18; Matthew 23:39; Mark 11:9,10; Luke 13:35; John 3:2,17; 5:19,43; 6:57; 7:16,28; 8:26,28,38; 10:25; 12:49,50; 14:10; 15:15; 17:8,26; Hebrews 1:1,2; Revelation 1:1) Jehovah never came in the name of any other than himself; thus, since there is none higher, he swore by himself. -- Hebrews 6:13

God in the Flesh

No scripture says that Jesus was God Almighty in the flesh, although possessing the mighty power of Jehovah as did Moses, he could be referred to as God (ELOHIM, THEOS) in a manner similar to Moses. (Exodus 7:1; Deuteronomy 18:15,18; Acts 3:18-22) Neither in the case of Moses nor Jesus does this make either of them into God Almighty who gives them their power and authority.

The Holy Spirit

The Holy Spirit is not directly called "God" in the scriptures, although some can read that thought into Acts 3:17,18 and 2 Corinthians 3:17,18. However, in principle, God's Holy Spirit, being the personal power, influence, etc., of God which extends from God, is essentially God, but nothing in this would mean that the Holy Spirit is a supposed "person" of God.

God's holy spirit is likened to God's finger (as the power of God). (Matthew 12:28; Luke 11:20) As the instrument of the revealing of truth, the holy spirit is likened to God's ?mouth?. (Deuteronomy 8:3; 1 Kings 8:24; 2 Chronicles 6:4; 36:12,21; Ezra 1:1; Isaiah 1:20; 40:5; 45:23; 48:3; 58:14; 62:2; Jeremiah 9:12,20; Ezekiel 33:7; Micah 4:4; Matthew 4:4; Mark 12:36; Acts 1:17; 28:25; Hebrews 3:7; 9:8; 10:15,16; 2 Peter 1:21) Are we to think of God's finger or his mouth as a separate and distinct person of God (using trinitarian terminology)? Is your finger, or your mouth, a separate and distinct person of yourself?

More than One God?

Additionally since there are many others who are also legitimately referred to as "gods" (or deity) in the scripture (they are not "false" gods, as are the idols of the heathen), logically in order to keep these all as one God, we would have to add many more the who make up that one God, including Moses (Exodus 7:1); the sons of God to whom the Word of God came (John 10:34,35; Psalm 82:1,6); all the angels (Psalm 8:5; 86:6-8; 95:3; 50:1; Hebrews 2:7,9); the judges of Israel who performed as a body by the power given to them by Jehovah. (Exodus 21:6; 22:8,9,28 [See Acts 23:5]). In actuality, these are all made powerful by God, and thus forms of the Hebrew word transliterated as EL may be applied to them.

Only One True God

As to the God innate, that is, the Power, Might, Innate, there is only one God, who is the God and Father of the Lord Jesus who sent Jesus. -- John 17:1,3

All others who are legitimately called "gods" in the Bible are not the one true God, including Jesus, because these all receive their power and authority from the one true God. Thus they are called EL, ELOHIM, THEOS, (the Hebrew and Greek words for "god", "mighty, might", etc.), in a different manner than of innate Godship, which only belongs the God and Father of the Lord Jesus. If one honestly studies the usage of the words for God in the Hebrew and Greek, it becomes solidly plain that this is so, for like many other words, there is an exclusive usage that is applied to Jehovah, and relative usages that are applied to others, including Jesus.

=====

See our study on "[Hebraic Usages of the Titles of God](#)"

<http://jesus-rlbible.com/?p=19>

John 1:1

Applying Hebraic usage, and to make it better understood in English, the final phrase of John 1:1 would better be rendered "the Logos was mighty," in accordance with such similar usage as given by the King James Version in Genesis 23:6; 30:8; 31:29; Deuteronomy 28:32; 1 Samuel 14:15; Job 41:25; Psalm 33:16; 36:6; 50:1; 82:1; 89:6; Proverbs 3:27; Ezekiel 32:21, Jonah 3:3; Micah 2:1, wherein the Hebrews words for "God" are not rendered either "God" or "god", but rather as "exceeding," "mighty," "mighty," "great," "power," or "strong."

Using the basic meaning of the Hebrew word from which forms of THEOS is translated (that is, forms of the Hebrew EL):

In the beginning was the Word, and the Word was with the Mighty (One) , and the Word was mighty. -- John 1:1.

Jesus was a mighty one with the only true Might (the only true Supreme Being) before the world (kosmos) of mankind was made through him. (John 1:1,2,10; 17:1,3,5) Jesus was not the only true Might (Supreme Being) whom he was with. The only true Might of the kosmos made the kosmos through the Word, who was a mighty one with the only true Might, the source of all might.

We realize, however, that trinitarians will use their imagination to add to, redefine common terminology, and distort all of the above scriptures presented to make them appear to fit the extra-Biblical trinitarian fable of three persons in one God. Usually they do not think of themselves as adding anything to the scriptures, although, in actuality, they have to add a lot to the scriptures to have them agree with the trinitarian dogma. Then they seem to think that one should simply accept their added-on reasoning as proof that the trinity is true; indeed, many claim that their acceptance of the trinity is evidence that they have God's spirit, and will often claim that one cannot have God's spirit who doesn't accept their added-on philosophy. (Some, oddly, also claim that one cannot have God's spirit unless he accepts the trinity, and then claim that one cannot understand the trinity except that one has God's Spirit. Yet, we also know of many trinitarians who staunchly defend the trinity doctrine, yet who say they do not understand it, and that it is not to be understood, only accepted.) Christians have no reason, however, to add this story about three persons in one God to the Bible, since the Bible is totally complete and harmonious without the trinitarian philosophy, or adding to the scriptures the "three persons in one God" fable. It is better to simply take the scriptures in the usage of its own terms rather than to resort to such a drastic change as demanded by the trinitarian formula.

To worship in spirit and truth has nothing to do with accepting a later formulated dogma of men; however, since there is not one scripture anywhere at all that says one word about three persons in one God, then Christians desiring to worship in spirit and truth are correct in rejecting the trinity fable that has to be added to the scriptures.

Is it hopeless for the trinitarian and others who believe that Jesus is Jehovah? No, the vast majority of those who believe that Jesus is Jehovah -- being now blinded by Satan (2 Corinthians 4:4; Revelation 12:9) -- they will not begin to appreciate the truth until after Satan has been abyssed and the vail now spread over the nations will be lifted. Blessed Good News of great joy that will be for all the people. -- Isaiah 25:7-8; 29:18,24; Luke 2:10; Revelation 20:1-3.

See also:

[The God \(Supreme Being ? The Might\) of Jesus \(Scriptures\)](#)

[Did Jesus Have to be Both God and Man?](#)

[The Restoration of All Things](#)

Permission is given to duplicate this document in its entirety, including this statement, for not-for-profit usage in Bible studies and general distribution.

[Click here for Books, Bible and other related items](#)

Updated 1/30/2014; 5:15/2014.