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### **Worship of Jesus Christ**

#### **The Watchtower Reprints, November 11, 1879, p. 48**

“Let all the angels of God worship him’; (that must include Michael, the chief angel, hence Michael is not the Son of God)”

#### **The Watchtower Reprints, March 1880, p. 83** “to worship Christ in any form cannot be wrong”

#### **The Watchtower Reprints, May 15, 1892, p. 1410**

“And although we are nowhere instructed to make petitions to him, it evidently could not be improper so to do; for such a course is nowhere prohibited, and the disciples worshipped him. - Matt. 28: 9, 17”

#### **The Watchtower Reprints, July 15, 1898, p. 2337**

“Yes, we believe our Lord Jesus while on earth was really worshipped, and properly so. While he was not the God, Jehovah, he was a God.”

#### **The Watchtower, August 15, 1941, p. 252**

“the Father will see to it that all creation shall worship the Son”

#### **New World Translation, 1950 ed., p. 634**

“But when he again brings his Firstborn into the inhabited earth, he says: ‘And let all God’s angels worship him.’”

(continued)

**Make Sure, 1953 ed., p. 85**

“Christ to Be Worshipped as a Glorious Spirit,  
Victorious over Death on the Torture Stake.”

**The Watchtower, January 1 1954, p. 31**

“Consequently, since the Scriptures teach that Jesus Christ is not a trinitarian co-person with God the Father, but is a distinct person, the Son of God, the answer to the above question must be that no distinct worship is to be rendered to Jesus Christ now glorified in heaven.”

**The Watchtower, July 15, 1959, p. 421**

“Do not erroneously conclude that Christians are to worship Christ; that is not what he taught.”

(continued)

**The Watchtower, November 1, 1964, p. 671**

“However, we know that when Jesus was in the wilderness and tempted by the Devil and invited to perform an act of worship to the Devil in order to gain all the kingdoms of this world at the Devil’s hands, Jesus referred to the book of Deuteronomy and said, according to the King James Version: ‘Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.’ (Matt. 4:10) By those words Jesus debarred his followers from worshipping him. The King James reading of Matthew 28:9 appears on the face of it to look like a flat contradiction of what Jehovah’s witnesses teach, but, of course, the King James Bible translators would naturally want to support their trinitarian view by rendering the Greek word here into English as ‘worshipped’...The New World Translation of the Holy Scriptures says: ‘They approached and caught him by his feet and did obeisance to him.’ This bowing to the ground or doing obeisance to the resurrected Jesus does not mean worshipping him. If it did, then men of God in ancient times could be found guilty of worshipping human creatures, because they bowed before them; whereas the angel that was used to transmit the Revelation to the apostle John stopped him when he wanted to worship the angel, and told him to worship only God. - Rev. 19:10; 22:8. The Greek verb in Matthew 28:9 that the King James Version renders as ‘worshipped’ is proskyneo.”

(continued)

**The Watchtower, February 15, 1983, p. 18**

“In Hebrews 1:6 the Greek word proskyneō may mean:

1. Rendering respectful obeisance, as ‘bowing down,’ to Jesus as the one whom Jehovah God has honored and glorified.
2. Worshipping Jehovah God through or by means of his chief representative, his Son Jesus.”

**New World Translation, 1984 ed., p. 1438**

“But when he again brings his Firstborn into the inhabited earth he says: ‘And let all God’s angels do obeisance to him.’”

(done)

## THE NAME OF JESUS

"What's in a name?" is often asked, implying insignificance, and it may make but little difference to a man whether he be called Peter, James, John, Moses, Aaron or even Joshua (Jesus) in times when these and other names are used without any reference to their signification. But in Bible study we are impressed with the idea that names are full of meaning. They were given with reference to time, place or circumstance, past, present or future. Some names were as *monuments* to remind of some special dealings of the Lord, and others were *prophetic*. The qualities, work or destiny of an individual was often expressed by his name. When the direction of a life was changed it was sometimes indicated by a change of name. Adam, indicates man's origin—"of the earth, earthy." Cain, is "acquired," and the woman was mistaken in the value of the man she had gotten of the Lord. Abel, is "feeder," a shepherd, and fitly represents the great Shepherd of the sheep, who gave his life for them. Abraham means "father of a great multitude," or "of many nations." His name was changed from Abram to Abraham when God made him the promise. (Gen. 17: 5.) And in reference to the same great plan Sarai was changed to Sarah, i. e., Princess. (Ver. 15) These are prophetic in their character and point to the grand success of the gospel in bringing the nations to God, the Father of all, through the agency of the "seed" of promise—Christ and the church—the antitypes of Isaac and Rebekah. David, means beloved, a type of Christ, the true King of Israel. David as a prophet personifies Christ, and God makes promises to him as if he were Christ.

The excellent language of David—"Thou wilt not leave my soul in the grave, neither wilt thou suffer thine holy one to see corruption,"—was fulfilled in the triumphant resurrection of Christ from the dead. The name given is made to refer to position or official relationship, so that the *position is meant* when the word "name" is used. Even in this sense "a good name is rather to be chosen than great riches." The success of the Lord's work is to Him "for a name"—an honor. (Isa. lv:13.) To the obedient the Lord promises "an everlasting name." (Ivi.:5) "but the name of the wicked shall rot." (Prov. x:7.) To receive a prophet in the name of a prophet certainly refers to his official character. "Thou shalt call his name Jesus because He shall save His people from their sins." Jesus, means Saviour, and we are carried forward from the mere word to the exalted official position, on account of which he can "save to the uttermost all who come unto God by him." His position is contrasted with that of men and angels, as he is Lord of both, having "all power in heaven and earth." Hence it is said, "Let all the angels of God worship him"; [that must include Michael, the chief angel, hence Michael is not the Son of God] and the reason is, because he has "by inheritance obtained a more excellent Name than they." Michael or Gabriel are perhaps grander names than Jesus, though Jesus is grand in its very simplicity, but the official character of the Son of God as Saviour and King is the inheritance from his Father, which is far superior to theirs, for it pleased the Father that in him all fullness should dwell. He has given him a name which is above every name, that at the name of Jesus every knee should bow both in heaven and earth. And there is "none other name under heaven given among men whereby we must be saved."

With this view before our minds that the name refers to his official position, the importance of taking from among the Gentiles a "people for his name" will be appreciated. As the wife takes the name of her husband, so the church takes the name of her Head. The two made one is the fact of importance. Not one in name merely, but in fact, as represented by the name—one in spirit, position, aim and work. The difference between the terms Jesu-it and Christian may illustrate a point. The first relates to the letter, as Jesus is a proper name; the second relates more nearly to the spirit, as Christ means anointed and refers to his official position.

We are not here pleading for a name, but what appears to be an important idea. There is doubtless as much danger

in using the name *Christian* as the name of a sect, as in using other names. The one body knows no divisions. All who have the spirit of Christ are one whether they fully realize it or not; one in spirit now and when glorified—married—one in every possible sense, even as the Father and Son are one. Jno. xvii:22, 23.

To be baptised into the name of Jesus (or Father, Son and holy Spirit,) as in him all fullness of the Godhead dwells, means far more than a baptismal formula. It is by the apostle expressed as being baptised by one spirit into one body. (1 Cor. xii:13.) There are letter and spirit in the subject of baptism as in almost every other part of God's plan. We should not ignore or belittle either. The letter represents the spirit, as a symbol or "likeness of his death," and "resurrection." (Rom. vi:5.) Those who can appreciate the spirit need not and are not most likely to ignore the letter, but it seems important that we should guard against mere formalism. In spirit, to be baptised involves a death to sin, a rising into a new life of obedience, and a consequent formation of a character;—having "your fruit unto holiness and the end everlasting life." (Rom. vi:22.) "As many of you as have been baptised into Christ have put on Christ." (Gal. iii:27.) "Into one body!" "Ye are members of Christ," as in the figure used, bone of his bone and flesh of his flesh. (Eph. v:30.) Do not confound the figure with the reality, do not imagine we will lose our individuality. The body of Christ is a body corporate, each individual acting in harmony with each other and under the direction of Christ for the manifestation of God's love in the salvation of men.

The human body is used to represent the church, but in this as in all other figures the reality is but dimly foreshadowed. As Jesus is the anointed, so are we, and for the same purpose. He is both king and priest, so we are to be kings and priests—kings to rule and priests to bless.

To be baptised into his name is to become sharers in his spirit, his character, his official position and his work. The power given to him will be manifested through his saints. He is our Saviour, but the body corporate will save the world. He will continue to be our Head, but the church will be the head of the world. Adam was the head of his wife, but they were the united head of the race. The natural is the shadow of the spiritual. Our position will be higher than the highest angel. We, like them, will die no more; but as we for a little while have been lower than the angels, and in an important sense under their influence, they in this world being ministering spirits to the heirs of salvation, so in the world to come, the church being then exalted to the throne of him who is Lord of both angels and men, the "saints will judge (rule) angels," and "judge (rule) the world" too. In that day when every knee shall bow to the highest manifested authority—before the Messiah's throne—the Queen as well as the King will be there. Is it a false ambition, to look for such royal honor? The voice of our coming husband sounds sweetly upon our ears as we struggle on amid the trials of this life. The overcomer will sit with me in my throne. Will he allure us on by such a hope to deceive us? Are the crown, throne and kingdom promised but unmeaning words? Are our hopes in vain? Will they vanish in fulfillment? Away with the doubt, it is Satan's snare; our Lover is true and faithful, and He has "all power." Call it an unworthy ambition and selfish withal, do you? Then God never would have given the inducement. If this hope of ours is selfish, then our Saviour is selfish. For the joy set before him he endureth; but it is a benevolent selfishness. His power is exercised to bless. The greater serves the less.

How else could we enter into the joy of our Lord than by reaching a position from which we can pour blessing on the needy? He hath given him a name above every name. Oh that we may realize our privilege of sharing it!

Baptised into the Saviour's death,

With him we rise again;

His spirit moves our every breath,

With him we'll live and reign.

J. H. P.

## THE DAY OF JUDGMENT

One great reason for the perverted views respecting the Messianic age, is the failure to understand the Bible meaning of the word *judgment*. It has several significations. Sometimes it means simply an examination or investigation of certain facts, testimony or arguments, in order to ascertain truth, or to reach a just decision. We also use the term to express that quality of mind which enables one to correctly grasp the true conclusion; as we speak of a person having good judgment. It often means the determination arrived at in the

mind; also the results flowing from the trial and decision in the distribution of the rewards or punishments.

We have been taught to associate the word, when found in the Scriptures, with the last mentioned meaning, i. e. the executive judgment, which signification it certainly has; nevertheless, it also and frequently refers to the trial itself while in progress. Notice the first occurrence of the word in the New Testament, (Matt. vii:1, 2,) would clearly bear this rendering: "Test not, that ye be not tested. For with what

of God. When Philip requested to see the Father, He answered him, "Have I been so long time with you, Philip, and yet has thou not known me? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John). Whether we, like Philip, become acquainted with Him through His earthly life, or by catching the spirit of the written word, whose vital teachings contain the image of Him whose name is called the Word of God, if so be that we know Him, it shall be to us eternal life. (John 17:3).

To worship a false Christ would indeed be sin, but to worship Christ in any form cannot be wrong, for when He bringeth the first Begotten into the world, He sayeth, "Let all the angels of God worship Him." And Again, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but thou remainest. . . . As a vesture shalt Thou fold them up, and they shall be changed, but *Thou art the same*, and Thy years shall not fail." (Heb. i. 6, 10, 12.)

## JEWISH RESTORATION

A correspondent writes, "Watch the Jew if you would be posted." We do watch them with great interest, but from totally different reasons. Many are interested in the rebuilding of Jerusalem and the return of fleshly Israel to Palestine as the promised establishment of the "Kingdom of God," and many now are deeply absorbed by the question, "Are not the English speaking peoples of the world a part of the lost ten tribes of Israel?" They think they see a similarity between England and America, &c., with some of the prophecies concerning Ephraim and Manassah. They seem to think, and present some evidences which appear reasonable, that these things are so, and we have no objection to its being proven so. We believe that fleshly Israel will, in the near future, be recognized as the chief nation of earth, "Jerusalem be a rejoicing and her people a joy," and that ten men shall lay hold, out of all nations, of the skirts of one Jew, saying, "We will go with you, for we have heard that God is with you." (Zech. viii. 23.)

Nor have we any objection to its being seen that some of the prophecies will have a very literal fulfillment in them, but we do object to the ignoring of our *birthright* in Christ, and the statement that it is through fleshly Israel *only* that the promise made to Abraham shall be fulfilled—"In thee and thy seed shall all the families of the earth be blessed." The natural seed can never fulfill any except the natural part of that promise and others like it. The great and glorious part of it belongs to "the seed which is Christ," "and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. iii. 29.) When the spiritual children of Abraham are all selected from the world and glorified, then in their "blessing all families" we understand prophecy to teach that fleshly Israel will be the principal instrument through which the blessing will flow. We watch the Jews because in their preparations we see that God is making ready the instrument. Before their restoration is complete we expect to be "changed" and made "like unto Christ's glorious body"—or, in a word, that "The Kingdom of God" will be set up (organized). When established, its outward representative will be "Jerusalem rebuilt upon her old heaps," but the New Jerusalem is "The Bride." This is the city which *in truth* will "reign over the kings of the earth." But while the natural kingdom of Israel may be seen, "the eternal is unseen." The kingdom of heaven cometh not with observation, neither shall ye say lo, here, or lo there, for it will be in your midst—and "except a man be born again he cannot see" or enter into it.

When established, "the Law shall go forth from Mount Zion (spiritual mountain or kingdom) and the Word of the Lord from Jerusalem." Yes, our redemption precedes theirs, as Jesus said when he had cursed the fig tree (their nation): "When ye see the fig tree put forth his leaves ye say that summer is nigh, so likewise ye, when these things come to pass, lift up your heads and rejoice, knowing that your redemption draweth nigh."

"As, therefore, corroborative of our faith in "our high calling" soon being realized, we "watch the Jew." We subjoin a few items of news concerning them from various parts of the world:

The *Jewish Chronicle* says: "If subjected to rigid tests it may appear unreasoning that scattered millions of the Jews, inhabiting all climes, speaking all languages, and subject to all forms of government, should yet turn toward the East with the utmost solicitude, and feel for the Holy Land a reverence and affection which centuries of exile are incapable of eradicating. In this, as in some other respects, the Jewish mind is peculiarly constituted. Other races have been expatriated, and have forgotten the land from which they sprung; other

Mankind are represented as in a condition of death, because they are under sentence of death. Christ, who received from the Father an UNFORFEITED life, never entered that condition of death, never passed under sentence of death until He voluntarily yielded himself into the hands of wicked men. Hence, whatever Scriptures typify His death (like the sacrifices of the law), or whenever His death is spoken of, the death on the cross, the only death He ever tasted, must be referred to. "In Him was LIFE, and the life was the light of men. John came to bear witness of that light. *He was in the world*, and the world was made, by Him, and the world knew Him not."

He did not die when He became human, yet He took upon Him new relations and new offices, and consequently new titles. Prior to His humanity He is never called the Son of God, nor ever spoken of as *Christ*, which means the Anointed (He was anointed at His baptism). Let us then remember when *Christ* is spoken of, it is in His office as the Anointed and not in His pre-existent state. L. A. A.

racers have colonized lands and have founded distinct nationalities, or have only hung on to the parent stem by the slender ligatures of language and custom. It is not so with the Jews. Citizens of all countries, they are Jews, and through each and all there runs a sympathetic chord which vibrates to the touch of the skilled player."

Again, the same paper writes: "They might as well attempt to turn the course of the Atlantic as to stem this irresistible tide. In the total population of 36,000, the Jews in Jerusalem were reckoned two years ago to have increased 13,000, and now they are numbered at 18,000; and the contributions for their support from the Jews of other countries were estimated at £60,000 (\$300,000) a year."

The *Scotch Record* says: "There always was an indescribable yearning in the Jew toward the land owned by his ancestors. At this time this indescribable yearning has turned to Jerusalem such a stream of emigration that some of the Jews were proposing to arrest it by assisting the pauper emigrants to turn to their own countries."

A leading *London Journal* has recently thus adverted to this: "The possession of Palestine and a part of Syria by a people who have retained an indestructible nationality, while they have learned a complete cosmopolitanism during some eighteen centuries, a nation at once European and Asiatic—Asiatic in its origin, and European in its education, would not be by any means a bad arrangement. It might not be impolitic on the part of the European powers to assist in placing so influential a people in so important a position, as the inevitable decay of Turkish power renders a change of government necessary. All the difficulties and jealousies incident to any project of joint occupation would be avoided; for the Jew is at once of no nation and of all. No people could better solve what before many years must become the Syrian difficulty."

Jer. xvi. 14, says: "I will bring them again into their own land that I gave to their fathers."

Dr. Moody Stuart stated, at the late general assembly of the "Free Church," quoting a very remarkable statement which was recently made by one of the *Jewish organs in England*, namely: "If it is the good will of Providence that there should arise out of the accumulated ashes of desolation which cover Palestine, an era of glory which shall unite the Jews in the cradle of their race and their religion, that consummation could not take place under happier auspices than those of England, (although it was remarked that the time for this was not yet). In addition to the growing desire of the Jews to return to their own land, and signs of desire elsewhere to hasten their return, there was (he thought) another element in the hope of the world's peace being cemented by their occupying the lands of their fathers."

Isa. lv. 5, says: "Nations that know not thee shall run unto thee."

The following was translated from a *French Newspaper*: "Judging by reports, which appear tolerably well confirmed, the Jews are little by little retaking possession of their ancient patrimony. Eighty years ago the Sublime Porte permitted residence in the Holy City to only three hundred Israelites. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight congregations. Two jour-

blessing to the givers (who write us of their joy), as well as in forwarding the general spread of the Truth to others.—Mrs. R., *Secretary.*

From early childhood I had been taught to address my petitions to God the Father, for Jesus' sake. In fact, it is the general custom. I believe, of the nominal church to pray to the Father in the name of Jesus. Last night, however, at the house of Brother Davis, a lady friend who was present made a very strong plea, showing that our prayers ought to be addressed to *Jesus*: that in honoring him we honor the Father; and that the Father is well pleased when we go to Jesus in prayer. Furthermore, he is our head, and we, as members of his body, are dependent upon him for our life, and all power is given unto him in heaven and in earth. He is also our ambassador, and in approaching the throne we ought to lay our petitions before Jesus—just as now, should we have important business with the Queen of England, we would not think of dealing directly, but would communicate through our representative abroad.

I was very much impressed with her remarks. On my return home my heart went to Jesus in prayer; language flowed freely and naturally, and I felt a nearness of his presence which I never experienced before. I believe it is right, and that we are by no means dishonoring the Father, but on the contrary are honoring him so much the more by honoring the Son. If I am wrong, dear brother, my earnest prayer is that I may be set right.

Yours in the Redeemer,

H. N. RAHN.

**REPLY—"ACCEPTED IN THE BELOVED"**

It is undoubtedly proper enough for us to address petitions to our Redeemer and Advocate, who loved us and gave himself for us. He is still interested in us—still loves us. He is still the Shepherd and Bishop of our souls, and we are his sheep. He is still our faithful High Priest, who can be touched with a feeling of our infirmities and who is ready still to succor them that are tempted. And although we are nowhere instructed to make petitions to him, it evidently could not be improper so to do; for such a course is nowhere prohibited, and the disciples worshiped him.—Matt. 28:9, 17.

However, it would be a serious error to suppose that we ought to address our petitions to our Lord Jesus and not to the Father—"For the Father himself loveth you" [who are

in Christ]. And it is proper to remember that every good and perfect gift cometh from the Father. All things [blessings] are of the Father, and are by the Son. (1 Cor. 8:6) Jehovah is the fountain of our blessings, and our Lord Jesus is the channel through which they reach us. "We know that God heareth not sinners" (John 9:31); and consequently, we, who by nature were sinners even as others, could have no audience with Jehovah until justified by faith in the sin-offering, made on our behalf, once for all, in the offering of the body of Jesus, our Lord. As he declared, "No man cometh unto the Father but by me." But now, since we do accept of our Lord's sacrifice, and realize it as the price of our justification, we have boldness to enter into the Most Holy [into communion with God] by the blood of Jesus, and "draw nigh with cleansed hearts and with full assurance of faith," realizing that "we are accepted in the Beloved."

Our Lord Jesus not only prayed to the Father himself, but instructed his followers as to the general style of their petitions, saying, "After this manner pray ye: Our Father, which art in heaven," etc. And over and over again our Lord instructs us to ask of the Father in his name. (John 14:13, 14; 15:16; 16:23, 24, 26) In his name means more than merely by his authority; and it means more than the formal closing of a prayer with the words, "For Christ's sake." It means that the petitioner coming to the Father must realize his own actual unworthiness to be received at the throne of the heavenly grace, or to have his petition regarded and answered; and that therefore he presents it in the name and merit of Christ, his Ransomer—by faith accepting a share in the justifying merit of the great sin-offering which he made once for all.

Adam had access to and communion with God, the Father, when he was perfect—before he sinned and fell under divine condemnation. As many of the redeemed race as shall accept of the grace of God to be extended to all through Christ shall, when perfected again, have back this communion and all that was lost. And we who in the present age are justified by faith in his blood—in his sacrifice for our sins—have now this communion—only, so long as we are not actually perfect, it must always be exercised through our Mediator; and hence to hold communion, we must recognize not only the Mediator, but the ransom which he gave for all, by which we are made acceptable to the Father, in him.

**"TO US THERE IS ONE GOD"**

1 COR. 8:5, 6.

[This article, with the exception of the portion here printed, was a reprint entitled "Hear, O Israel! Jehovah! Our God Is One—Jehovah" published in issue of July, 1882, which please see.]

"Hear, O Israel! Jehovah our God is one—Jehovah."—Deut. 6:4.

The word "god" signifies mighty one, but not always the all-mighty one. It is used as the translation of each of four Hebrew words—*el*, *elah*, *elohim* and *adonai*—all, in the common version of the Bible, signifying the mighty, or great. It is a general name, often and properly applied to our heavenly Father, as well as to our Lord Jesus, to angels and to men.

In Deut. 10:17 *elohim*—a mighty or great one—is used in referring to Jehovah the almighty God, as well as to other gods. "Jehovah is a God of gods."

In Gen. 32:24, 30 and in Judges 13:21, 22 an angel is called god—*elohim*.

In Jer. 16:13 earthly heathen kings and governors are called gods—*elohim*.

In Exodus 7:1 Moses is called a god—*elohim*.

In Exodus 21:6; 22:8, 9, 28, the word *elohim* is evidently used to refer to the Judges of Israel appointed by Moses, because they were mighty ones, or persons in authority; and the translators of the common version have rendered the word "judges" except in the last instance, when they rendered it "gods." They were corrected by those who arranged the marginal readings; but remember, it is this same word—*elohim*.

In Exodus 12:12 the princes of Egypt are referred to as gods—*elohim*. See margin.

In Psa. 82 the distinction of beings referred to by the word *god* is very marked—"God [*elohim*] standeth in the congregation of the mighty [*el*]: he judgeth among the gods [*elohim*]." Here the first word *god* evidently refers to Jehovah, the Almighty One, while the others refer to other mighty ones—the church, the sons of God, of whom Jesus is

the head or chief, and of whom, it is written (verse 6), "I have said, Ye are gods [*elohim*]; and all of you are children of the Most High [*el yon*, the highest God]."

But, says Paul, "Though there be [many] that are called gods (as there be gods many and lords many), to us there is but one God, and Father." (1 Cor. 8:5, 6.) The Father is the mighty one over all other mighty ones—the One God over all. None others are mighty or great, save as they receive their greatness, as well as their existence, from him. And it is to this one fact that the attention of Israel is called in the above words of Moses—"Hear, O Israel! Jehovah our God is one—Jehovah."

The word *Jehovah* is not a general name, like the word *god*, but a proper name, the distinctive personal name of the Almighty Father, and is never applied to any other being. The name *Jehovah*, like other proper names, should not be translated. In our common version of the Old Testament its distinctiveness as a name is lost by being generally translated *Lord*. Some erroneously suppose that the name *Jehovah* applies also to Christ. We therefore cite a few of the many scriptures to prove that this name belongs exclusively to the great First Cause of all things. "I am Jehovah; this is my name, and my glory will I not give to another." (Isa. 42:8) "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name *El Shaddai* [God Almighty], but by my name *Jehovah* was I not known unto them." (Exod. 6:3) "That men may know that thou, whose name alone is *Jehovah*, art the Most High over all the earth."—Psa. 83:18.

*Jehovah* is frequently declared to be the Saviour of men because he was the author of the plan of salvation, our Lord Jesus being the saviour in a secondary sense, as the instrumentality through whom the plan of *Jehovah* was executed. David makes the distinction between *Jehovah* and our Lord

where the propensities or organs of the mind have come to a strict party division; the one the party of truth and righteousness and love, in harmony with the Lord, and the other the party of sin and selfishness, with contrary sentiments. If conversion has taken place it means that the higher organs of the mind, sufficient in number or in influence, have gained the control of the mind; that these preponderate in number or in influence; that they constitute the majority, and the evil propensities the minority. Any heart in which the evil propensities are in the majority and in control is an unconverted heart.

And what was found in Congress respecting the disposition of minorities to baffle the will of the ruling majority is found also in our minds, namely, the disposition of our natural mind not only to be heard, but to foil and baffle and render void the will of the new mind, in respect to the control of the affairs of life. What the Scriptures propose to us, therefore, is illustrated again in Congress: the Scriptures propose that the new mind, having obtained the control, shall elect a Speaker, a head,—and that that head or Speaker for our every talent, directing all our interests and all our efforts, shall be Christ Jesus our Lord. They propose that we shall place full authority and power in the hands of the Lord, so that his word and will shall be our will, our law. And how safe it is for us to admit such a Czar, such an autocrat, to control us, since we have learned to know him as the very embodiment of justice, wisdom, and love. Safely we can trust our affairs in his hands.

There are other analogies which might be drawn: for instance, the power of the Speaker of the House rests solely in the fact that it is the power of the majority. If the majority which placed him in power and gave him the authority which he exercises should become a minority, his power would immediately terminate; and the opposition party might give its representative equal power in an opposite direction. So with our hearts; only as our hearts voted to have the Lord in control, did he take charge; and if our wills, the preponderance of our propensities, our judgments, cease to be on the side of the Lord, he no longer retains his power in our hearts and lives, and the evil majority appoint a successor, in line with the selfish propensities, favoring everything selfish.

In Congress, when any matter is brought up, each representative has an opportunity for expressing himself, either directly or indirectly, either on the floor personally, or through representatives in committee. And so with our wills: when a matter is presented by one organ of the mind, the other organs have a chance to respond, and to seek to influence the majority, and to overthrow the rule of righteousness. For instance, a suggestion is made to the mind by the organ of combativeness, to the effect that there is a good, proper cause why the whole being should be angry, and undertake vengeful retaliation: and under the influence of the eloquence of combativeness, various other of the lower organs would most surely be aroused; namely, pride, self-esteem, destructiveness, selfishness, etc., and in addition perhaps some of the higher organs might be temporarily swayed by the old sympathies, prejudice, antipathy, etc., to favor the angry, malicious and resentful course. Conscientiousness might excitedly declare that it was a righteous cause of indignation. Caution might join, and claim that if the thing were not now opposed violently, worse results would follow; even spirituality and veneration might be swayed into favoring the angry course, with suggestions that it was in the service of God, and a duty towards God, and toward righteousness, to be angry and to crush the opponent with retaliation and vengeance. Thus, for a moment the entire mind might be swayed toward the side of evil, yet without previous wilfulness or sin—because of the hereditary tendencies of the mind.

But here the gavel of the Speaker is heard, memory calls

attention, and points out that the will of the majority has already been expressed to the contrary of such a course; and calls attention to the rules already adopted;—namely, to put away all anger, malice, hatred and strife, as being in general works of the flesh and of the devil. Memory calls attention to the fact that the majority adopted as the rule of action the words of the Speaker, Christ, "Love your enemies, do good to them that hate you, and speak evil of you." Commit your way unto the Lord, remembering that he has said, "Vengeance is mine, I will recompense." Where the will of the majority of organs is loyal to its own previous decision, the effect of memory's calling attention to that law will be instantaneous: at once conscientiousness, veneration, spirituality, caution, and all the higher organs realize that they were about to make a mistake; and immediately they change front, fully supporting the law of the Speaker, Christ. Selfishness, combativeness, pride, etc., may attempt to argue the point, but immediately they are called to order and reminded that by vote of the majority they are strictly under the law of Christ, and all further discussion of the subject is forbidden.

Similarly, illustrations might be drawn as representing other passions, tastes or desires of the flesh, which temporarily might seem to gain some control; but from the moment that memory calls attention to the proposal as being in conflict with the law of the Master, there should be an instantaneous surrender. Such a course would prove that the will had all along been thoroughly loyal to the Lord, and that he reigns there. It proves the reign of Christ in that heart far better than if no suggestion to the contrary course had come up. And who cannot see that a life thus ordered, and under strictest control of the will of our Head, Christ Jesus, is not only proper life (the only one in which the new mind is properly exercised), but in addition to this the only mind which is a "sound mind." People who are continually carried from their moorings by their emotions show that their minds are unsound; such are continually proving to those around them that they have poor judgment. They are frequently angry, troubled, vexed, hurt; or continually falling into one wrong act or another, as they confess afterward. Indeed, the majority of the things at which they take offence, become angry, etc., prove to have been mistakes nothing having been done or intended to anger, hurt, or injure them. And we know, not only from the Scriptures, but also from our own observation, that the world of mankind in general is thus of *unsound* mind; and, as the Apostle explains, the only ones in all the world who have even the spirit or disposition of a sound mind are the new creatures in Christ Jesus, who have the new mind, the new will, in control. These, as we have seen, would be liable to be carried away also, by evil passions, evil surmisings, etc., but those who have put themselves fully and completely under the control of Christ and his law of the New Covenant are kept from the extremes to which otherwise they would be as subject as others.

The Apostle's exhortation to the double minded, is in place, and should be heeded promptly by all who realize that they have a double mind or will which can never please the Lord nor bring joy and blessing either now or hereafter: "Purify your hearts, ye double minded;—purge your consciences by hearty obedience to the truth, by the washing of water through the Word.

"Grant, Lord, a heart, submissive, meek,  
My great Redeemer's throne,  
Where only Christ is heard to speak,  
Where Jesus reigns alone;

"A heart in every thought renewed,  
And full of love divine,  
Perfect and right, and pure and good,  
A copy, Lord, of thine."

## INTERESTING QUERIES

*Question.* The fact that our Lord received worship is claimed by some to be an evidence that while on earth he was God the Father disguised in a body of flesh and not really a man. Was he *really* worshiped, or is the translation faulty?

*Answer.* Yes, we believe our Lord Jesus while on earth was really worshipped, and properly so. While he was not the God, Jehovah, he was a God. The word "God" signifies a "mighty one," and our Lord was indeed a mighty one. So it is stated in the first two verses of the gospel of John. It was proper for our Lord to receive worship in view of his having been the only begotten of the Father, and his agent in the creation of all things, including man.

Besides, he had come to earth under the divine arrangement and accepted the condition of Messiahship, presenting

himself to God as fallen man's sin-offering; besides, at his baptism he was anointed of the holy spirit as the Messiah, and authorized to carry out the great divine plan and to receive homage from both angels and men. This alone would have rendered worship proper even aside from his pre-human greatness as "the only begotten of the Father."

### CHRISTADELPHIAN PROOF TEXTS

*Question.* Some "Christadelphians" offer the following texts in proof that death ends all for a large majority of the human family—that the majority will never be awakened from the sleep of death.—Psa. 88:4, 5; 49:14. Isa. 26:14; 43:16, 17; Obad. 16.

Please let me have your explanation of the meaning of these texts.

(Rev. 3:14; Col. 1:15) On the sixth creative day concerning the earth God said: "Let us make man." (Gen. 1:26) While no statement is made as to to whom God spoke these words, it seems quite evident that they were addressed to his chief executive officer, The Logos. (John 1:2, 3) Lucifer may have been present and participated in the conversation. This conclusion finds some force in the statement of the prophet (Job 38:7) that when God laid the foundation of the earth "the morning stars sang together". That The Logos and Lucifer were the "morning stars" here mentioned seems to be definitely settled.—See Isaiah 14:12; Revelation 22:16.

The apostle John tells us that all things were made by The Logos as Jehovah's active agent, and that without him was nothing made that was made. (John 1:3) The Logos not only was the confidential friend of Jehovah, but was entrusted by Jehovah with the great work of creation. Of course, this creation must have included the creation of Lucifer. There is no place in the Scriptures that indicates that The Logos sought to shine in the eyes of others. There is nothing to indicate that he ever possessed any selfish spirit. He is shown to be a humble, submissive and faithful messenger of Jehovah.

When the children of Israel left Egypt and wandered for forty years in the wilderness on the way to the Promised Land, God sent an angel before them, as it is written in Exodus 23:20. Doubtless that angel or messenger was The Logos. In the same capacity, as a messenger or angel of Jehovah, The Logos appeared to Joshua as the captain of the Lord's hosts. (Josh. 5:14) And later he is shown as Michael, the friend of God's people, who stands up for the people.—Dan. 12:1.

In all these things The Logos delighted to do his Father's will. "Wherefore, when he cometh into the world, he saith, . . . Lo, I come (in the volume of the book it is written of me) to do thy will, O God." "I delight to do thy will, O my God; yea, thy law is within my heart." (Heb. 10:5-7; Ps. 40:8) The Logos loved the name and honor of his Father. He was unselfishly devoted to Him. Of course, he observed the apparent leniency and tolerance of God toward Satan, in that God permitted him without interference until the end of the world to pursue his nefarious course, and this of itself would furnish a test to the loyalty of The Logos.

God made his purpose of salvation of humankind to depend upon the vindication of His name by the perfect loyalty and absolute devotion of The Logos when made a perfect man on earth. To others it would seem weakness to risk so much upon the faithfulness and integrity of one perfect man, but "the weakness of God is stronger than men". (1 Cor. 1:25) The Logos being tested for a period of four thousand years after the treachery of Lucifer and always loyal and unselfishly devoted to the Father, God knew he could safely rely upon his only begotten Son when he would be transferred to earth as a man, to become the vindicator of Jehovah's word and name and also the Redeemer of obedient humankind. There could never be such an exhibition of fidelity, submissiveness, loyalty and unselfish devotion to Jehovah God as that made manifest by the Logos, afterwards Jesus, later the Christ or Anointed One.

When on earth Jesus was always faithful and loyal to his Father. He refused to be tempted away from his course of steadfastness, defending himself against every assault through the Word of God. He said: "I can of mine own self do nothing: . . . because I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) He and his Father, having enjoyed long centuries of sweet fellowship, knew each other and loved each other. Jesus said: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again."—John 10:15, 17.

Jesus knew it was the will of God to have him suffer death that he might vindicate his Father's name and redeem man and undo and destroy the wicked works of the evil one; and such was the joy this brought to him that he gladly and willingly did it, despising the shame to which he was subjected. (Heb. 12:2) Instead of attempting to make himself a reputation and to shine in the eyes of others, he humbled himself and became obedient even unto the most ignominious death. For this reason God has highly exalted him and given him a name above every name, and commands that all creatures in heaven and earth shall worship the Son as he worships the Father.—Phil. 2:5-11.

Lucifer had selfishly attempted to obtain the worship of creatures, and resorted to the blackest crime to accomplish his purpose; and he must therefore suffer destruction. The Logos always honored his Father, defending His good name and fame, and willingly went to an ignominious death to accomplish his Father's will; and the Father will see to it that all creation shall worship the Son. The Logos justly earned and received the title "The Faithful and True". (Rev. 19:11-13) His course of humility, loving devotion, absolute and complete faithfulness and unswerving loyalty has led him to the highest place; and his honor shall never be dimmed. The course of The Logos, like a silent monument, stands beckoning all creatures that desire life to walk that way. Said Jesus: "I am the way, and the truth, and the life."—John 14:6.

That the end of Satan is to be destruction there is no doubt. That his destruction is being deferred until his wicked works are destroyed at the battle of Armageddon is also sure. (1 John 3:8) In pronouncing judgment against Lucifer Jehovah said: "I will cast thee as profane out of the mountain [kingdom] of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. . . I will bring thee to ashes upon the earth, in the sight of all them that behold thee. . . And never shalt thou be any more."—Ezek. 28:16, 18, 19.

At the time of the tragedy in Eden there were no nations on earth. But, looking down to the end, God said in prophetic phrase to Lucifer: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" (Isa. 14:12) These words of final judgment pronounced against the wicked one seem clearly to refer to the future, both by reason of the phrase used and by the facts.

Since Eden Satan has been permitted to pursue his wicked course, all of which God will counteract in his own due time to his own glory. Thereafter when the sons of God

TO THE  
HEBREWS

**1** God, who long ago spoke on many occasions<sup>1</sup> and in many ways<sup>2</sup> to our forefathers by means of the prophets,<sup>3</sup> has at the end of these days spoken to us by means of a Son,<sup>4</sup> whom he appointed heir<sup>5</sup> of all things,<sup>6</sup> and through whom he made<sup>7</sup> the systems<sup>8</sup> of things.<sup>9</sup> He is the reflection of his glory<sup>10</sup> and the exact representation of his very being,<sup>11</sup> and he sustains<sup>12</sup> all things by the word of his power, and after he had made a purification for our sins<sup>13</sup> he sat down on the right hand<sup>14</sup> of the majesty in lofty places.<sup>15</sup> So he has become better than the angels<sup>16</sup> to the extent that he has inherited a name<sup>17</sup> more excellent than theirs.

**5** For example, to which one of the angels did he ever say: "You are my Son; today I have become your Father?"<sup>18</sup> And again: "I shall be a Father<sup>19</sup> to him, and he will be a Son to me"<sup>20</sup>?  
**6** But when he again brings his Firstborn into the inhabited<sup>21</sup> earth,<sup>22</sup> he says: "And let all God's angels worship<sup>23</sup> him."<sup>24</sup> Also with reference to the angels he says: "And he makes his angels spirits, and his public<sup>25</sup> servants a flame of fire."<sup>26</sup>  
**7** But with reference to the Son: "God is your throne<sup>27</sup> forever, and the scepter of your<sup>28</sup> kingdom<sup>29</sup> is the scepter of straight principles.<sup>30</sup> You loved righteousness and hated<sup>31</sup> lawlessness."<sup>32</sup>  
 That is why God, your God, anointed you with the oil<sup>33</sup> of great joy more so than your partners.<sup>34</sup> And: "You, O Lord, founded<sup>35</sup> the earth<sup>36</sup> at the beginning, and the heavens<sup>37</sup> are

<sup>1</sup> Or, "the image imprinted by his substance." <sup>2</sup> Or, "his," <sup>3</sup> P<sup>4</sup> Or, H

works<sup>38</sup> of your hands,<sup>39</sup> they will perish,<sup>40</sup> but you are to remain continually; and they will all grow old like an outer garment,<sup>41</sup> and you will wrap them up just as a cloak,<sup>42</sup> as an outer garment,<sup>43</sup> and they will be changed, but you are the same and your years will never cease."<sup>44</sup>  
**12** But with reference to which one of the angels has he ever said: "Sit at my right hand, until I make your enemies<sup>45</sup> a stool<sup>46</sup> for your feet"<sup>47</sup>?  
**13** Are they not all spirits<sup>48</sup> for public service, sent forth to minister<sup>49</sup> for those who are going to inherit<sup>50</sup> salvation?

**2** That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away.<sup>51</sup>  
**2** For if the word spoken through angels<sup>52</sup> became certain of execution, and every transgression<sup>53</sup> and disobedient<sup>54</sup> act received a retribution in harmony with justice,<sup>55</sup> how shall we escape if we have neglected<sup>56</sup> a salvation<sup>57</sup> of such greatness<sup>58</sup> in that it began to be spoken through our Lord<sup>59</sup> and was verified<sup>60</sup> for us by those who heard him,<sup>61</sup> while God joined in bearing witness<sup>62</sup> with signs as well as wonders and various powerful works<sup>63</sup> and with distributions<sup>64</sup> of holy spirit according to his will?<sup>65</sup>

**5** For it is not to angels that he has subjected the inhabited<sup>66</sup> earth to come<sup>67</sup> about which we are speaking.<sup>68</sup> But a certain witness has given proof somewhere, saying: "What is man<sup>69</sup> so that you are mindful of him,<sup>70</sup> or the son of man so that you look after him?"<sup>71</sup> You made him a little<sup>72</sup> lower than angels,<sup>73</sup> you crowned him with glory<sup>74</sup> and honor,<sup>75</sup> and appointed him over

<sup>38</sup> "As an outer garment," <sup>39</sup> P<sup>40</sup> Or, B<sup>41</sup> AD, but omitted by Vg<sup>42</sup> Sy<sup>43</sup> P<sup>44</sup> and <sup>45</sup> Textus Receptus. <sup>46</sup> Or, "various miracles." <sup>47</sup> Or, "for a little while."

### Jesus Was Put to Death on a Simple Upright Stake

"Cross" (AV, AS, Dy) from Greek *σταυρος*, "an upright stake or pole" (Hebrew, *tz'lab*; Latin, *crux*; Greek, *xylos*, "tree or stake"; also used in reference to the instrument used to put Jesus to death. Acts 5:30; 10:39; 13:29) At Ezra 6:11 we find *xylos* in the Greek Septuagint (1 Esdras 6:31) as a beam on which the violator of the law was to be hanged, as at Luke 23:39. *Crux* (Latin) originally meant a tree, frame, or wooden instrument of execution. "Cross" was a later meaning of *crux*. The term *crux simplex* (Latin) was used to denote a plain upright execution stake. The Greek verb *stauroo* ("crucify," AV) meant "to fence with poles," as a stockade, or "to fasten or fix on a pole or stake," "to impale." (John 19:15) *Azasturoo* (Heb. 6:6) is a synonym for *stauroo*.

### Jesus' Death on a Stake or Tree, Not a Cross, Was Necessary to Fulfill Scriptures, Free Jews from Law

Deut 21:22, 23 **Mo, AT** "If any man has committed a sin deserving of death, and if he is put to death by being impaled upon a stake, his corpse must not remain all night upon the stake, you must be sure to bury him the same day, for an impaled man is under God's curse."

Gal 3:13 "Christ by purchase released us from the curse of the law by becoming a curse instead of us, because it is written: 'Accursed is every man hanged upon a stake.'"

Col 2:14 "[Christ] blotted out the handwritten document against us which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake."

See also: Eph. 2:15, 16; John 19:31

### Execution Stake a Thing to Be Hated, Not Worshiped

Isa. 14:19 "Thou art cast forth away from thy sepulchre like an abominable branch [stake upon which a criminal is executed], clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit, as a dead body trodden under foot."

(See *New World App.*, under Matthew 10:38.)

### Display of Execution Stake Wrong: Would Commemorate Satan's Suspected Victory in Causing Christ's Death

Mat. 27:39-42 "So the passers-by began speaking abusively of him, wagging their heads and saying: 'O you would-be thrower-down of the temple and builder of it in three days, save yourself! If you are a son of God, come down off the torture stake!' In like manner also the chief priests with the scribes and older men of influence began making fun of him and saying: 'Others he saved, himself he cannot save! He is King of Israel; let him now come down off the torture stake and we will believe on him.'"

Heb. 6:6 "They impale the Son of God afresh for themselves and expose him to public shame."

See also: Rev. 11:8-10.

### Use of Cross in Worship Is Idolatry

Ex. 20:4, 5 "Thou shalt not make unto thee a graven image, nor 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 unto them, nor serve them."

Christ's Human Body Disposed of by God, Not to Be Worshiped as on Crucifix

John 20:7, 12, 13 "and he viewed the bandages lying, also

the cloth which had been upon his head not lying with the bandages but separately rolled up in one place. And the [Mary] viewed two angels in white sitting one at the head and one at the feet where the body of Jesus had been lying... She said to them: 'They have taken my Master away, and I do not know where they have hid him.'

2 Cor. 5:16 "Even if we have known Christ according to the flesh, certainly we now know him so no more."

### Christ to Be Worshiped as a Glorious Spirit, Victorious over Death on the Torture Stake

Rom. 6:9 "For we know that Christ, now that he has been raised up from the dead, dies no more; death is master over him no more."

2 Cor. 13:4 "True, indeed, he was impaled owing to weakness, but he is alive owing to God's power."

1 Pet. 3:18 "Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit."

Christ the Reigning King Is Now the Signal to Be Pointed to—Not Crucifix or Banner with Cross  
Isa. 52:10, **AT** "Pass through, pass through the gates, prepare the way of the people; grade up, grade up the highway, clear it of stones; raise a signal over the peoples."

Isa. 11:10, **AT** "It shall come to pass on that day that the root of Jesse, who will be standing as a signal to the peoples—to him will the nations resort, and his resting-place will be glorious."  
See: Isa. 18:3; Rev. 12:1, 5; 14:1.

### Preaching of the Stake of Christ Means the Preaching of His Death as a Ransom

1 Cor. 1:17, 18, 23; 2:2 "For Christ dispatched me, not to go

baptizing, but to go declaring the good news, not with wisdom of speech, that the torture stake of the Christ should not be made useless. For the speech about the torture stake is foolishness to those who are perishing, but to us who are being saved it is God's power. But we preach Christ impaled, to the Jews a cause for falling, but to the nations foolishness." "For I decided not to know anything among you except Jesus Christ, and him impaled."

1 Tim. 2:5, 6 "Christ Jesus who gave himself a corresponding ransom for all—this is what is to be witnessed to as its own particular lines."

Gal. 3:1 "O senseless Galatians, who is it that brought you under evil influence, you before whose eyes Jesus Christ, was openly portrayed impaled?"

### "Enemies of Torture Stake" Are Those Denying Christ's Death as Providing the Ransom

Phil. 3:18, 19 "For there are many, I used to mention them often but now I mention them also with weeping, who are walking as the enemies of the torture stake of the Christ, and their finish is destruction."

2 Pet. 2:1 "However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects, and will disown even the owner that bought them."

Rom. 10:6, 7 "Do not say, 'Who will descend into the abyss?' that is, to bring Christ up from the dead."  
See: 1 Cor. 1:17-2:2, above.

### Execution Stake a Symbol of Death Under Shame, and Reproach to Christians

Heb. 12:2 "We look intently at the leader and perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and

Be it noted, however, that there are other Greek words that the *King James Version* renders "worship," but not a single one of these Greek verbs is directed to Jesus to show that such action was commanded to be performed or was performed toward him. Surely when Luke 14:10 (*KJ*) says, "Then shalt thou have worship [*do'xa*] in the presence of them that sit at meat with thee," Jesus did not mean that a human guest who was given a higher place at a Jewish meal would be worshiped, but it meant he would merely "have honor," as the *New World Translation* renders the word (*do'xa*). Thus we see that the Christian Greek Scriptures make a distinction between Jehovah God and his Son Jesus Christ, by reserving some words rendered "worship" for God, to the exclusion of Jesus.

When Satan the Devil tempted Jesus to try to have him worship the adversary, Jesus did not say to the tempter, 'Worship me,' but said, "It is Jehovah your God you must worship [*proskyne'ō*], and it is to him alone you must render sacred service [*latreu'ō*]." (Matt. 4:10, *NW*; Luke 4:8) Jesus, speaking and including himself, said to the Samaritan woman: "You worship [*proskyne'ō*] what you do not know; we worship [*proskyne'ō*] what we know, because salvation originates with the Jews. . . . the genuine worshipers will worship the Father with spirit and truth. . . . God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:22-24, *NW*) Jesus, even after his glorification in heaven, did not change from directing worship to God his Father rather than to himself. In the Revelation, which God gave Jesus, the pure worship is shown as due to be given to the Most High God, Jehovah. (See Revelation 4:10; 5:14; 7:11; 11:16; 14:7; 15:4; 19:4, 10.) And when John fell down at the feet of the angel whom Jesus sent to deliver the revelation, the angel said to John: "Worship God." (Rev. 19:10; 22:9) Thus the worship was to be rendered to Jehovah God, although blessing, glory and praise were to be ascribed to the glorified Jesus, the Lamb, as well as to God his Father.

At Hebrews 1:6 we read: "But when he again brings his Firstborn into the inhabited earth, he says: 'And let all God's angels worship him.'" (*NW*) As the Greek verb here is *proskyne'ō*, it could also have been rendered "do obeisance to," as in all the preceding cases having to do with Jesus when on earth as a

man. This same word in Greek is used in addressing those who will become members of Christ's glorified congregation or "bride," in these words at Revelation 3:9 (*NW*): "Look! I will give those from the synagogue of Satan who say they are Jews, and yet they are not but are lying—look! I will make them come and do obeisance [*proskyne'ō*] before your feet and make them know I have loved you." They will not be *worshiped*.

Worship is not asked to be given to the anointed King whom Jehovah God sets upon his holy hill of Zion, namely, his Son Jesus Christ, but due submission and respect are asked of the kings and judges of the earth, in these words: "Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled." (Ps. 2:11, 12, *AS*) This agrees with the recognition that the apostle Paul says must yet be given to the glorified Jesus by all living creation, at Philippians 2:9-11 (*NW*): "God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." The knee is bent in the name of Jesus as *Lord* and in worship to the Father as *God*, and the tongue confesses openly that Jesus Christ is *Lord*, but this is done to the glory of God the Father, all this showing the superiority of the Father. Thus, "all may honor the Son just as they honor the Father."—John 5:22, 23, *NW*.

Consequently, since the Scriptures teach that Jesus Christ is not a trinitarian co-person with God the Father, but is a distinct person, the Son of God, the answer to the above question must be that no distinct worship is to be rendered to Jesus Christ now glorified in heaven. Our worship is to go to Jehovah God. However, we show the proper regard for God's only-begotten Son by rendering our worship to God through and in the name of Jesus Christ. Even now when we kneel in prayer, as Paul did according to Ephesians 3:14-19, we offer prayer in the name of Jesus Christ in obedience to his own directions (John 15:16; 16:23-26), but the prayer itself is addressed, not to Jesus, but to God his Father. In this way we keep things in their relative positions.

dead, he impressed the importance and reliability of the Scriptures on the minds of his followers. "Commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." He knew that the only way for them to have a firm faith was for them to have an accurate knowledge of God's Word. Do you accept the entire Bible as God's inspired Word and do you know what it contains? That is part of being a Christian.—Matt. 4:4; Luke 24:27.

#### HIS GOD

Certainly for one to believe the teachings of Christ he must know and worship the God that Christ worshiped. Do not erroneously conclude that Christians are to worship Christ; that is not what he taught. True, he is a god, a mighty one, but he did not worship himself and he did not teach his disciples to worship him. Rather, on the day he was resurrected he told Mary Magdalene: "I am ascending to my Father and your Father and to my God and your God." The Father was not to be ignored as if he were one and the same with the Son. Jesus said: "He that sent me is real."—John 20:17; 7:28.

It is true that his opponents accused Jesus of making himself equal to God by calling God his own Father, but in so doing they misrepresented the facts, as do those who teach the doctrine of the trinity today. Jesus answered their falsehood by saying: "Most truly I say to you, The Son cannot do a single thing of his own initiative." No, he was not equal to God, and he further emphasized that point by saying: "The Father is greater than I am." (John 5:18, 19; 14:28) His own disciples properly understood the matter, and when he asked them, "Who do you say I am?" they did not confuse his identity with that of the Father or say that he was a member of a triune Godhead. No; Peter said: "You are

the Christ, the Son of the living God." His Father had sent him to earth to glorify God and to "give his soul a ransom in exchange for many."—Matt. 16:15-17; 20:28.

Whom, then, did Jesus worship, and whom does he teach us to worship? He answers: "It is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'" Perhaps the Bible translation you have does not say "Jehovah" at Matthew 4:10 but says "the Lord." If so, please note that Jesus was quoting this from another source, saying, "It is written." He quoted from Deuteronomy 6:13, where, in the *King James Version*, the word "LORD" is printed in all capital letters. Why? Because the original text at this place contains the Hebrew characters for the name of God, Jehovah. Jesus used that name and kept it prominent, his own name meaning "Jehovah is salvation." He taught us to pray: "Our Father in the heavens, let your name be sanctified." In his own prayer to the Father he said: "I have made your name manifest to the men you gave me out of the world." Jesus was a worshiper of Jehovah God, and those who are his disciples follow his example.—Matt. 6:9; John 17:6.

#### VIEWPOINT TOWARD OTHER RELIGIONS

It is a common thought among professed Christians in our time that membership in any church is all right as long as the individual is sincere. That being so, it is considered poor taste to criticize the religion of another person. Those who hold to these ideas may feel that theirs is a tolerant Christian viewpoint. Do the facts support the case?

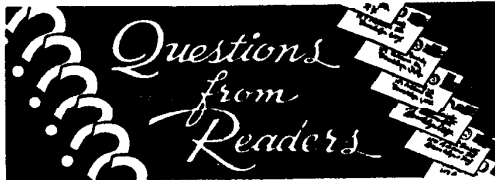
Christ did not agree that everyone worships the same God or that all religion is good. He outspokenly told the clergy of his day: "You know neither me nor my Father. . . . You are from your father the Devil and you wish to do the desires of

not resisted. Jesus said: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. Therefore, if you have not proved yourselves faithful in connection with the unrighteous riches, who will entrust you with what is true? And if you have not proved yourselves faithful in connection with what is another's, who will give you what is for yourselves?"—Luke 16:10-12.

If you love God, if you want to live in

his righteous new order of things, you will want to be honest and do what is right. "He that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception, but let him turn away from what is bad and do what is good."—1 Pet. 3:10, 11.

Yes, be honest in everything. Then you, too, will be able to say as did the apostle Paul: "We trust we have an honest conscience, as we wish to conduct ourselves honestly in all things."—Heb. 13:18.



● In the King James Version of the Bible, Matthew 28:9 tells of the women that met Jesus after his resurrection. It says: "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him." Is this not a clear contradiction of the teaching of Jehovah's witnesses that Jesus is not to be worshipped?

Trinitarians who believe that Jesus is God, or at least the second person of the triune God, do not like to have Jehovah's witnesses say that it is unscriptural for worshipers of the living and true God to render worship to the Son of God, Jesus Christ. To the trinitarians that means denying worship to Jehovah God. However, we know that when Jesus was in the wilderness and tempted by the Devil and invited to perform an act of worship to the Devil in order to gain all the kingdoms of this world at the Devil's hands, Jesus referred to the book of Deuteronomy and said, according to the King James Version: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10) By those words Jesus debarred his followers from worshipping him.

The King James reading of Matthew 28:9 appears on the face of it to look like a flat contradiction of what Jehovah's witnesses

teach, but, of course, the King James Bible translators would naturally want to support their trinitarian view by rendering the Greek word here into English as "worshipped." However, it is interesting to note how *The Complete Bible, An American Translation* by Smith and Goodspeed renders Matthew 28:9. It reads: "And Jesus himself met them, and said, 'Good morning!' And they went up to him and clasped his feet, and bowed to the ground before him." The New World Translation of the Holy Scriptures says: "They approached and caught him by his feet and did obeisance to him." This bowing to the ground or doing obeisance to the resurrected Jesus does not mean worshipping him. If it did, then men of God in ancient times could be found guilty of worshipping human creatures, because they bowed before them; whereas the angel that was used to transmit the Revelation to the apostle John stopped him when he wanted to worship the angel, and told him to worship only God.—Rev. 19:10; 22:8.

The Greek verb in Matthew 28:9 that the King James Version renders as "worshipped" is *proskynéo*. This Greek verb occurs in the Greek Septuagint version of the Hebrew Scriptures. It occurs in the Greek *Septuagint* in its rendering of Genesis 23:7, where the *King James Version* reads: "And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth." The book published by Samuel Bagster & Sons, Ltd., of London, England, and entitled "The Septuagint Version, the Old Testament With an English Translation," shows this Greek verb *proskynéo* in the Greek text of the *Septuagint*, and instead of saying that Abraham worshiped the people

### OBEISANCE or WORSHIP

In Hebrews 1:6 the Greek word *proskynéo* may mean:

1. Rendering respectful obeisance, as 'bowing down,' to Jesus as the one whom Jehovah God has honored and glorified
2. Worshiping Jehovah God through or by means of his chief representative, his Son Jesus

part of a triune deity and that the Father, Son and Holy Ghost are equal. Yet, who gets most of their attention? Jesus. He is pushed into the foreground, and the Father is squeezed into the shadows. This poses a challenge for true Christians. At John 14:28 Jesus said that his Father was greater, and Psalm 83:18 states that "you, whose name is Jehovah, you *alone* are the Most High over all the earth." But we must not overreact to the distorted views about Jesus and unconsciously minimize his true position. As with the Hebrew Christians, a balanced and accurate estimation of Jesus will be of immense value as we face the future.

<sup>10</sup> The book of Hebrews begins by focusing attention on Christ's superior position. He is now a glorified spirit, "the exact representation of [God's] very being." This does not imply that the Father and the Son are one person or one god, for Hebrews 1:3 adds that Jesus has "sat down on the right hand of the Majesty ["of God," *Today's English Version*] in lofty places." Texts such as Hebrews 2:10 and 5:5, 8 also indicate that Jehovah is superior to the Son. Still, Christ

10. What does Hebrews indicate about Jesus' position?

now has "a name [position or reputation] more excellent than [the angels]." —Hebrews 1:4.

<sup>11</sup> As the faithful angels do, we also need to recognize Christ's exalted position. Quoting from Psalm 97:7 (*Greek Septuagint Version*), Hebrews 1:6 says: "Let all God's angels do obeisance to him." As other versions render this, the angels "fall before," "bow down before" or "pay homage" to the Son.\* The context suggests that this means that even the angels render homage to Jesus as God's chief representative and exalted Son. They appreciate that he has been "crowned with glory and honor" and given authority over the inhabited earth to come.—Hebrews 2:5, 9.

<sup>12</sup> How should this affect us? After showing Jesus' superiority over the angels, Paul says: "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away." (Hebrews 2:1) As the Hebrew Christians knew, the Jews long paid attention to God's Word, or Law, given through Moses. It is much more vital for us to pay attention to divine guidance provided through Jesus.

<sup>13</sup> Bearing this out, recall what Jesus Christ had said about fleeing when Je-

\* Paul employed the Greek word *proskynéo*, which *The Greek-English Lexicon of the New Testament* (Bauer, Arndt, Gingrich) says was "used to designate the custom of prostrating oneself before a person and kissing the feet, the hem of the garment, the ground." (1 Samuel 24:8; 2 Kings 2:15) It may also signify "worship," which is how some Bibles read at Hebrews 1:6. If that is the correct sense here, it evidently means a relative worship, a worship of Jehovah God directed through his glorified Son.—Compare Revelation 14:7; *The Watchtower* of November 15, 1970, pages 702-704.

11. (a) How do God's angels treat Jesus Christ? (b) How is Hebrews 1:6 to be understood?

12. Why is it important for us to pay attention to Jesus' words?

13. How might Christians benefit from attention to Jesus? Illustrate.

sider me a sharer,<sup>a</sup> receive<sup>b</sup> him kindly the way you would me. **18** Moreover, if he did you any wrong or owes you anything, keep this charged to my account.\* **19** I Paul am writing with my own hand:<sup>c</sup> I will pay it back—not to be telling you that, besides, you owe me even yourself. **20** Yes, brother, may I derive profit from you in connection with [the] Lord: refresh my tender affections<sup>d</sup> in connection with Christ.

**21** Trusting in your compliance,\* I

Phm 18\* Lit., "to me be you setting to account." 21\* Lit., "obedience."

<sup>a</sup> 2Co 8:23  
<sup>b</sup> Ro 15:7  
<sup>c</sup> Ga 6:11  
<sup>d</sup> Phm 12

Second Col.

<sup>a</sup> Phm 2:2  
<sup>b</sup> Ac 28:23  
<sup>c</sup> Ac 12:5  
<sup>d</sup> Phm 2:21  
<sup>e</sup> Col 1:7  
Col 4:12  
<sup>f</sup> Ac 19:29  
Ac 27:2  
Col 4:10  
<sup>g</sup> Col 4:14  
2Ti 4:10  
<sup>h</sup> Ga 6:18

am writing you, knowing you will even do more than the things I say.<sup>a</sup> **22** But along with that, also get lodging<sup>b</sup> ready for me, for I am hoping that through the prayers<sup>c</sup> of you people I shall be set at liberty<sup>d</sup> for you.

**23** Sending you greetings is Ep'aphras<sup>e</sup> my fellow captive in union with Christ, **24** [also] Mark, Aris-tar'chus,<sup>f</sup> De'mas,<sup>g</sup> Luke, my fellow workers.

**25** The undeserved kindness of the Lord Jesus Christ [be] with the spirit you people [show].\*<sup>h</sup>

Phm 25\* Lit., "with your spirit."

TO THE

HEBREWS

**1** God, who long ago spoke on many occasions<sup>a</sup> and in many ways to our forefathers by means of the prophets,<sup>b</sup> **2** has at the end of these days<sup>c</sup> spoken to us by means of a Son,<sup>d</sup> whom he appointed heir of all things,<sup>e</sup> and through whom he made<sup>f</sup> the systems of things.\* **3** He is the reflection<sup>g</sup> of [his] glory<sup>h</sup> and the exact representation of his very being,<sup>i</sup> and he sustains all things by the word of his power;<sup>j</sup> and after he had made a purification for our sins<sup>k</sup> he sat down on the right hand<sup>l</sup> of the Majesty<sup>m</sup> in lofty places.<sup>n</sup> **4** So he has become better than the angels,<sup>o</sup> to the extent that he has inherited a name<sup>p</sup> more excellent than theirs.

**5** For example, to which one of the angels did he ever say: "You are my son; I, today, I have become your father"?<sup>q</sup> And again: "I myself shall become his father, and he himself will become my son"?<sup>r</sup> **6** But when he again brings his Firstborn<sup>s</sup> into the inhabited earth,

Heb 1:2\* Or, "the orders of things." Gr., fous *ai-o'nas*; Lat., *sae'cu-la*; J<sup>44</sup> (Heb.), *ha-'oh-la-mim'*. 3\* Lit., "beaming forth from." 3\* Or, "the image imprinted by his substance." 3\* Lit., "of the Greatness." Gr., *tes Me-ga-lo-sy'nes*; Lat., *Ma-ie-sta'tis*; J<sup>17,18,22</sup> (Heb.), *hag-Gedhul-lah'*.

CHAP. 1

<sup>a</sup> Nu 12:8  
Isa 1:2  
<sup>b</sup> Ex 24:3  
Jer 7:25  
Eze 33:33  
Lu 1:70  
Ac 3:21  
<sup>c</sup> Ga 4:4  
<sup>d</sup> 1Pe 1:11  
1Pe 1:20  
<sup>e</sup> Mt 17:5  
Joh 3:17  
Joh 13:34  
<sup>f</sup> Ps 2:8  
Joh 16:15  
Ro 8:17  
<sup>g</sup> Joh 1:3  
<sup>h</sup> 1Co 8:6  
Col 1:16  
<sup>i</sup> Joh 1:14  
Joh 17:5  
<sup>j</sup> Joh 1:1  
Col 1:15  
<sup>k</sup> 1Co 1:17  
JDa 9:24  
Heb 9:26  
1Pe 1:19  
<sup>l</sup> Ps 110:1  
Ac 2:33  
Ac 7:55  
Ro 8:34  
Col 3:1  
<sup>m</sup> Ps 33:13  
Eph 1:20  
Heb 8:1  
Jude 23  
<sup>n</sup> Eph 1:21  
Eph 3:22  
<sup>o</sup> Ac 4:12  
Phm 2:9  
<sup>p</sup> Ps 2:7  
<sup>q</sup> 2Sa 7:14  
Mt 1:11  
Lu 9:35  
2Pe 1:17  
<sup>r</sup> Joh 1:14  
Joh 3:18  
Ro 8:29  
Col 1:15

he says: "And let all God's angels<sup>a</sup> do obeisance to\* him."<sup>b</sup>

**7** Also, with reference to the angels he says: "And he makes his angels spir-its, and his public servants\* a flame of fire."<sup>c</sup> **8** But with reference to the Son, "God is your throne forever<sup>d</sup> and ever, and [the] scepter of your\* king-dom<sup>e</sup> is the scepter of uprightness."<sup>f</sup> **9** You loved righteousness, and you hated lawlessness. That is why God, your God, anointed<sup>g</sup> you with [the] oil of exultation more than your partners."<sup>h</sup> **10** And: "You at [the] beginning, O Lord, laid the foundations of the earth itself, and the heavens are [the] works of your hands."<sup>i</sup> **11** They themselves will perish,\* but you yourself are to remain continually; and just like an outer garment<sup>j</sup> they will all grow old. **12** and you will wrap them up just as a

Second Col. <sup>a</sup> Ps 91:11; Lu 22:43; Joh 20:12; b De 32:43 (tn,LXX); c Ps 104:4; d Mt 28:18; Ac 2:30; Re 3:21; e Ps 19:10; Nu 24:17; Ps 2:9; f Ps 45:6; g Isa 61:1; Lu 1:32; h Ps 4:18; Ac 4:27; Ac 10:38; h Ps 45:7; i Ps 102:25; j Isa 51:8

Heb 1:6\* Or, "let . . . worship." Gr., *proskly-ne-sa'to-san*; Lat., *a-do'rent*. See 2Ki 2:15 and ftn. 7\* Lit., "public workers." Gr., *leitour-gous'*. 8\* "Your," ADITVgSy<sup>h,p</sup> and Ps 45:6 P<sup>45</sup>KB, "his." 8\* Lit., "staff of the straight-ness." 11\* Lit., "will destroy themselves."