

I am or I will be? The distinction between Jehovah and Jesus

I am or I will be?

In order to identify Jesus with Jehovah, the words of Jehovah to Moses, "**I am**" (Exodus 3:14) are related to the words of Jesus: "*Before Abraham was born, I am*" (John 8:58). But after a closer examination, we can conclude that the statements are different, because there is a distinction between them.

The correct meaning of the original Hebrew word *èhyèh* (1st person of the verb "to be") that Jehovah said is "**I will be**", that is, the verb is in the future, as most of the Hebrew scholars agree.

They claim that what Jehovah actually said in Exodus 3:14 is "*I will be what I shall be*", instead of the commonly translated "*I am who I am*".

The Talmud and the Targums often comment on this phrase, clarifying that Jehovah's original purpose was to "*strengthen*" his servants by saying to them, "*I will be with you*".

However, the translators of the Septuagint (about 280 BC) modified this etymology by translating this phrase as: "*I am the being*", or "*I am the one who is*", instead of the original sense, where Jehovah intended to become in what it still was not.

Jehovah's attitude of wanting to be what he was not yet was completely different from the attitude of Jesus, who, despite being of the same nature as the Absolute God, did not regard equality with the Father, as Philippians 2:6 says.

Jehovah always revealed the presumption of being equal to the Most High God, which shows that Jehovah had a different behavior than Jesus had. This is very clear evidence that **Jehovah is not the same as Jesus**.

There is a very big difference between **TO BE** and **WANT TO BE**. Jehovah was not the Absolute God, but he wanted to be more than the Most High. His attitude was similar to that of the angel told in Isaiah 14:13 and 14 ... *You said in your heart, "I will ascend to the heavens; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of Mount Zaphon. I will ascend above the tops of the clouds; I will make myself like the Most High"*.

In his turn, Jesus had a totally opposite attitude. He, who was equal to God Father, did not dare to claim his majesty, for thus said Paul in Philippians 2:5-10 ... *In your relationships with one another, have the same mindset as Christ Jesus, who, **being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death, even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth.***

And thus it was fulfilled what is written in Matthew 23:12 ... ***For he that exalts himself shall be humbled, and he that humbles himself shall be exalted.*** Jesus was exalted to the utmost because he humbled himself, while Jehovah was humbled because he exalted himself.

Distinction between Jehovah and Jesus

Although I am assuming a distinction between Jehovah and Jesus, it is not my intention dissociating Jesus from the divine Trinity, which is composed of the **Father**, the **Son** and the **Holy Spirit**.

In my view, the Son (Jesus) and the Father are essentially the same. Although they are two distinct persons, they unite with the third person of the Trinity, the Holy Spirit, to compose the unique, eternal and supreme God.

However, I believe that Jehovah is another being, which has an angelic nature and a proper name. In association with other angels, Jehovah gave the Old Testament law to Moses on Mount Sinai, as the martyr Stephen revealed in Acts 7:38 and 53, and Paul confirmed it in Galatians 3:19.

That law of the so-called "*Pentateuch*" even has several points that conflict with the teachings of Jesus in the Gospels. That is why, when he quoted the law, Jesus gave his own version, as in Matthew 5:38 and 39 ... *You have heard that it was said, 'Eye for eye, and tooth for tooth', but I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also.*

And so Jesus continued in his ministry, forgiving the woman who had been condemned by the law of Jehovah to stoning (John 8: 1-11), healing the sick on the Sabbath day, which was forbidden (Mark 2:1-12) and frequenting the houses of people of ill repute (Matthew 9:10-13), about to be called "*the friend of sinners*" (Matthew 11:19).

The dissociation between Jehovah and Jesus explains passages that are difficult to comprehend, such as Joshua 6:17, where Jehovah commanded Joshua to destroy the city and all its inhabitants, as well as other passages from the Old Testament that show a cruel and ruthless "*god*", completely at odds with the teachings of Jesus in the New Testament.

Decrease and Ascension of Jesus Christ

When Jesus incarnated in this world, he was made "*a little lower than the angels*", as Hebrews 2: 9 says, but after his glorification, Jesus was placed above his "*companions*" of divinity, as we read in Hebrews 1:9. Thus says Hebrews 1:4 about the exaltation of Jesus for having suffered death ... *we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.*

When Jesus returned to heaven, the heavenly angels and powers who sought to usurp world domination during their "*absence*" had to submit to and exhort the exalted Son, as Hebrews 1: 6 says. About that promotion of Christ, we read in 1 Peter 3:22, where it is written: "*... who has gone into heaven and is at God's right hand, with angels, authorities and powers in submission to him*".

Envy of the angels for the true children of God Father

Through the law, the angels intended to build a way to condemn men, because they themselves had been condemned by the Absolute God. The relentless law given to Moses on Mount Sinai had that purpose, but that plan was thwarted when Jesus overruled the debt we had pending because of the requirements of the law, nailing it to the cross, as Paul said in Colossians 2:14.

The angels intended to deprive men from the love of the Father, as Paul said in Romans 8:38: *"I am convinced that neither death nor life, **neither angels nor demons**, nor present nor future, nor powers, nor height, nor depth, nor anything else in creation, can separate us from the love of God which is in Christ Jesus our Lord"*.

I think that the angels feel like they had been treated with injustice, as well as the son who remained with his father in the parable of Luke 15:11-32, who felt envy for the son who was rewarded after he returned to his father's house. The indignant son said thus to the father: *'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!'*

I also think that the response that God Father gives to angels about this *"injustice"* is the same as the father of the parable gave to the envied son: ***You are always with me, and everything I have is yours, but we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.***

This is the reason because in Luke 15:10, immediately before the parable, Jesus said that there is rejoicing in heaven in the presence of the angels over a sinner who repents. Usually, the Christians think that the rejoicing is from the angels over a sinner who repents, but it is clear in this text that **the rejoicing is from the Father in the presence of the jealous angels.**

Thus, the correct scene when a sinner repents should be the Father celebrating in front of the indignant angels. It could not be otherwise, because the angels will be *"rivals"* in the final judgment.

The reason for the envy of the angels is that the gospel of the grace of God was offered to human beings, as 1 Peter 1:12 says, while the angels did not have that opportunity, and the worst for them is that the angels will even be judged by those who are reconciled to God, as 1 Corinthians 6:2 and 3 says.

Besides not having the same privileges that are reserved for men and women born again, angels have yet to submit to helping them in a protective way, as Matthew 4:11 and Hebrews 1:14, which says ... *Are not all angels ministering spirits **sent to serve those who will inherit salvation?***

Oswaldo Carvalho