

# Toppling the Watchtower!



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# *Disciple Maker Ministries*

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## *What Do I Say When A Jehovah Witness Comes Knocking On My Door?*

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## Is Jesus JEHOVAH God?

In 318 A. D. a man by the name of Arius began to teach that Jesus was not God. Arius was an ascetic in doctrine and therefore believed that all material matter was evil. Based upon that pre-drawn conclusion he *rationalized* that if Jesus was God, He could not have taken on a material body. Therefore, Jesus could not be God because God was Spirit. From there he began to *build* his doctrine.

This is what is called *deductive reasoning*. A theology (or system of beliefs) that is based upon deductive reasoning is called *deductive theology*. Deductive reasoning begins with a *major premise*, then a *minor premise*, and then a *conclusion*. For instance; Jesus is “begotten” of God (major premise), “begotten” means a beginning (minor premise), therefore Jesus cannot be God because God is eternal (conclusion).

Although this would be a logical conclusion, it is an incorrect one. Yes, Jesus did have a beginning in *history*. In other words, there was a particular place in time and space that Jesus began. However, that does not mean that Jesus is not God, but rather it distinguishes a time when God became a man.

While Jesus had a beginning in history, the *eternality* and *self existence* of the Son of God is spoken of throughout the Scriptures.

Unless the *humanity* of Jesus and the *deity* of Jesus are understood from the basis of the *progressive revelation* of God, and from the perspective of the incarnation in its relation to that progressive revelation, deductive reasoning will always fail to meet Scriptural scrutiny in that these doctrines will not be able to be reconciled.

## The Illogic of Deductive Reasoning

The *logic* of deductive reasoning is that *if* (based upon a *hypothetical*) things are contradictory (major premise) they are irreconcilable (minor premise), therefore they cannot be Scriptural. This of course is true except if your understanding of the Scripture is in error and there is *no* contradiction in the first place.

The major difficulty with the *logic* of deductive reasoning is the tendency to use a predetermined belief as the pre-drawn conclusion, as in the case of Arius, the premises are stated to support the already established conclusion. Arius' belief (Asceticism) was established before his conclusion, not by it. The deductive reasoning was simply used to support it.

This is called a **PROOF TEXT THEOLOGY**. This has been the "logic" and theology followed by the modern proponents of the Arian position called the JEHOVAH WITNESSES.

Arianism was the position of the founder of the Jehovah Witnesses, a man by the named of *Charles Taze Russell*. Mr. Russell had only a seventh grade education, and would ultimately prove to be an embarrassment to his followers because of very immoral and unethical practices in his personal and business life. His early teachings are recorded in a magazine called **The Herald of the Morning**. It would later be renamed **The Watchtower**.

## **The Errors of Proof Text Theology**

Proof Text Theology is an antithesis to Biblical exegesis (*the understanding of what the words of the original writer intended from his point of history and context*) and it is a common mistake that a person must carefully guard against making. For instance, during the Reformation period of church history there was enormous recovery of Biblical truths by the *Reformers*. One major problem existed. The majority of the Reformers came out of Roman Catholicism protesting the abuses of that system towards people's rights and the holiness of God.

They came with a complete system of beliefs, which they began to try to *reconcile* with the Word of God. Of course, many of those beliefs and practices found no basis whatsoever in the Scriptures and they were abandoned completely. Others they would try to *revamp* in order to meet Scriptural criteria.

The major problem with this was that they came to the Scriptures with preconceived ideas about what the Scriptures said and interpreted the Scriptures from those preconceived ideas. This resulted in a *Proof Text Theology* resulting from having pre-established doctrinal beliefs and seeking out Scripture to *prove* those beliefs.

## Building A Biblical Theology

A true Biblical Theology uses principles of interpretation (*hermeneutics*) to arrive at the exact idea or concept that God is conveying as illuminated to the believer by the Holy Spirit (1 Cor. 2:9-16). Once we understand what God is saying, we make application of that truth to establish practice based upon the interpretation of the text. It is from the interpretation of the text that we establish our belief system or doctrine. We *do not* determine a belief and then go into the Scriptures to find support for that belief, or we will naturally interpret the text according to that belief.

Secondly, a Biblical Theology is *inductive* as opposed to *deductive*. Inductive simply means that the whole is equal to the sum of its parts (although in God's case, we do not have a full revelation of Him. He can be *known*, but He cannot be *defined*. He can be *described* by the revelation He has chosen to give us of Himself, but He cannot be fully *comprehended*).

As a person begins to build a **THEOLOGICAL BASE** inductively, he does not have all the parts and therefore, his understanding of the part that he studies will be reduced proportionally. As his understanding of the various parts grows, so will his understanding of the whole. For instance a person who is only able to add whole numbers will not have a true and accurate answer if there are fractions involved. In order to understand the whole, we must seek to thoroughly understand the parts and how they relate to each other.

Inductive theology is opposed to deductive in that with the major premise, minor premise, conclusion format, only those verses or parts which *support* the premises are sought out as *proof texts* and the balance of Scriptures that relate to those premises are wrapped around the conclusion or explained away based upon the conclusion.

Resultantly, it becomes a circular argument. If the conclusion of deductive reasoning is in error (*and deductive reasoning is very faulty and frequently in error*), then the Scriptures that do not coincide with the faulty conclusion are wrongly understood and explained in that they are interpreted **ON THE BASIS** of that wrong conclusion. Such is the case with Jehovah Witness Theology. Simply because something can be *explained away* does not conclude that the explanation is Biblically sound.

## Who is JEHOVAH ?

Jehovah, or more properly YAHWEH, is a word made up of the three tenses of the Hebrew verb “to be,” which are: “I am,” “I was;” “I shall be.” This is known as a TETRAGRAMMATON.

One does not need to be a great Hebrew scholar to show from the Bible inductively that Jehovah of the Old Testament is Jesus of the New Testament. Anyone with a good Bible concordance and Hebrew\Greek dictionary or Lexicon can do so.

Jehovah is a derivative of the Hebrew word JAH (YAHH) and is the most sacred name for God. When the Israelites would come upon it in the Scriptures they would read ADONIA instead (*another name of God in the Bible meaning the Anointed One*). The two Names were used synonymously for God, but YAHWEH was not read because of reverence of God and out of the fear of speaking His Name in vain.

The inductive evidence of the Scriptures testifying to the fact that Jesus is Jehovah God is so vast and overwhelming that it is difficult to know where to begin.

Jehovah is used first in Genesis 2:4 where it is used specifically to reveal a special relationship of the Creator God to His creation, especially man. It is distinctively used as the name of God as the Redeemer of fallen man and fallen creation. It is the name God uses of Himself to reveal that He is the One *seeking* those that are lost due to the fall of Adam ( Gen. 3:9-13). In Exodus 3:13-17 it is used in this way and it is the *usual* way it is used in Scriptures .

### **JEHOSHUA: Jehovah is Salvation**

Jehovah relates to us the God of salvation Who comes to man solely on the basis *sacrifice*. In fact Jehovah would provide Himself as the only acceptable sacrifice for redemption by incarnating Himself. “...and thou shalt call his Name JESUS (JEHOSHUA); for he shall save his people from their sins” (Matthew 1:21).

## **Jesus is the First & the Last**

1. “Thus saith the LORD, the King of Israel, and his redeemer, the LORD of hosts: I am the first, and I am the last, and beside me there is no God” (Isaiah 44:6). See also 41:4 & 48:12.
2. “Saying, I am Alpha and Omega, the first and the last; What thou seest, write in a book, and send it unto the seven churches which are in Asia:” (Revelation 1:11). See also 1:17; 2:8 & 22:13.

## **Jesus is the Creator God**

1. “In the beginning God (ELOHIM) created the heaven and the earth” (Genesis 1:1).
2. “And God (Elohim; plural noun used in a singular sense) said, Let us make man in our (plural) image, after our (plural) likeness;.... So God created man in his own image, in the image of God created he him;” ( Genesis 1:26a & 27a).
3. “In the beginning was the Word (LOGOS), and the Word was with God, and the Word was God (compare 1 John 5:20). The same was in the beginning with God. All things were made by him; and without him was not anything made. In him was life; and the life was the light of men” (John 1:1-4).
4. “ And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth” (John 1:14).
5. “And to make all men see what is the fellowship of the mystery, which from the beginning of the ages hath been hidden in God, Who created all things by Jesus Christ (Ephesians 3:9).
6. “Who is the image (compare Hebrews 1:3) of the invisible God, the first-born (Greek; PROTOTOKOS; refers to position of priority rather than origin, see Psalm 89:27) of all creation; For by him were all things created, that are in heaven, and earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers all things were created by him, and for him; And he is before (headship; see v18) all things, and by him all things consist” ( or subsist) ( Colossians 1:15-17).

## God called Jesus God

1. “God, who at sundry times and in diverse manners spoke in time past unto the fathers by the prophets, Hath in these last days spoken unto us by (lit., *in*) his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who, being the brightness of his glory, and the express image (the embodiment of the LOGOS) of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him (compare Ex. 20:1-5). And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptor of righteousness is the sceptor of thy kingdom” (Hebrews 1:1-8).

## Jesus affirmed His Deity

### He applied the "I AM" of Jehovah to himself

1. “I (Jesus) said, therefore, unto you, that ye shall die in your sins; for if ye believe not that I am (*he* is not in the Greek text), ye shall die in your sins” (John 8:24).

The clearly stated principle is that anyone who refuses to believe that Jesus is Jehovah will die with their sins not paid for and be forever condemned (Compare 1 John 2:18-22 and 2 John 7-11).

2. “Your father, Abraham, rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am” (John 8:56-58; see also John 18:4-6 and many others to numerous to mention).

## **He applied the ADONAI title of God to Himself.**

1. “While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How, then, doth David, in the Spirit, call him Lord (refers to Adonai), saying, The LORD (Jehovah) said unto my Lord (Adonai), Sit thou on my right hand, till I make thine enemies thy footstool? If David, then, called him Lord (Adonai), how is he his son? And no man was able to answer him a word, neither dared any man from that day forth ask him any more questions” (Matthew 22:41-46).

## **He equated Himself with the Ancient of Days**

1. “And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Mark 14:62). Compare with Daniel 7: 13-14; and compare Revelation 1:14 with Daniel 7:9.

## **He took the sovereign right, belonging to God alone, to forgive sins**

1. “When Jesus saw their faith, he said unto the sick of palsy, Son, thy sins are forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only” (Mark 2:5-7)?

2. “And he said unto her, Thy sins are forgiven. And they that were eating with him began to say within themselves, Who is this that forgiveth sins also” (Luke 7:48-49)?

## **He received and approved of worship of Himself as God**

1. “Then they that were in the boat came and worshiped him, saying, Of a truth, thou art the Son of God” (Matthew 14:33).

2. “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 worshiped him” (Matthew 28:9).

3. “And Thomas answered, and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed” (John 20:28-29).

# JESUS IS THE HOLY ONE OF ISRAEL

1. “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption” (Psalm 16:10).

No one, with any knowledge of the Word of God, would deny that this is a reference to the resurrection of Jesus Christ. It cannot be David, because David did “see corruption.” The fact that it refers to Jesus Christ prophetically is also supported by Acts 2:22-27 and 13:23-35.

2. “Saying, Let us alone [the demons]; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God” (Mark 1:24).

It is clear that the fallen angels know that Jesus is the Holy One of Israel and they fearfully state so in this verse.

3. “To whom then will ye liken me, or shall I be equal? saith the Holy One” (Isaiah 40:25).

The idea of this verse is that there is no one like the Holy One and there is nothing equal to Him, except Himself. He is unique. Jesus did not become God. God became Jesus.

4. “Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel” (Isaiah 41:14).

5. “For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for*]thy ransom, Ethiopia and Sheba for thee” (Isaiah 43:3).

6. “*As for* our redeemer, the LORD of hosts *is* his name, the Holy One of Israel (Isaiah 47:4).

7. “*Art* thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction” (Habakkuk 1:12).

I have listed here four out of almost fifty verses in the Old Testament that speak of the Holy One. Each of these verses reveal to us other Names of God the Holy One. They are “LORD” which is YAHWEH or Jehovah; “God” which is ELOHIM, the name of God in Gen. 1:1; “LORD of hosts” which is YAHWEH SABBAOTH, the Supreme Commander of the angelic host of heaven that will return with him at Armageddon. Jesus is the Holy One. He is also: YAHWEH, ELOHIM, YAHWEH SABBAOTH, REDEEMER, and SAVIOUR. And undoubtedly that is the Jesus represented in the New Testament as well.

### **The Saviour of the O. T. is Jesus of the N. T.**

1. “I, even I, am the LORD (YAHWEH), and beside me there is no saviour” (Isaiah 43:11).
2. “Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear” (Isaiah 45:22-23). Compare Numbers 21:8 & John 3:14, Romans 14:10-11 & Philippians 2:10-11.
3. “And I will feed them that oppress thee with their own flesh; and they shall be drunk with their own blood, as with sweet wine; and all flesh shall know that I, the LORD, am thy Saviour and thy Redeemer, the Mighty One of Jacob” (Isaiah 49:26). See also 60:16.
4. “Yet I am the Lord, thy God, from the land of Egypt, and thou shalt know no God but me; for there is no saviour beside me” (Hosea 13:4).
5. “And said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world” (John 4:42). See also Acts 5:31 & 13:23.
6. “Paul, an apostle of Jesus Christ by the commandment of God, our Savior, and Lord Jesus Christ, who is our hope” (1 Tim. 1:1). See also 2:3 and 4:10, as well as 2 Tim 1: 8-10.

7. “But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God, our Savior; To Titus, mine own son after the common faith: Grace, mercy, and peace, from God, the Father, and the Lord Jesus Christ, our Savior” (Titus 1:3-4). See also 2:10-13 and 3:4-6.

8. “Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior, Jesus Christ” (2 Peter 1:1). See also 1:11, 2:20, 3:2 and 18.

9. “To the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever. Amen” (Jude 25).

## **The Tetragrammaton Argument**

As we stated earlier YAHWEH is a tetragrammaton, or a word made up from the three tenses of the verb “to be,” i.e., I am, I was, I shall be. In Revelation 1 :18 the Apostle John is speaking to the Lord Jesus Christ (see verse 13). Jesus states, “I am he that liveth (I AM), and was dead (I WAS); and, behold, I am alive for evermore (I SHALL BE).” It is the perfect exemplar of the tetragrammaton (see also Revelation 1:8).

## **Prophecies Equating Jesus with Jehovah**

1. “Behold, I will send my messenger, and he shall prepare the way before ME; and the Lord (ADONAI), whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come saith the LORD (Jehovah) of hosts” (Malachi 3:1).

### **COMPARE:**

2. “The beginning of the Gospel of Jesus Christ, the Son of God: As it is written in the prophets, Behold, I will send my messenger (John the Baptist) before thy face, who shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight” (Mark 1:1-3).

3. “Sanctify the LORD of hosts himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a trap and for a snare to the inhabitants of Jerusalem” (Isaiah 8:13-14).

**COMPARE:**

4. “Wherefore also it is contained in Scripture, Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore who believe he is precious, but unto them who are disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offense, even to them who stumble at the word, being disobedient; whereunto also they were appointed” (1 Peter 2:6-8).

5. “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and righteousness in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called. THE LORD OUR RIGHTEOUSNESS” (Jeremiah 23:5-6).

**COMPARE:**

6. “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; That, according as it is written, He that glorieth, let him glory in the Lord” (1 Corinthians 1:30-31).

7. “And God blessed the seventh day, and sanctified it (or set it apart for his particular possession and use),, because that in it he had rested from all his work which God created and made” (Genesis 2:3).

**COMPARE:**

8. “For the Son of man is Lord even of the Sabbath day” (Matthew 12:8).

9. “For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace” (Isaiah 9:6).

## **Jesus is “One” with the Father (Jehovah Elohim)**

1. “I and my Father are one” (John 10:30).

“**ONE**, its main theological significance is in relation to the formula “God is one.” It is the teaching of the Shema in Dueteronomy 6:4” (Theological Dictionary of the N.T.; volume 2, page 434-435; Gerhard Kittel, Editor).

The claim of Jesus was that He was equal (as Deity) with the Father. Those who heard him make the statement understood it that way (v 33) and sought to stone Him for blasphemy. The problem was they refused to believe He was Jehovah.

2. “But Jesus answered them, My Father worketh hitherto, and I work. Therefore, the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God” (John 5:17-18).

3. “That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth (*reverential fear because He is God*) not the Father, who hath sent him” (John 5:23). Compare Psalm 15:4.

4. “All things that the Father hath are mine; Therefore said I, that he shall take of mine, and show it unto you” (John 16:15).

5. “And he that seeth me seeth him that sent me” (John 12:45).

6. “If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus said unto him, Have I been such a long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father” (John 14:7-10)?

7. “He that hateth me hateth my Father also” (John 15:23).

8. “Who, being in the form of God, thought it not robbery to be equal with God” (Philippians 2:6).

“The Greek word ‘FORM’ (MORPHE) is the external appearance by which a person or thing strikes the vision; yet it is an external form truly indicative of the inner nature from which it springs. . . . God may change form, but he cannot cease to be God (New Scofield Reference Bible; note on Phil. 2:6).”

9. “For in him dwelleth all the fullness of the Godhead bodily” (Colossians 2:9).

10. “Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had himself purged our sins, sat down on the right hand of the Majesty on high” (Hebrews 1:3).

### **Confessing that Jesus is Jehovah is necessary for Salvation**

1. “And it shall come to pass that whosoever shall call on the name of the LORD (Jehovah) shall be delivered” (Joel 2:32a).

2. “That if thou shalt confess with thy mouth the Lord Jesus (*lit., that Jesus is Jehovah*), and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness (*imputed*); and with the mouth confession (*that Jesus is LORD or Jehovah*) is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved” (Romans 10:9-13). **His Name is JESUS** (Matthew 1:21).

3. “And it shall come to pass that whosoever shall call on the name of the Lord shall be saved” (Acts 2:21).

4. “Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved (Acts 4:12).

**5.** “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours” (1 Corinthians 1:2).

**6.** “Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me” (John 14:6).

**7.** “Whosoever, therefore, shall confess me before men, him will I confess also before my Father, who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, who is in heaven” (Matthew 10:32-33). See also Luke 12:8.

**8.** “These words spoke his parents, because they feared the Jews; for the Jews had agreed already that, if any man did confess he was Christ, he should be put out of the synagogue” (John 9:22).

**9.** “Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; For they loved the praise of men more than the praise of God” (John 12:42-43).

**10.** “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, And that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father” (Philippians 2:10-11).

**11.** “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 John 4:15). Compare John 15:5.

**12.** “For many deceivers are entered into the world, who confess not that Jesus Christ cometh in the flesh. This is a deceiver and an Antichrist” (2 John 7).

# **QUESTIONS EVERY JEHOVAH WITNESS SHOULD ASK HIMSELF**

**1.** On the basis of Mark 10:27 (also Psalm 135:6, Job 42:2 and Dan. 4:34-35) is it Scripturally possible for God to take a body of flesh and become a man?

**2.** According to Deuteronomy. 6:4 (also Isaiah 43:10-11, 44:6-7, 45:5-6, 45:21-23, 46:9; Acts 19:26; and Galatians 4:8) does the Bible teach polytheism or monotheism?

**A.** Who is that One God?

**B.** If the Bible equates others as God, who is the “one” God they all are?

**3.** In Exodus 4:16 Moses was called “god.” Satan in 2 Corinthians 4:4 is called the “god of this age.” The judges over Israel were called Elohim, or “gods” in Exodus 21:6; 22:8-9 and other areas. Even if they are called “god” in a figurative sense, are they ever said to be God by nature?

**A.** Are we ever told to bow before them and give them divine worship?

**B.** Are we told to pray to them?

**C.** Are we ever told to place our ultimate faith, hope, trust and love in them?

**D.** Are divine characteristics such as eternity or omnipresence ever attributed to them?

**E.** While they may have been called Elohim (God), were they ever called YAHWEH (Jehovah)?

**4.** Since there is only one true God, will this God share His Glory with anyone else? (See Isaiah 42:8).

**5.** Are we allowed to worship any created being or thing? Or does the Bible teach that worship belongs to God alone? (See Deuteronomy 6:13 & Exodus 20: 3-5).

**6.** Did YAHWEH ever come down to earth and manifest Himself to people in the form of a man? (See Genesis 18:1-5, 13,17,22; 32:24-30; compare 35:1-3, 9-13; Exodus 24:9-11; Isaiah 6:1-9).

**A.** Why is it in Genesis 18 & 19 that YAHWEH is said to appear simultaneously as three persons?

**B.** In 18:9 the three (“They”) speak and in v. 13 the “they” is explained as YAHWEH. Why is this?

**C.** Why, when two of the three leave to depart to visit Lot in Sodom, does Abraham continue to call the remaining One YAHWEH, (Genesis 18:22 &30) while Lot addresses the other two as Lord (Genesis 19:1 & 18)? Why does Abraham use YAHWEH and ADONAI interchangeably for the same person? (Compare 18:27, 30-33, 18: 13, 14, 20. This is the example the Jews use in not speaking YAHWEH, but addressing YAHWEH as ADONAI).

**7.** When YAHWEH appeared in His human form, did men actually see and touch Him? (See Genesis 16:13, 18:1-5, 32:24-30; Exodus 24:9-11; Isaiah 6:1-9)

Exodus 34:20 states that to see God in His absolute glory would mean instant death, while many times men saw YAHWEH in His human form. Either YAHWEH is not the Father or YAHWEH is God in human form.

**8.** Who does the Apostle John equate Isaiah’s vision (Isaiah 6:5) of YAHWEH to be? (See John 12:37-43).

**A.** In this light, who was the YAHWEH/man who visited Abraham? (Genesis 18).

**B.** Who was the YAHWEH/man who wrestled with Jacob? (Genesis 32:30, compare Ex. 3:6).

**9.** In Exodus 3:13-14, God referred to Himself by what name ? (I AM).

Who also claimed this divine name? (John 8:58-59).

**10.** In the O. T. YAHWEH is spoken in either direct or indirect language. Compare the O. T. passages with the N. T. passages that refer back to them. Is the YAHWEH of the O. T. applied to Jesus of the N. T.?

**A.** Ps. 23:1 & Isa. 40:1-11. Compare John 10:1-14; Heb. 13:20; I Pet. 2:25, 5:4..

**B.** Ps. 50:1-6. Compare II Thes. 1:7-10.

**C.** Ps. 68:15-18. Compare Eph. 4:8.

**D.** Ps. 102:1, 12, 25-27. Compare Heb. 1:10-12.

**E.** Isa. 8:12-15. Compare I Pet. 2:8.

**F.** Isa. 40:3, 9,10, 11. Compare John 1:23; Rev. 22:12.

**G.** Isa. 43:3. Compare Acts 3:14.

**H.** Isa. 44:6. Compare Rev. 1:7-8, 17-18; 2:8; 22:13.

**I.** Isa. 45:22-23. Compare Rom. 14:9-12; 1 Cor. 5:10; Phil. 2:10.

**J.** Isa. 62:11-12. Compare Rev. 22:12.

**K.** Jer. 11:20; 17:10; 20:12. Compare Rev. 2:23.

**L.** Jer. 23:6; Zech. 3:8; 6:12; Mal. 3:1-2. Compare Matt. 11:10.

**M.** Joel 2:32. Compare Rom. 10:9-15.

**N.** Zech. 12:10. Compare John 19:37.

**11.** Compare these verses.

**A.** Gen. 18:3 and Acts 10:36.

**B.** Gen. 18:25 and II Tim. 4:1 & 8.

**C.** Gen. 32:30 and John 1:1.

**D.** Gen. 35:11 and Gen. 35:1.

**E.** Ex. 3:14 and John 8:58.

**F.** Ps. 23:1 and John 10:14.

**G.** Ps. 45:6 and Heb. 1:8.

**H.** Isa. 7:14 and Matt. 1:23.

**I.** Isa. 9:6 and Luke 1:31-33.

**12.** Do you believe there is only one true God? (Isaiah 43:10, 44:8). Who is He?

**13.** Who is the Mighty God spoken of in Isaiah 9:6? Is Jesus the One True God?

**14.** If Jesus is not the One True God, is Jesus than a false God or do you have two Gods who are True Gods?

**15.** Read Hebrews 1:3. Jesus Christ is “upholding the universe by his word of power” (RSV). Do you know of anyone mightier than that?

**16.** Read Matthew 28:18. All authority (“Exousia“-the power or strength to rule all things; compare Colossians 1:17; this is the definition of “Almighty“). To whom does this refer?

**17.** Since Isaiah was a Jew and therefore believed in only one God-YAHWEH-who did Isaiah understand the Mighty God of Isaiah 9:6 to be?

**18.** Read Isaiah 10:20-21. Why does Isaiah call YAHWEH “the Mighty God”?

**19.** You believe that the “Mighty God” and the “Almighty God” are different, is that correct? You believe that Jesus is the Mighty One and YAHWEH the Almighty One, right? Read Jeremiah 32:18 (NWT).

**Note:** In logic, the following syllogism (an argument or form of reasoning in which two statements or premises are made and a logical conclusion drawn from them; a form of reasoning from the general to the particular). The following syllogism is always valid:

A > B or A = B

B > C or B = C

therefore

A > C or A = C

Therefore, the following is true:

Jesus > Mighty God

Mighty God > YAHWEH

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Therefore:

Jesus > YAHWEH

The conclusion is AUTOMATIC and IRREFUTABLE!

Compare:

**A.** Isaiah 10:20 and Acts 3:14

**B.** Isaiah 44:6 and Revelation 22:12-16 (v13).

**20.** Although the O. T. prophesied that Christ (Jesus) would be born in Bethlehem and therefore have a beginning in time, what does Micah 5:2 state about His existence? What does “Everlasting” mean? (Compare Psalm 90:1-2, where the same Hebrew word for “Everlasting” is used for YAHWEH).

**21.** The prophesy of Isaiah 40:3 & 10 states that John the Baptist would be sent to prepare the way for the coming of YAHWEH. Matthew 3:1-3 & Luke 1:76 identifies John the Baptist as that Messenger. Who does John the Baptist say was the Person physically manifesting YAHWEH? (See John 1:23-34).

**22.** Who is Emmanuel of Isaiah 7:14; 8:8; 9:6?

**23.** Who is Emmanuel of Matthew 1:23?

**24.** When the beginning of time began, was the Word (Christ) already existing in eternity? (John 1:1).

**25.** In John 1:18 what is the real translation of “Monogenes” translated “only begotten Son” in the KJV? Shouldn’t the proper translation simply be “only one of a kind” or unique? In Hebrews 11:17 Isaac is called Abraham’s “monogenes” son. Didn’t Abraham have many sons he had “begotten”? (Gen. 16:15; 25:6). Therefore, wasn’t the reference to Isaac that He was the “unique son” in that he was heir of all things? (Genesis 25:5).

**26.** John 1:18 states “No man hath seen God at any time,” but yet the Bible tells us a number of people have seen Him and refer to Him as YAHWEH. Therefore, should we conclude, as verse 18 states, that no one has seen God in his full glory, but have seen Him manifested as Jesus Christ?

**27.** In John 5:18, Jesus states He is equal with the Father. In John 5:23 what is the believer to give equally to the Son and the Father?

**A.** What do the words “even as” mean?

**B.** If a person does not equally honor Jesus, the Son, with the Father, what does Jesus say they don’t do to the Father? (5:23b)

**28.** In John 10:31 the Jews attempted to stone Jesus, why? (v30)

**A.** Would the Jews be upset if Jesus simply meant that He and the Father were one in purpose and in work?

**B.** From John 10:33 what was their understanding of what Jesus said?

**C.** From John 8:24, if you refuse to believe that Jesus is YAHWEH what will happen to you?

**29.** In John 10:27-28 did Jesus either rebuke or correct Thomas for calling Him “Lord” and “God“?

**30.** In the N. T., did “angels” allow themselves to be worshipped by men ? (See Revelation 22:8-9, compare Colossians 2:18).

**31.** Who was the “Rock” of Israel? (Deuteronomy 32:1-4).

**32.** What was the attitude of Israel towards the Rock YAHWEH? (Deuteronomy 32:15-18).

**33.** According to I Corinthians 10:1-4 who is the Rock of Israel (YAHWEH) referred to in the O.T.?

**34.** In Colossians 2:9, in Whom does “the fullness of deity dwell in bodily form“?

**35.** In Titus 2:13, Who is called “our great God and Savior“? Who is it in 2 Peter 1:1?

**36.** In I John 5:20, who is the true God and eternal life?

**37.** In John 17:5, did the Father share His glory with the Son, before time began?

**38.** Would the Father share His glory with a created being? (Isaiah 42:8). What must be the conclusion?

**39.** In Colossians 1:16 we are told that Christ created all things. Can something create itself? Can something both exist and not exist at the same time?

Is there any basis for putting “all other” from the Greek text? (There is not one single variant Greek text, including Papi, which would allow the addition of “other.”).

**40.** In Malachi 3:6, does YAHWEH ever change?

**41.** In Hebrews 13:8, what does it mean when it says Jesus is the “same yesterday, today, forever“?

**42.** Is Hebrews 13:8 a reference to a tetragrammaton?

What about Rev. 1:8 & 18?

**43.** If Revelation 1:8 refers to YAHWEH and verse 11 refers to Jesus Christ, how can they both be “The first and the last“? (Compare Rev. 22:13; Isaiah 41:4, 43:10-11, 44:6-8).

**44.** What relation does Acts 1:8 have with Isaiah 44:8 & Isaiah 43:10?

**45.** Who is the “God” that loved the world so much in John 3:16?

**46.** What is the Greek word for “God” here (Theos)?

**47.** Why do you believe this “Theos” of John 3:16 to be YAHWEH, while the “Theos” of John 1:1 to be an *inferior god*?

# Nuances of the Greek language necessary to understanding and interpreting Scripture

**1. Eclectic Textual Criticism:** The selection of or to “pick out” from the variant readings of all available ancient Greek texts and manuscripts.

**A. Objective:** Done to seek the most reliable and the most highly probable text closest to the originals.

**B. Subjective:** Based upon influences of already established theology, resulting in eclectically accepting the variant reading that most closely allows for an interpretation supporting the all ready established theology.

**2. Grammar (Grammatical):** A general term used for the study of words and their functions and interrelationships in sentences.

**3. Syntax (syntactical):** Refers to the study of word order in sentences and how the order in which words appear in a sentence affect the meaning of the sentence.

**4. Literal:** Is used of a translation which corresponds as closely as possible with the original wording.

**5. Paraphrase:** Where the original wording is abandoned in favor of an alternate wording which is felt to communicate the original concept or meaning clearer in English than a literal translation would.

**6. Anarthrous or Nonarticular:** Both mean that the word does not have the definite article.

**7. Arthrous or Articular:** Both mean that the noun does have the definite article in front of it.

**A. Definite** is used to mean articular as in the case of a noun that refers to a specific, identifiable person or thing.

**B. Indefinite** is used to mean anarthrous or any noun which is not definite, that is, which does not refer to a specific, identifiable person or thing.

**8. Distributed Term:** One which represents every member of the class of persons or things named by the term.

**9. Undistributed Term:** The opposite of above, i.e., “Mary is a mother;” “Mary” is distributed while mother is undistributed. The one person named Mary is a mother (distributed), but not every mother is named Mary (undistributed).

**10. Qualitative:** A noun is said to be *qualitative* if its function in the sentence is primarily to indicate the essential qualities, characteristics, nature, or attributes of something.

**11. Adjectival:** (Close to the above) functioning as an adjective; and adjective is a word that describes something.

**12. Figurative:** A noun is used figuratively if it functions in something other than its normal or customary (*literal*) usage.

**13. Generic:** A word used to refer to any or everything that goes by that name; for instance “man” as used to describe the human race including all men and all women.

**14. Predicate Noun:** One which functions as the subject (predicate) complement in a sentence. “George is a man.” Man is the predicate noun.

A. “**The word**” was God (Theos). Theos is a predicate noun.

B. Logos was Theos; no dispute among Greek grammarians. Logos is the subject and Theos the predicate.

**15. Predicate Nominative:** A term used frequently for a predicate noun.

**16. Nominative Case:** The case in which nouns are used as the subject or further identifies the subject.

**17. Genitive Case:** The case in which nouns are used to show relationship to something or someone such as friendship or possession.

**18. Accusative Case:** (Causative); the goal or terminating point of an action was originally considered to be its cause.

**19. Granville Sharp's rule** for the use of the article with personal nouns in a series.

A. Sharp’s rule states that when two singular personal nouns of the same case are connected by “and” (*kai*), and the modifying article “the” (*Ho*) appears only before the first noun, not before the second, both nouns must refer to the same person. (C. Kuehne made an exhaustive study of the entire N. T. Greek text and found that Sharp’s rule was without demonstrable exception in the whole N. T.).

## A Few Examples of Blatant Mistranslation in the New World Translation

### **Titus 2:13** (Also II Peter 1:1)

NWT; “While we wait for the happy hope and glorious manifestation of the great God and of (the) Savior of us, Christ Jesus.”

1. “The” has been put in parenthesis in front of the word “Savior.” This is a direct mistranslation and a total disregard for and violation of, Sharp’s rule.
2. Paul, in these two verses, is not speaking of two persons, but one, namely Jesus. Jesus is “our great God and Savior.”
3. “God and Savior” are both in the same case, they are connected by “and” (*kai*) and the modifying article (“the,” or *ho*) appears only before the first noun, not before the second. Therefore both nouns refer to the same person.
4. Not one single reputable Greek Scholar refutes this interpretation; including, but not limited to: C. Kuehne, Dr. Metzger, Dana, Mantey and A.T. Robertson.

### **Colossians 1:17**

NWT; “Also, he is before all (other) things and by means of him all (other) things were made to exist.”

1. “Other” has been placed in parenthesis to dishonestly altar the text when this word does not appear at all in the Greek text or any variant reading that is presently known.
2. Their own Greek interlinear (page 896) shows the Greek word “Panta” means “all things,” not “all other things.”
3. There is nothing in the context that implies the insertion of “other.” It is a paraphrase based upon bias, therefore disqualifies the NWT as a translation.
4. “Other” has also been inserted without parenthesis in Philippians 2:9, where it is also not in the Greek text.
5. John 8:58; where “ego eimi” (“I AM”) is mistranslated “I have been.”

**A.** The Watchtower Society explained that the verb “eimi” is in the “perfect indefinite tense.” In reality there is no such thing as the “perfect indefinite tense.”

**B.** Any beginners Greek grammar shows “Eimi” is the first person singular, present, active, indicative form of “Einai,” (“To be”) and therefore must be translated “I AM“, not “I have been.” (Note: The tetragramaton, YAHWEH, is made up of the three tenses of the verb “to be;” I AM, I WAS, I SHALL BE.).

**C.** The Watchtowers Kingdom Interlinear gives, correctly, “I AM” directly beneath “Ego Eimi“; while at the same time placing “I have been” in the column reference.

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