

**A PROBLEM OF
COMMUNICATION**

**How to Witness to
Jehovah's Witnesses**

by

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**All Scripture quotations are taken from
the *New American Standard Bible*
translation unless otherwise noted.**

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INTRODUCTION

If you are a Christian, a disciple of Jesus Christ, I'd like to ask you a question. How do you **feel** when you read these words of our Lord to YOU?:

You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.--Acts 1:8

Do you feel **blessed**? You should! While you and I were not there to hear these words of Jesus, the resurrected Messiah, we specifically are included in these comforting words: "**Blessed** are they who did not see, and yet believed." (Jn. 20:29b). We, too, are "witnesses" of Jesus, given the commission to make disciples of all peoples (Mt. 28:19,20). "How beautiful are the feet of those who bring glad tidings of good things!" (Ro. 10:15b).

I remember well, when but a new-born babe in Christ, a conversation I had with Dr. Walter Martin, the famous cult-fighter, known as the "Bible Answer Man". He asked me a question which has shaped my life: "Duane, do you want to be a missionary?" I answered, "No, I want to stay here." He replied (with great patience!), "No, what I mean is do you want to share Christ with the lost? You can do it **here** or anywhere. Do you want to win souls?" "Yes," I said, "Now I see what you mean. **I want to be a missionary** to lots of people, but especially **to Jehovah's Witnesses**. I know the Lord can save many more out of the JW world, after all, He saved me!" Little did I realize the blessings the Lord had for me!

Every Ex-JW who knows Jesus has a **personal** testimony. This means that Jesus reached out to him **personally**. As the Good Shepherd who went to find **one** lost sheep (Lk. 15:4-6), He tells us "there is joy in the presence of the angels of God over **one** sinner who repents." (Lk. 15:10). If you ask a former Jehovah's Witness what happened when he accepted Jesus as **Lord**, he will tell you that there was a **change of authority** when he went from the Kingdom of darkness and entered the Kingdom of light. He will tell you he had been brainwashed by Satan (2 Cor. 4:4) but now he is washed in the blood of the Lamb (Rev. 7:14)--his "mind" is now set on the things of the Holy Spirit (Ro. 8:5,6). It is the Lord alone who saves. (Jn. 14:6). We are His servants, commissioned to preach to the lost, those who need a change of mind and need to be reconciled to Jesus (Col. 1:21,22). Our message is the one He gives to us and is the Gospel that saves (1 Cor. 15:1-4). JWs are saved by this Gospel. Yet, if you've witnessed to one, you have probably experienced a problem--a big problem.

This book, A Problem of Communication, is an attempt to study the "problem" of witnessing to the Witnesses. What is the problem? Simply this: Jehovah's Witnesses do not respect the opinions of Christians on Biblical subjects and **refuse** to accept any teaching opposed to that of their leaders. Therefore, witnessing encounters often end up as Bible **battles** where Christians and Jehovah's Witnesses **fight** each other with Scriptures. In this book the reader can explore the subject of the **war** between good and evil found in the God's Word, as illustrated by the way between the JW leadership and Christianity. The issue is the most basic to each of us--spiritual authority, i.e., the **Lordship** of Jesus Christ or Satan. The consensus of this study is that Christians will only be effective in sharing Christ with religious opposers if we read and accept the specific biblical advice given to instruct us on witnessing. We must be careful not to be **fools** in our witnessing. "Every prudent man acts with knowledge, but a fool displays folly." (Prov. 13:16). In other words, preparation, based on God's knowledge of witnessing will bring much fruit to those who care about the lost among Jehovah's Witnesses.

Friends, the Lord died so that people may live--all who accept Him into their hearts. "Therefore," says Jesus, "beseech the Lord of the harvest to send out workers into His harvest" (Mt. 9:38). You can go into His harvest without going to a foreign land, even without leaving home. In fact, there are those who will **come to you**, to your very door, with Bibles in their hands--who need the Lord. You can "witness" to Jehovah's Witnesses. There are millions of JWs in the harvest field. Will you be one of the Lord's workers bringing the truth to them?

Your brother missionary,

Duane Magnani

PART ONE
A PROBLEM OF COMMUNICATION

Here we present a hypothetical encounter of a Jehovah's Witness calling on a Christian. While many real encounters last much longer than a few minutes, and are more tactful and loving, most unfortunately encompass similar statements to those we read below--a real problem of communication.

(Christian): Come on in.

(Jehovah's Witness): Thank you.

(C): I've got some questions about your Bible.

(JW): Well, I'll be glad to answer them to the best of my ability.

(C): Great! Perhaps you can tell me why your Bible, The New World Translation, renders Jesus as "**a god**" at John 1:1. It reads, "In the beginning the Word was, and the Word was with God, and the Word was **a god**." (NWT)

(JW): Well, if Jesus is God here, then he is his own Father! You don't believe he is his own Father do you?

(C): What? I don't see what you mean. Of course, I don't believe that. I just asked you about Jn. 1:1, that's all. It seems you have **two gods** here--God and a god!

(JW): Let me explain. You see, our Bible is based on the original Greek, while unfortunately yours is translated by trinitarians who believe Jesus is actually God, part of a **three-god** trinity. Right?

(C): Sir, I respect your opinion, but I can assure you that a correctly translated Bible says Jesus is God, not "a god." And as for the Trinity, I think you misunderstand the doctrine.

(JW): No, I understand it. I used to be a Baptist! Do you claim to be "born again"?

(C): Yes, but getting back to the subject, are you saying there are two **true** Gods at John 1:1, or is the first God mentioned the **true** God and the second god, a **false** god? Since the Bible says there is only **one** true God (Jn. 17:3), then any other god must be false (Jer. 10:10,11; Jn. 1:3).

(JW): Yes, but Jesus is called a god. 1 Cor. 8:5 says, "there are many 'gods' and many 'lords'."

(C): But that verse says they are only **called** "gods", and the next verse states that for the Christian there is only "**one** God" and "**one** Lord" (Eph. 4:5). Certainly these so-called gods of the pagans are false gods, because there is only **one true God** (1 Cor. 8:4; 1 Tim. 1:17).

(JW): Jesus is true, but he is not Jehovah. He cannot be his own Father. That would be unbiblical.¹

(C): You obviously don't understand what I believe.

¹For information on the JW view of the Trinity and the claim that Trinitarians believe Jesus is the Father, see the author's works, Dialogue with Jehovah's Witnesses, Volume One, and From Kingdom Hall to Kingdom Come: Witness Inc.

(JW): Nor do you understand what I believe. I have to go.

(C): Look, can't we just discuss John 1:1? I still need an answer.

(JW): I'm sorry sir, but I don't think you are really seeking "the truth." I don't see how we're going to get anywhere.

(C): Wait! I forgot to tell you something.

(JW): What?

(C): Jesus loves you!

What is **wrong** with this dialogue? You may be thinking--"What is **right** with it?!" It lacks **love**; it lacks **respect**; it lacks **sense** to each party. Neither the Christian, nor the JW understands, nor apparently wants to understand the other. They are both out to win points in a religious **debate**. Even though the Christian's goal is to share Jesus with the JW, is that what we read? Is this what Jesus Christ desires--that Christians **argue** with Jehovah's Witnesses at their door about whether He is "a god"? Certainly the Lord desires JWs to come to Him to be saved (Jn. 3:16). However, there must be a better way to dialogue with a JW than the hypothetical confrontation that we have here.

It's the experience of this writer that the type of conversation we have read above is very common. In fact, while the conversation may last longer, its results are almost always the same--a time of frustration for both. **Why?** Let's analyze what happened:

PROBLEM #1: **Time**

The JW is out "in the field service," which means he is on a **schedule**, going house to house for a few hours. If he is experienced, he may be working alone, but more than likely, he will have a trainee with him.² He will also probably be working the neighborhood with a group. He is not expecting, due to the circumstances, to be able to spend much time at each house. The whole purpose of his call is to distribute Watchtower literature, not to engage in lengthy religious discussion.

When he is asked in, he may or may not accept, due to the **time element**--depending on when he has to get back to the group; i.e., whether he figures there is **time** to answer Bible questions. If he accepts the invitation into the home, as in our fictional account, he will do so knowing he will be in the house only for a few minutes. There is little time to witness--to lead a JW to Christ, at the door.

PROBLEM #2: **The Wrong Enemy**

While the Christian showed concern for the spiritual welfare of the JW by opening up a Bible discussion, things quickly degenerated into spiritual warfare. Probably, without planning it, his approach became an **attack** on the JW's unbiblical view of Jesus as "a god." Naturally, feeling **personally** attacked for his belief, the JW **counterattacked**, the best defense being a good offense. So, he accused the Christian of holding what he believes is a biased translation of Jn. 1:1: "the Word was GOD"--translated by Trinitarians! What do we have here? We have a Scriptural "sword-fight" where the "sword of the Spirit, which is the Word of God" (Eph. 6:17) is being used to **slay the JW**. But Paul instructs us that we are **not** to attempt to scripturally slay him, rather:

²See the JW's service instructions, Our Kingdom Ministry, 4/85, p. 8 and Our Kingdom Service, 6/80, p. 2.

...our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.--Eph. 6:12.

Our fight is not with the JW, "flesh and blood," but the doctrinal error that is blinding him to the truth of Jesus (2 Cor. 4:4). This false doctrine is taught to him by a false spiritual authority--the Watchtower Bible and Tract Society of Brooklyn, N.Y., commonly referred to by JWs and in this study as "the Society." So we see that the Christian's battle is against the spiritual force, i.e., the authority, the Watchtower Society has over the JW, and not the person himself.

PROBLEM #3: **Misunderstanding Jehovah's Witnesses**

If we treat the JW as an enemy, we do so because we don't understand how a person who believes his Bible can come to the conclusions he does about Jesus and His Gospel. We are getting upset with the person instead of the system which has blinded him to the truth. In the first place, we have the wrong assumption, that the JW is a student of God's Word. He is not. He is a student of the Watchtower Society's **interpretation** of God's Word. He is not a Bible student, he is a Watchtower student.³ On doctrinal matters, a JW is not an independent thinker; he lets the Society's leadership do his thinking for him.

To help us understand how much the JW relies on Watchtower instruction, here are a few questions and answers which elucidate his view of Bible study:

1. Question: Is the Bible the **final** authority that the JW accepts for doctrine? Answer: Why should he accept the Bible as his **final** authority; he doesn't believe he can understand it without the Society's interpretation. It is claimed:

But if each of us were left to himself just because he has a copy of the Bible and were to direct his movements independently as **he thought he understood that Word**, what? It is likely, or possible, that there would be a great deal of confusion or working in competition among us.

Hence, besides individually possessing God's Word, we need a theocratic organization. Yes, besides having God's spirit of illumination, a Christian **needs Jehovah's theocratic organization in order to understand the Bible.**⁴

No matter where we may live on earth, God's Word continues to serve as a light to our path and a lamp to our roadway as to our conduct and beliefs. (Ps. 119:105) But Jehovah God has also provided his visible organization, his "faithful and discreet slave," made up of spirit-anointed ones, to help Christians in all nations to understand and apply properly the Bible in their lives. **Unless we are in touch with this channel of communication that God is using**, we will not progress along the road to life, **no matter how much Bible reading we do.**⁵

2. Question: Since JWs are people, not robots, don't they "think" for themselves? Answer: NO! They believe that it is better to let their leaders decide what is true or not. In fact, for a JW, a personal decision

³See the author's book, Bible Students?: Witness Inc.

⁴Watchtower, 6/15/51, p. 375.

⁵Watchtower, 12/1/81, p. 27.

on spiritual truth is considered "apostasy"! Under the heading, "How to Avoid 'Falling Away from the Faith'," the Society warns JWs:

We have seen that one of the basic causes of **apostasy** is a lack of faith through destructive doubt, and that the word translated "doubt" also means "**to distinguish.**" The **apostate** makes himself a **decider of what is true** and what is false, of what is "good and bad" in the way of spiritual food....

To avoid falling away from the faith, we also need to guard against **ingratitude.** We should be **thankful** for the abundant **spiritual food we are receiving through the "faithful and discreet slave."**⁶

To turn away from Jehovah and his organization, to spurn the direction of "the faithful and discreet slave," and to rely simply on **personal** Bible reading and **interpretation** is to become like a solitary tree in a parched land.⁷

3. Question: Is a JW interested in the religious opinions of others? Answer: NO! in fact JWs are warned not to watch or listen to the religious media. Under the heading, "Keeping Spiritually Clean," the Society comments on some JWs:

Some have exposed themselves to possible **spiritual contamination** by tuning in to religious radio and television broadcasts.⁸

4. Question: Does a JW believe he can be saved by reading only the Bible with the enlightenment of the Holy Spirit? Answer: NO! He must also rely on the "Organization," as the Society claims:

We need his spirit and we need his Word, but **we also need** the benefits of **his organization** if we are successfully **to gain life** in his new order.⁹

5. Question: How do JWs "reason" with Christians on Bible doctrine? Answer: JWs reason by using such Society publications as **Reasoning from the Scriptures**. In the introduction from this book, we learn:

This publication has not been prepared for the purpose of helping anyone to "win arguments" with people who show no respect for the truth. Rather, it provides valuable information that is meant to be used in **reasoning with individuals** who will allow you to do so. Some of them **may ask questions** to which they really want **satisfying answers.** Others, in course of conversation, may simply state their own beliefs and they may do so with some conviction. But are they **reasonable persons** who are willing to listen to another viewpoint? If so, you can share with them what the Bible says, doing so with the conviction that it will find welcome response in the hearts of lovers of truth.¹⁰

⁶Watchtower, 8/1/80, p. 20.

⁷Watchtower, 6/1/85, p. 20.

⁸Watchtower, 11/1/87, p. 19

⁹Watchtower, 9/15/67, p. 560.

¹⁰Reasoning from the Scriptures, 1985, p. 7.

The Reasoning book details how the JW should answer the Christian on specific doctrinal issues. For example, under the heading, "When Someone Says--'Do you believe in the Trinity?'," JWs are counseled:

You might reply: 'That is a very popular belief in our time. But did you know that this is not what was taught by Jesus and his disciples? So, we worship the One that Jesus said to worship.'...

An additional suggestion: 'I find that not everyone has the same thing in mind when he refers to the Trinity. Perhaps I could answer your question better if I knew what you mean.' **Then perhaps add:** 'I appreciate that explanation. But what I believe is only what the Bible teaches. Have you ever seen the word "Trinity" in the Bible?... (Refer to the concordance in your Bible.) But is Christ referred to in the Bible? ... Yes, and we believe in him. Notice here in the concordance under "Christ" one of the references is to Matthew 16:16. (Read it.) That is what I believe.'

Or you might answer (if the person draws particular attention to John 1:1): 'I am acquainted with that verse. In some Bible translations it says that Jesus is "God," and others say that he is "a god." Why is that?' (1) 'Could it be because the next verse says that he was "with God"?'¹¹

So, we can see that the JW has his thinking done for him. If you are expecting a JW to discuss the Bible using his own opinion of what he reads to answer your questions, **think again!**

PROBLEM #4: **The Invisible Wall**

In order to comprehend the gravity of the **problem of communication** in its most basic form, we can draw a picture of what is wrong with most witnessing encounters. As pointed out above in Problem #3, Christians misunderstand JWs, by not realizing the extent of the JW's commitment to the Watchtower Society's interpretation of Scripture. This commitment leads to the same type of spiritual blindness and resulting **fanaticism** that Paul exhibited while a Pharisee in his war with Christians. As Jesus criticized the false religious leaders of His day, He declared that their converts were even more fanatical, e.g., as Paul had been. He said:

Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and **when he becomes one, you make him twice as much a son of hell as yourselves.**--Mt. 23:15.

D.A. Carson states the intensity of the fanaticism of the Pharisees' converts:

Jesus did not criticize the fact of the Pharisees' extensive missionary effort but its results: the "converts" became twice as much a "son of hell" as the scribes and Pharisees who won them. This means that the Pharisees' **interpretations** and the **rules** deduced from Scripture became so fully those of their converts that they "out-Phariseed" the Pharisees. Psychologically this is entirely possible, as every teacher of a convert knows. As for the converts of whom Jesus was speaking, the Pharisees' teaching locked them into a theological frame that left **no room for Jesus** the Messiah and therefore **no possibility** of entering the messianic kingdom.¹²

¹¹Reasoning from the Scriptures, 1985, pp. 425,426.

¹²D.A. Carson, Matthew, The Expositor's Bible Commentary, Frank E. Gaebelain, ed., Grand Rapids, MI: Zondervan Publishing House, 1984, p. 479.

Friends, we are **not** dealing with someone who has ears to hear the Gospel. He is not visiting your home to hear your opinion of Bible doctrine, but **to teach you**. Paul explains to Timothy that these false teachers are:

...wanting to be teachers of the Law, even though **they do not understand either what they are saying or the matters about which they make confident assertions**.--1 Tim. 1:7.

We are **not to pay attention** to those who bring corrupt teachings, but rather as Jesus commands--**we are to be the teachers, to make disciples of them (Mt. 28:19,20)**.

The JW comes to teach us, but we want to teach him. Neither of us wants to listen to the other's doctrine. So, you say, "At least I can give him a good dose of Scripture, **because** doesn't God say--?":

So, shall My word be which goes forth from My mouth; It shall not return to Me empty, without accomplishing what I desire, and without succeeding in the matter **for which I sent it**.--Isa. 55:11.

However, does God demand here that we should proceed to preach to him, **even though** he doesn't want to listen to us, in fact, is **not** listening to us? Is preaching to a JW demanded by Isa. 55:11? NO! At Isa. 55, the Lord is **not** discussing evangelism at all. A reading of Isa. 53:1-13 will reveal the following truths:

a). A general offer of salvation is made to all (v.1; cf. Mt. 11:28ff), not on the basis of works, but as a free gift from God (vs. 2,3; cf. Eph. 2:8,9). All should seek and call on the Lord (vs. 6). Repent!--especially regarding those of Israel who have fallen into sin (vs. 7). God's way is above human ways (cf. vs. 2,3); also, what men can't accomplish, God can do, i.e., man can't get himself saved, but God can save. Now, in verses 10 and 11 we are told that God's Word, i.e., whatever he says, will accomplish His will, just as rain accomplished the purpose for which it was sent, watering the earth. It is important to note that verse 11 is a **futuristic** verse speaking of the eventual establishment of God's kingdom throughout the earth (cf. vs. 12,13). Young points out:

The verse is placed in the future, for the word of God, which will bring about the establishment of God's eschatological kingdom and the accompanying salvation and judgment, has not yet in Isaiah's day gone forth from God's mouth.¹³

So, we see that God, at Isa. 55, is not speaking of evangelism, e.g., witnessing to JWs, but rather of His desire to see men saved and the fact that He will bring this about when His kingdom comes. There is no demand for ministry here, but rather an appeal to the heart.

We know that the heart is **not** persuaded by **speaking alone**, but by God the Father, **drawing** men to Himself through the convicting power of the Holy Spirit (Jn. 6:44; 16:18). The unsaved man, without this **drawing** of God **cannot** understand God's Word because he is not being taught by God:

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man **does not accept the things of the Spirit of God**; for they are foolishness to him, and **he cannot understand them**, because they

¹³Edward J. Young, The Book of Isaiah, Volume III, Grand Rapids, MI: Eerdmans, 1972, p. 384.

are spiritually appraised.--1 Cor. 2:12-14.

Now, the point of all this analysis is to make it clear that salvation is outlined in the Scriptures as open only to those who will **hear** God's Word, whose ears have been opened by God. This is why we should pray for open ears for "hearing." These open ears can only be **opened by God** who also **gives faith** to receive His Son. Ears are not opened simply to listen to what is preached, but they are opened with **faith** to believe (Lk. 17:5; Ro. 12:3; Gal. 3:2,5; Heb. 12:2). **How** does He open ears with faith? "**BY THE WORD OF CHRIST.**" (Ro. 10: 17b). So, God uses His Word to bring salvation to men (Ro. 10:13-15), **when** He gives them faith to believe it. To receive Christ, the natural man becomes the spiritual man. It is a miracle by God--being born again (Jn. 3:3-8). Is the person you are talking to **ready** to hear the Gospel? Is he willing to leave Jehovah's Witnesses and be saved? Has he been given faith to believe? It is very rare when you meet such a JW! In fact, as we have seen above under Problem #3, a JW is identified as one who **does not** accept the truth, but relies on the false interpretation of his Watchtower leaders.

Thus, with few exceptions (we must believe God **can** bring a JW to your door and give him faith to believe you, but most often **doesn't**), if you begin with a scriptural discussion, you will not see a willing heart. Remember, the JW has come to teach, not to listen. He is counseled **not to argue** with you. The Society gives this advice to him:

Even if his views are contrary to yours, that need not be a problem. You are not there to argue but to offer to show him what God's Word says.¹⁴

If you **argue** against the JW doctrine, he will probably consider you an "opposer" to the work. A ministerial servant at the local Kingdom Hall will then see to it that your home is noted on the territory map as one not to be called upon.¹⁵

There is a spiritual **wall** between you and a JW. Although it is invisible, it is strong, thick and high. You can't get through it, over it, or around it. It is impenetrable. Unless God gives him an ear to hear, the JW can't be persuaded. We read of this spiritual wall in Paul's second letter to the Corinthians. Here he speaks first of the Jews who refuse to receive Jesus Christ:

But their **minds were hardened**; for until this very day at the reading of the old covenant the same **veil** remains unlifted, because it is removed in Christ.--2 Cor. 3:14; cf. 4:4.

Lenski gives good commentary on 2 Cor. 3:14 as he explains the thinking of the Jews:

And they ever respond in the same way. As they did at Sinai, so they have done through the centuries in the synagogue when Moses speaks to them. **Their thoughts harden like stone with the opposition of unbelief.** The thought is not that they discard the Pentateuch. They read it continually, revere it and laud Moses to the skies; but they do not believe him and his writings (John 5:46,47) nor what the veil on his face tells them so effectively, what his whole ministry and his writings ever expound to them: condemnation done away with only by the righteousness of faith in the promised Redeemer. Paul states this figuratively by using the veil in an illustrative way just as God had Moses use it: "to this very day the veil remains unlifted," literally, "not being drawn up to reveal." The original idea of the veil is retained, for Paul says "the same veil."¹⁶

¹⁴Kingdom Ministry, 2/78, p. 8.

¹⁵See Our Kingdom Ministry, 12/82, p. 3.

¹⁶R.C.H. Lenski, The Interpretation of I and II Corinthians, Minneapolis, MN: Augsburg Publishing

Then, commenting on 2 Cor. 4:4, Lenski says of unbelievers in general:

On hearing the truth of the gospel published all **the mental reactions are blind**. The mind is confronted with the divine reality, but instead of reacting as if it sees this reality, **all thinking and reasoning are as if it does not see it at all**. The thoughts are blinded. To be shown God's grace, Christ's blood and righteousness, justification by faith, the new life and salvation in Christ, and to think of them as nothing is to have been blinded.¹⁷

The Real Issue--Spiritual Authority

Now we will look at what the Scriptures say about the key issue affecting our spiritual life and our salvation--the issue of spiritual AUTHORITY. The Bible declares the glory of God **in the Lord** Jesus. One is saved **by the Lordship** of Christ:

...if you confess with your mouth Jesus as **Lord**, and believe in your heart that God raised Him from the dead, you shall be **saved**.--Ro. 10:9.

Christians live **for the Lordship** of Christ:

...if we live, we live **for the Lord**, or if we die, we die **for the Lord**; therefore whether we live or die, **we are the Lord's**. --Ro. 14:8.

We receive **authority** as sons of God **through the Lordship** of Jesus Christ:

But as many as received Him, to them He gave **the right** to become children of God, even to those who believe **in His name**--Jn. 1:12.

The Church is **under the Lordship** of Christ:

And He put all things in subjection under His feet, and gave Him as **head over all things to the church**, which is His body, the fullness of Him who fills all in all.--Eph. 1:22,23.

We enjoy His **intercession** for us because of the **Lordship** of Christ:

...who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is **at the right hand of God**, who also **intercedes** for us.--Ro. 8:34.

Some day all will **confess the Lordship** of Christ:

...every tongue should **confess** that Jesus Christ is **Lord**, to the glory of God the Father.--Phil. 2:11.

Today a believer can say that Jesus is **GOD** because of the **Lordship** of Christ:

Thomas answered and said to Him, "**My Lord and my God!**"--Jn. 20:28.

House, 1937, p. 942.

¹⁷Ibid., p. 961.

All the testimony of the New Testament and of those who believe in the Lordship of Christ (Christ as Lord and God), see Him as **the Rock** (1 Cor. 10:4f; cf. Deut. 32:12,15; Isa. 44:8). On this Rock **alone** is the Church built (Mt. 16:18). Paul tells us that it is impossible for another to be the foundation of the Church:

For no man can lay a **foundation** other than the one which is laid, which is Jesus Christ.--
1 Cor. 3:11.

So, it is from this "foundation" of spiritual AUTHORITY that we approach the issue of AUTHORITY over Jehovah's Witnesses. The Christian's foundation is the Rock, the authority of Christ. What of the Jehovah's Witness? Does he have the right authority, the Lordship of Christ? NO! As we have seen above, the authority over the JW is his organization's leadership, the "faithful and discreet slave" class. Here we briefly outline its authority.

1. The Slave class directs everything JW's do:

Jehovah's organization as **directed by his "faithful and discreet slave" class** should influence our **every decision** also.¹⁸

2. Submitting to the Slave is submitting to God:

Would not a failure to respond to **direction from God through his organization** really indicate a rejection of divine rulership?¹⁹

3. The Slave acts as "the voice of God":

"God has set the members in the body, each one of them, just as he pleased," is the way it is pictured in 1 Corinthians 12:18 (NW). It is vital that we appreciate this fact and respond to the **directions of the "slave"** as we would the **voice of God**, because it is His provision.²⁰

4. This "voice" speaks (channels) through literature containing God's will for JW's:

Thus organizationally the "discreet slave" class since 1919 has been **channeling** an ever-increasing flow of Biblical **publications** by the millions that contain the "waters of life" featuring Jehovah's will as **emanating from God's throne in heaven**.²¹

With all this **direction** from the so-called "slave" and **submission** to this slave, one must ask who really is a "slave?" In reality, are not JW's the **slaves** of their Watchtower leaders! So, the issue is defined as one of spiritual **authority** over JW's. Here is the test. Jesus is the **only** foundation of Christianity, none other will stand up under investigation. The **words** of Jesus are those of "eternal life" (Jn. 6:68). Jesus

¹⁸Watchtower, 3/15/69, p. 172.

¹⁹Watchtower, 2/15/76, p. 124.

²⁰Watchtower, 6/15/57, p. 370.

²¹Watchtower, 7/15/60, p. 439.

gave us perfect illustrations of **true** versus **false** spiritual authority when He taught His disciples **how to know** if someone comes as a representative of a false authority. He explained that a false authority would **produce** false claims --the **words** would not be those of eternal life, but would lead those who accept them into eternal death.

The Lord warned that false prophets will try to trick the spiritually naive by their claims, their **prophecies**. But, since these prophecies come from a **false** prophet, they **must** be false. How, then, do we know a false prophet? By knowing what they say. Jesus also said of these, "**by your words** you shall be condemned" (Mt. 12:37). They may claim to be Christians, acting under the **authority**, the Lordship of Christ, but Jesus will deny they are His people. Here is Christ's warning:

Beware of the **false** prophets, who come to you **in sheep's clothing**, but inwardly are ravenous wolves. You will know them **by their fruits**. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? Even so, every good tree bears good fruit; but **the bad tree bears bad fruit**. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, **you will know them by their fruits**. Not everyone who says to Me, "Lord, Lord," will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, "Lord, Lord, did we not prophecy **in Your name, and in Your name** cast out demons, and **in Your name** perform many miracles?" And then I will declare to them, "**I never knew you**: depart from Me, you who practice lawlessness."--Mt. 7:15-23.

The authority of the false prophet will not stand. His words will not be fulfilled. Perhaps the best illustration is that which Jesus uses to show **the difference** between a **firm** foundation (Jesus Himself: 1 Cor. 3:11) and that of the false authority. The Lord declares:

"Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon **the rock**. And the rain descended, and the floods came, and the winds blew, and burst against that house; and yet it did not fall, for it had been **founded upon the rock**. And everyone who hears these words of Mine, and does not act upon them, will be like a **foolish man, who built his house upon the sand**. And the rain descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall." The result was that when Jesus had finished these words, the multitudes were amazed at His teaching; **for He was teaching them as one having authority, and not as their scribes**.--Mt. 7:24-29.

Jesus speaks "with authority" because **He is the authority**--He is **the LORD!**

Now, the BIG QUESTION before us is--HAVE JWS BUILT THEIR HOUSE ON THE ROCK OR ON SINKING SAND? Jesus tells us **how to know**. He says **check the record** of those **claiming** to be prophets to see if their **claims** are **true or false** (Mt. 7:20). As for the JW's, there is no question that they claim to be God's "prophet," foretelling future events in the name of God. In fact, this statement is made about the anointed JW's:²²

So, **does Jehovah have a prophet** to help them, to warn them of dangers and to declare things to come?...

These questions can be answered in the affirmative. **Who is this prophet?**...This "prophet" was not one man, but a body of men and women. It was the small group of footstep followers of Jesus Christ, known at that time as International Bible Students.

²²See "Anointed" under Terms and Definitions.

Today they are known as Jehovah's Christian witnesses...

Of course, it is easy to say that this group acts as a "prophet" of God. It is another thing to prove it. The only way that this can be done is to **review the record. What does it show?**²³

For the record, we'll mention one of literally hundreds of false prophecies made by this prophet class.²⁴ During the 1960's and 1970's, JW's "looked forward" to the End of the World (Armageddon) to come **by the year 1975**. For example, in an article entitled, "Why Are You Looking Forward to 1975?", we read:

What about all this talk concerning the year 1975? Lively discussions, some based on speculation, have burst into flame during recent months among serious students of the Bible. Their interest has been kindled by the belief that **1975** will mark the end of 6000 years of human history since Adam's creation. The nearness of such an **important date** indeed fires the imagination and presents unlimited possibilities for discussion.²⁵

The Bible clearly teaches that false prophets tell lies (1 Ki. 13:18; Prov. 6:19; 19:5; 21:28; Ezek. 13:3-8). False prophets, those that are not of God, but **claim** to represent God and make claims in His name, are not Christians (Gal. 1:6-9; 1 Tim. 4:1; 2 Tim. 3:5-7; 4:3,4; 2 Pet. 2:1-3; 3:16). As Jesus says, false prophets "come to you **in sheep's clothing**" (Mt. 7:15), so we can expect that they will **look like Christians**. Paul was concerned that Christians should not respect them as teachers lest they be swayed by false teaching:

But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ. For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, ... such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if **his servants also disguise themselves as servants of righteousness**; whose end shall be according to their deeds.--2 Cor. 11:3, 4,13-15, cf. Gal. 1:6-9; Lk.21: 8; Prov. 19:27; Jer. 23:16,21.

Do Not Argue with JW's

We can safely assume that the person who comes to our home with Watchtower literature is a Jehovah's Witness. After a few minutes of dialogue with this person, one can determine if he is firmly committed to the doctrines taught in the literature he is selling. As already noted above, **it would be rare indeed to find a JW who is open to hear the Gospel and who doesn't want to defend the Society's teachings**. If you meet such a person, you need not apply the technique in this book with him (for he is not a JW who **believes** the Society's doctrines), but please take the opportunity to share Christ from your Bible and pray for his salvation.

Now, in case that you meet a committed JW, the average JW, we must remember that while it is

²³Watchtower, 4/1/72, p. 197.

²⁴For a more detailed look at the Watchtower Society's false prophecies, especially regarding the setting of numerous dates for Armageddon, see the books, Point/Counterpoint, Eyes of Understanding, and Cruel and Unusual Punishment: Witness Inc.

²⁵Watchtower, 8/15/68, p. 494.

our **duty** to share Christ, in fact, we are **commanded** by Jesus to share the Gospel, we must not **debate** the Gospel, but **teach** it. Paul instructs his fellow missionary, Timothy, not to argue with those who oppose the faith with made-up doctrines, i.e., the cultist of New Testament times:

O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the **opposing arguments of what is falsely called "knowledge"**--1 Tim. 6:20.

Lenski well comments:

Paul does not say: Guard the deposit **by refuting** these profane babblings and antitheses. There is nothing in them that needs to be refuted. How could one refute a myth, a fictional story made up on the basis of the Mosaic genealogies? It is nothing, but a kenophrasia, "an empty sound" as when one babbles unintelligibly. How can one refute the ignorant "law-teachers" and their antitheses when they themselves do not know what they are saying and affirming (1:7)? There is just one effective attitude toward them: turn away from them in disdain. Acts often speak louder than words. To treat them in any other way is **to honor them as if there is something in them**. Here Paul's psychology is again correct.²⁶

Paul's advice applies **to JWs**, those who preach a false gospel, are in fact false prophets (Mt. 7:15), and are not open to the truth. Jesus does not want us to give His holy Word, His holy Gospel to one who rejects it. He states this in a very graphic and straightforward manner when He **commands and warns** His disciples:

Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.--Mt. 7:6.

Carson explains some of the language in this strong statement. He says:

Disciples exhorted to love their enemies (5:43-47) and not to judge (v.1) might fail to consider the subtleties of the argument and become **undiscerning** simpletons. This verse guards against such a possibility. The "pigs" are not only unclean animals but wild and vicious, capable of savage action against a person. "Dogs" must not be thought of as household pets: in the Scriptures they are normally wild, associated with what is unclean, despised (e.g., 1 Sam. 17:43; 24:14; 1 Kings 14:11; 21:19; 2 Kings 8:13; Job 30:1; Prov. 26:11; Eccl. 9:4; Isa. 66:3; Matt. 15:27; Phil. 3:2; Rev. 22:15). The two animals serve together as a picture of what is vicious, unclean, and abominable (cf. 2 Peter 2:22). The four lines of v. 6 are an ABBA chiasmus (Turner, Syntax, pp. 346-47). The pigs trample the pearls under foot (perhaps out of animal disappointment that they are not morsels of food), and the dogs are so disgusted with "what is sacred" that they turn on the giver...."What is sacred" in Matthew is the gospel of the kingdom; so the aphorism **forbids proclaiming the gospel to certain persons** designated as dogs and pigs. Instead of trampling the gospel under foot, everything must be "sold" in pursuit of it (13:45-46).

Verse 6 is not a directive against evangelizing the Gentiles, especially in a book full of various supports for this, not least 28:18-20 (10:5, properly understood, is no exception). "Dogs" and "pigs" cannot refer to all Gentiles but, as Calvin rightly perceived, **only to persons of any race who have given clear evidences of rejecting the**

²⁶R.C.H. Lenski, The Interpretation of St. Paul's Epistles, Minneapolis, MN: Augsburg Publishing House, 1937, 1961, p. 734.

gospel with vicious scorn and hardened contempt. The disciples are later given a similar lesson (10:14; 15:14), and the postresurrection Christians learned it well (cf. Acts 13:44-51; 18:5-6; 28:17-28; Titus 3:10-11). So when taken together vv. 1-5 and v. 6 become something of a Gospel analogue to the proverb "Do not rebuke a mocker or he will hate you; rebuke a wise man and he will love you" (Prov. 9:8).²⁷

Of course, we should witness to someone with an ear to hear. In his second letter to Timothy, Paul mentions the proper conduct of the missionary when confronting someone in a cult who **will listen** to the Gospel:

And the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged.--2 Tim. 2:24.

Again, Lenski gives good commentary:

When Paul says that "a slave of the Lord must not be battling," he refers to a slave who follows this Lord, who did not wrangle or shout or make a scene in the streets (this is the sense of Matt. 12:19; Isa. 41:2). As to 4:7 and Paul, the imagery is that of athletics and not of fighting brawls. How Jesus, the Prince of Peace, came to throw not peace but a sword upon earth is explained by the author under Matt. 10:34-36 and likewise has nothing to do with boisterous altercations. Note the present infinitive: "must not be engaging in battles." This negative is again only introductory (as in v. 22), a foil to four positive items.

On the contrary (alla), "gentle must he be" as Paul, Timothy, Silvanus say they were gentle with the Thessalonians (1 Thess. 2:7); in fact, gentle "toward all," thus broadening out beyond the members of the church. The Lord's slave refers especially to the called ministers and leaders, all of whom are missionaries, their great work is that of the Lord himself, namely winning people for salvation. **Fighting never won a convert or corrected a member of the church;** but the very character of the Lord's slave is marked by the pursuit of peace (v. 22). With this harmonizes "apt to teach," to explain, instruct, make clear the Word, the same qualification that is stated in 1 Tim. 3:2.²⁸

So, as Paul the great missionary, teacher, and personal example for us instructs: **DO NOT ARGUE.** We must also see the **difference** between the JW and his leadership. The **authority** for the JW is his leadership. We should follow the example of Jesus in our witnessing. In the case of the Pharisees and their followers, the Lord exposed these false spiritual leaders and their doctrine, not those they had misled (Mt. 23). As we read under Problem #2 above, let us remember not to attack the **wrong enemy** (Eph. 6:12). Any criticism must be directed at the **source** of the false doctrine, the Watchtower Society.

Have you heard this type of reasoning: "I want to be fair with JWs. So, I tell them that I'll listen to them for a half hour, if they will give me a half hour to explain what I believe. Maybe we can meet each week and discuss one topic each time. How about the deity of Christ, then His resurrection, maybe the subject of hell or the soul, etc., etc. I think I can show him that he is wrong in what he believes." This sounds **fair**, doesn't it? It might be fair, if one were setting rules for a **DEBATE!** Is that what we are trying to do--beat a JW at a debate? The **atmosphere** of a debate is **tension-filled**, with the debaters **attacking** each others arguments. How much **love** is generated in a debate? How much **respect** for the other person is generated? Is not each person interested in the other's belief, **only to the extent** of

²⁷D.A. Carson, op. cit., p. 185.

²⁸R.C.H. Lenski, op.cit., p. 815.

showing where it is in error?

To say the least, this approach is very unfruitful in winning JW's to Jesus. So, unless the JW is convinced that he is wrong **at the first meeting**, he will probably not return for a second **scriptural sword-fight**, or as Dr. Walter Martin is fond of saying, "doctrinal ping-pong"--the serving up of a Scripture so that the JW can bat it back at you. Along with this sword-fighting approach the Christian may feel that "fairness" to the JW **necessitates** listening to his false doctrine. This argument proceeds along this line: The sword-fighting Christian will say, "If we are not to accept the teaching of JW's, we must first **know** what they are teaching in order to judge it as true or false. Is it fair to tell a JW we don't believe what they say, if we don't know what they say? How would **you** feel if someone refused to hear **your** message, the Gospel, just because he had **heard** you were a false teacher? Wouldn't you say to him, 'Well, at least hear me out and judge what I say **by God's Word**. If what I say is not of God, **then** I expect you to reject it.' That seems fair, doesn't it? If you put yourself in the shoes of the JW--isn't it fair to hear him out?"

That may **sound** logical, but it doesn't line up with the Biblical method of witnessing. We have a few **problems** with this argument. While it may be fair to know what the JW believes so that we know whether to share Christ with him, as we have seen under Problems #2,3,&4 above, the JW is not an independent thinker, but is totally dependent on the thinking of his leaders in the Watchtower Society. Experience shows us that almost every JW will **blindly** defend the Society's doctrines **without comprehending your Gospel**. Therefore, if we spend time listening to a JW, in almost every case, we will not only waste our time and his time, but the dogmatism of the JW may well generate into antagonism to our belief. This fact is made clear in our opening hypothetical encounter with a JW. Remember, our main problem with JW's is A PROBLEM OF COMMUNICATION. That is why this study has been written--to aid us in communicating effectively with JW's.

The Blind Need to See

The Christian who knows Christ's Gospel and preaches it, should be burdened for the soul of the Jehovah's Witness. Yet, probably 99% of his witnessing encounters with JW's are argumentative, fruitless and frustrating. Experience shows us that with very few exceptions, JW's do not understand or appreciate the free Gospel when it is shared with them. Does that mean we should not bother to share with people who have a reputation for being antagonistic to the truth? On the contrary, when one named Saul, who had such a reputation for **opposition** toward Jesus, that he murdered Christians, **heard** the truth, he became the apostle Paul. This is the one who declared:

How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?--Ro. 10:14.

Now **how** did Paul, **the opposer**, receive the Gospel? If we understand **how**, then it may serve as an example of how many JW's, opposers to the Gospel, are receiving the Gospel. Luke records that one day Saul, a Pharisee and persecutor of the Church, was journeying from Jerusalem to Damascus to imprison Christians. His journey was abruptly interrupted by the Lord who **blinded** him--a good way to get his attention, don't you think? One thing Paul now knew--**he couldn't see**. Three days later Jesus sent his Christian servant, Ananias, to Saul so that he could **see** and be saved (Acts 9:1-18).

Paul was saved **after he knew** he was "blind." He was saved **after he knew** he was on the wrong road. Our Lord used Paul's physical blindness to show him his **spiritual** blindness. What have we learned? Is it not clear that Ananias shared the Gospel with him **AFTER** he saw a **need to repent**. **Until then**, this ex-Pharisee explains that, as a Jew, the Gospel was a "stumbling block," just as to the Gentiles, it was "foolishness" (1 Cor. 1:23). Yes, there are many who are like Paul once was--**blind** to the truth. This is how the apostle sums it up:

And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God. --2 Cor. 4:3,4.

So, we are not to assume that it is the Gospel that gets one to repent, but rather one must have his eyes **opened**, i.e., **see** a need to repent of his wrong way, to be **able to receive** the Gospel. The Gospel saves **only** if it is **received**.

By way of illustration, medicine won't help the one who **doesn't know** he is sick, because he won't take it. He must **know** he is sick before he is willing to receive it. Likewise, one must **know** he is **spiritually** sick before he will receive spiritual medicine--the Gospel. Those who **won't repent**, believe they "see" the truth. **Jesus did not come to let them see**. This is a hard saying, but the Lord said it to those who rejected His call to repentance. To the Pharisees He declared:

"For judgment I came into this world, that those who do not see may see; and that **those who see may become blind**." Those of the Pharisees who were with Him heard these things, and said to Him, "We are not blind too, are we?" Jesus said to them, "If you were blind, you would have no sin; but **since you say, 'We see,' your sin remains**."--Jn. 9:39-41; cf. Mat. 15:14; 23:16,17,19,24,26; Lk. 6:39.

Repentance Before Salvation

Witnessing to a Jehovah's Witness is a two-step procedure. **Before** he can accept Christ as Lord, he must renounce his belief that the Watchtower Society represents Jehovah God. Jesus said that to come to Him and to be HIS witnesses, one must "repent" (turn away from the path he was on):

Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that **repentance for forgiveness of sins** should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things."--Lk. 24:45-48.

But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.--Acts 1:8

For the Christian, the **only** mediator between God and him must be Jesus, not a man-made organization. Paul summarizes the problem of spiritual blindness and presents the solution of repentance unto salvation. He says:

And the Lord's bond-servant must **not be quarrelsome**, but be kind to all, able to **teach**, patient when wronged, with gentleness **correcting those who are in opposition**, if perhaps God may grant them **repentance leading to the knowledge of the truth**, and they may **come to their senses** and escape from the **snare of the devil**, having been held **captive** by him to do his will.--2 Tim. 2:24-26.

Here we have all the elements of witnessing to JW's:

v. 24: Be gentle in our witnessing (cf. 1 Pet. 3:15,16).

v. 25: **FIRST** correct the opposer. **AFTER THIS** God can bring him to repent. **THEN** his repentance **leads him** to listen to the Gospel (1 Cor. 15:1-4).

v. 26: THEN upon hearing the Good News, blindness leaves him and he exits darkness and enters light.

So we see that there is a **process** to witnessing. When we witness to a JW and God saves him, the process is always:

- A. CORRECT the JW
- B. JW REPENTS
- C. JW HEARS the Gospel
- D. JW RECEIVES the Gospel and is saved

We might refer to this process of witnessing to the JW as the ABC's of witnessing.

In the Scriptures we find that the preaching of the Gospel always **follows** the work of God in the person's heart to **prepare** the person to hear. In other words, the person must be **receptive** to the Gospel and this receptiveness is called repentance. In fact, Jesus said that **evidence** of the truth was not enough to bring a man to repentance (Lk. 16:30,31). God must **draw** him to Jesus (Ro. 2:4; Jn. 6:44). Until a man sees a **need** to repent, he won't; repentance **precedes** salvation by the preaching of the good news. C.G. Kromminga puts it this way in discussing repentance ("metanoia" in the Greek text):

The preaching of repentance and remission of sins **must be joined** to the proclamation of the cross and the resurrection (Luke 24:44-49). The apostles are true to this commission....NT writers often **distinguish** between repentance and conversion (Acts 3:19; 26:20), and between repentance and faith (Mark 1:15; Acts 20:21)...God has granted the Gentiles "repentance unto life" (Acts 11:18) and godly sorrow works "repentance unto salvation" (II Cor. 7:10). Generally, however, metanoia can be said to denote that inward change of mind, affections, convictions, and commitment rooted in the fear of God and sorrow for offenses committed against him, which, when **accompanied** by faith in Jesus Christ, results in an outward turning from sin to God and his service in all of life.²⁹

Here are some Biblical examples which clearly show that salvation is a **process** of (1)repentance, **then** (2) belief in the Gospel:

And when they heard this, they quieted down, and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance **that leads to life.**"--Acts 20:20,21.

I now rejoice, not that you were made sorrowful, but that **you were made sorrowful to the point of repentance**; for you were made sorrowful according to the will of God, in order that you might not suffer loss in anything through us. For **the sorrow that is according to the will of God produces a repentance without regret, leading to salvation**; but the sorrow of the world produces death.--2 Cor. 7:9,10.

And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent **and** believe in the gospel."--Mk. 1:14,15.

Jesus came to set the spiritually blind, free. **This means** calling sinners **to** repentance **for** salvation (Lk. 5:32; 4:18); the disciples did (Mk. 6:12; Acts 2:38; 3:19,20; 20:21; 26:20). **We** should

²⁹C.G. Kromminga, "Repentance," Evangelical Dictionary of Theology, Walter A. Elwell, ed., Grand Rapids, MI: Baker Book House, 1984, p. 936.

preach repentance too!

...repentance for forgiveness of sins **should be proclaimed** in His name to all the nations, beginning from Jerusalem.--Lk. 24:47.

Just as Jesus met our special need, most likely through a Christian (Ro. 10:14), He meets the spiritual needs of JW's. Each person, as a **sinner** must repent, get off the wrong spiritual path he has taken, and go the true "Way" (Jn. 14:6). The Christian who witnesses to JW's must take into account the spiritual blindness of these people who are on the Watchtower path to destruction. We want the JW to "see" the Truth--Jesus. Therefore, we want the JW to repent. We know the natural man, the unsaved man, does not accept Jesus **because he can't understand** spiritual things (1 Cor. 2:14). The JW is a natural man who is blinded **by the Watchtower Society**. In order to meet his spiritual need, it is most helpful to comprehend his blindness by understanding the agency Satan has chosen to confuse his mind.

HOW did Jesus and His disciples preach repentance? UNLIKE many of the modern preachers who ignore the issue of man's sin, Jesus declared:

I said therefore to you, that you shall die in your sins; for **unless you believe** that I am He, you shall die in your sins.--Jn. 8:24.

He also said:

I tell you, no, but, **unless you repent**, you will all likewise **perish**.--Lk. 13:3.

After He had accomplished salvation at Calvary, His followers preached repentance to all:

Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should **repent, because** He has fixed a day in which **He will judge the world** in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.--Acts 17:30,31.

We recognize this principle of repentance in our own witnessing in two common verses, Romans 3:23 and 6:23. The verses have meaning to the man on his way into the kingdom of God. By the time he hears these verses, his ears are **open** to **receive** them and be saved. He has already **seen** that he is on the wrong path, Part A of the witnessing process: he has been CORRECTED. Now it is time for Part B: REPENTANCE and Part C: HEARING the Gospel leading to faith for salvation. So, first the need for repentance is preached:

For **all have sinned** and fall short of the glory of God--Ro. 3:23.

For the wages of sin is death.--Ro. 6:23a.

Then, the "good news" is heard:

...but the free gift of God is eternal life in Christ Jesus our Lord.--Ro. 6:23b.

If he has taken these words into his heart, he confesses Jesus as **the authority** in his life, the LORD of his life, by proclaiming that He rose from the dead. This is the promise:

...if you **confess** with your mouth Jesus **as Lord**, and **believe in your heart** that God raised Him from the dead, you shall be saved--Ro. 10:9.

We end this section on the **process** of salvation with emphasis on **repentance**. We must remember to give God all the glory for bringing each person to His throne of grace. Peter, who knew so well the grace and love of the Lord, said:

The Lord is not slow about His promise, as some count slowness, but is **patient** toward you, not wishing for any to perish but for all to come to **repentance**.--2 Pet. 3:9.

Preaching Jesus--How?

We have spent much space speaking of the **process** of salvation because it is so common for us to make the mistake of **arguing** Biblical texts with JW's. We want so to tell that person that Jesus is God, after all, we have been saving up those 25 proof texts just for him! So, it is natural to want to tell him how great the Lord is. Let us remember, that **until** the process of salvation has begun in his life, reading proof-texts on the deity of Christ to him will only get him more upset with you. It may be hard to believe, but a JW does not think much of Jesus. He **refuses** to give the same honor to Him as to the Father (Jn. 5:23) and he doesn't talk to Jesus in prayer; he doesn't want to talk to Him; he doesn't want to see Him or thank Him for salvation. He doesn't want to go to heaven to be with Him. He believes Jesus is **only** a creature who could have failed in his mission to earth. **He really believes this about Jesus!** And as soon as we meet him, we want to tell him Jesus is GOD!! Can you see why this is a sore point with him? A JW attends meeting after meeting, reads Watchtower after Watchtower, and spends his whole life in denial that Jesus is the Lord GOD.

To be saved, he must believe Jesus is God (Ro. 10:9; Jn. 20:28), but this is **not** the way to **begin** our witness to him. By bringing up the issue of Christ's Deity to begin our witness, we are putting the cart before the horse. In a strictly Biblical witnessing presentation to anyone and everyone, the gospel presents the **death and resurrection** of Christ before the Deity of Christ. In fact, until one sees the **death and resurrection** of the man Jesus, he will not believe that He is God. Thomas is the perfect example of one who believed Jesus was God **after** he saw the risen Jesus. We read that Thomas set himself up for belief when he **honestly** challenged whether Jesus had risen from the dead:

The other disciples therefore were saying to him, "We have seen the Lord!" But he said to them "Unless I shall **see** in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said, "Peace be with you." Then He said to Thomas, "Reach here your finger, and see My hands' and reach here your hand, and put it into My side; and be not unbelieving, but believing." Thomas answered and said to Him, "**My Lord and my God!**" Jesus said to him, "Because you have seen **Me**, have you believed? Blessed are they who did not see, and yet **believed**."--Jn. 20:25-29.

The Bible teaches us that the Gospel is the presentation of the risen Christ:

Now I make known to you, brethren, **the gospel**, which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast **the word which I preached to you**, unless you believed in vain. For I delivered to you as **of first importance** what I also received, that **Christ died for our sins** according to the Scriptures, and that **He was buried, and that He was raised** on the third day according to the Scriptures...and if Christ has not been raised, then **our preaching** is vain, your faith also is vain.--1 Cor. 15:1-4,14.

The acceptance of that truth, that Jesus rose from the dead, results in believing the Deity of Christ (Ro. 10:9). In fact, Jesus tells us at Jn. 20:29 that Thomas believed that Jesus was God **because** this disciple

had seen the risen man. Gospel preaching does **not begin** with the subject of Christ's Deity, it **ends** with it. No one can believe Jesus is God until he has accepted Jesus as risen. When the Scripture speaks of Christ, it presents the picture of **the risen man** who is God. One will search in vain to find the Gospel presented solely as the Deity of Christ. **And**, one will search in vain to find one who accepted the resurrection without being able to proclaim "Jesus is Lord!" For to **see** Jesus is to see the God/man--the man who is God. We have seen in the confession of Thomas that the key revelation is Jesus is **the Lord God Almighty**. The doctrine of the resurrection of Christ is the doorway to the doctrine of the Deity of Christ. It is not a matter of one doctrine over the other in importance, the resurrection over the Deity, but rather the process, the **order of the presentation** of these truths--resurrection before Deity--this is the Biblical pattern of witnessing.

In summing up this section, **Preaching Jesus, How?**, due to the importance of the points made it seems appropriate to get some comment from orthodox scholars. This scholarship agrees that the Gospel of the resurrection **leads to** acknowledgement and acceptance of the Lordship of Christ. Gospel preaching contains recognition of the resurrection, the Lordship (**by** the resurrection), and the need to repent. This is salvation. Robert Mounce summarizes the apostolic Gospel for us:

In briefest outline, this message contained: (1) A historical proclamation of the death, resurrection, and exaltation of Jesus, set forth as the fulfillment of prophecy and involving man's responsibility; (2) A theological evaluation of the person of Jesus as both Lord and Christ; (3) A summons to repent and receive the forgiveness of sins.

It will be noticed that **the essential core of this message** is not the dawn of the messianic age (as Dodd implies)--although this is most certainly involved--but **that sequence of redemptive events which sweeps the hearer along with compelling logic towards the climactic confession that Jesus is Lord....**The resurrection was **the catalyst** which precipitated in the minds of the disciples the total significance of God's redemptive activity. **It released the gospel!**³⁰

James Montgomery Boice puts it most bluntly when he states:

First, according to the Scriptures **Calvary and not Bethlehem is the center of Christianity**. An idea popular in some theological circles has been that the Incarnation is the most important thing, that is, God identifying himself with man, and that the atonement was something like an afterthought. But according to the biblical teaching, **the reason for the God-man is that it required a God-man to die for our salvation**. Therefore, "The crucial significance of the cradle at Bethlehem lies in its place in the sequence of steps down that led the Son of God to the cross of Calvary, and **we do not understand it till we see it in this context**." To focus on the Incarnation apart from the cross leads to false sentimentality and neglect of the horror and magnitude of human sin.

Second, if the death of Christ on the cross is the true meaning of the Incarnation, then there is no gospel without the cross. Christmas by itself is no gospel. The life of Christ is no gospel. Even the resurrection, important as it is in the total scheme of things, is no gospel by itself. For **the good news is not just that God became man**, nor that God has spoken to reveal the proper way of life to us, or even that death, the great enemy, is conquered. Rather, **the good news is that sin has been dealt with (of which the resurrection is a proof)**; that Jesus has suffered its penalty for us as our representative, so that we might never have to suffer it; and that therefore all who believe in him can

³⁰Robert H. Mounce, "Gospel," Baker's Dictionary of Theology, Everett F. Harrison, ed., Grand Rapids, MI: Baker Book House, 1960, p. 257. This article is reproduced in the Evangelical Dictionary of Theology, Walter A. Elwell, ed., 1984, the successor of Baker's Dictionary, p. 474.

look forward to heaven. Moreover, the other biblical themes must be seen in that context, as we have already seen of the Incarnation. Emulation of Christ's life and teaching is possible only to those who enter into a new relationship with God through faith in Jesus as their substitute. The resurrection is not merely a victory over death (though it is that) but **a proof that the atonement was a satisfactory atonement** in the sight of the Father (Rom. 4:25); and that death, the result of sin, is abolished on that basis.

Any gospel that talks merely of the Christ-event, meaning the Incarnation without the atonement, is a false gospel. Any gospel that talks about the love of God without pointing out that his love led him to pay the ultimate price for sin in the person of his Son on the cross is a false gospel. **The only true gospel is of the "one mediator" (1 Tim. 2:5-6), who gave himself for us.**³¹

Evangelism is a **process**. God grants **repentance** to **enable** the person to **hear** the Gospel of the resurrection, **to enable** the person to **accept** the Lordship of Christ, **to save** the person.

Bible Study Without Coming to Jesus = Death

The following words of Jesus were said to the Pharisees **of His day**. As we read them, let us think about Jehovah's Witnesses who are some of the Pharisees of our day. Like their predecessors, they **vigorously** deny Christ's bodily resurrection, His Deity, and salvation through His grace; in short, they deny His Gospel. All Pharisees are dead in their sins because of these words:

You search the Scriptures, because **you think** that **in them you have eternal life**; and it is these that bear witness of Me; and you are **unwilling to come to Me**, that you may have **life**. I do not receive glory from men; but I know you, that you do not have the love of God in yourselves. I have come in My Father's name, and you do not receive Me; if another shall come in his own name, **you will receive him. How can you believe**, when you receive glory from one another, and you do not seek the glory that is from the one and only God? Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me; for he wrote of Me. **But if you do not believe his writings, how will you believe My words?**--Jn. 5:39-47.

Pharisees like to **think** of themselves as Bible students. They **think** that through study they can **achieve** eternal life. But Jesus says that as **unrepentant** men, they can't see the TRUTH--**who is Jesus!** These men study until they die and never live because to live is to believe on the Son of God (Jn. 3:18; 5:24; 12:44-48). Let's look a little closer at the above passage. W. Hendricksen gives good general commentary. In reference to verse 39, he states:

The succeeding context also clearly indicates that it is not at all the intention of Jesus to tell his opponents that their sin consists in this, that they do not search the Scriptures. On the contrary, he desires to rivet their attention upon this important truth: "Though you have the books of Moses and though you have even set your hope on them, nevertheless, **they will not profit you**, will rather testify against you **because you do not see me in them**" (see verses 45, 46).

Jesus does not deny that in the Old Testament Scriptures men have everlasting

³¹James M. Boice, Foundations of the Christian Faith, Downers Grove, IL: Intervarsity Press, 1986, pp. 291,292; see also J.I. Packer, Knowing God, chapter:"God Incarnate," Downers Grove, IL: Intervarsity Press, 1973, p. 51.

life (for this see on 3:16). If the Jews think (note: "because you think") of their sacred writings as being potentially means of grace, they are right. What the Lord wishes to impress upon them, however, is this: You fail to see me revealed in these scriptures, and yet "it is they that testify concerning me." This same truth--the Christ in all the Scriptures!--, which unlocks the mysteries of the Old Testament (as well as the New), and apart from which the Bible remains a closed book, is also emphasized in the following passages: Lk. 24:32,44; John 5:46; Acts 3:18,24; 7:52; 10:43; 13:29; 26:22; 28:23; and 1 Pet. 1:10.

40. Back of this blindness is the unwilling heart: **You do not want to come to me in order that you may have life.** In the light of this passage such expressions as "you have never heard," "you have never seen," "you do not believe" (5:37,38) must be regarded as examples of litotes. The real meaning is: in your hardness of heart you have basely **rejected** the Son of God.³²

Jesus is **not** telling the Pharisees to study more to understand truth. Tenny explains the word "search" in verse 39:

The verb "search" is an indicative, not an imperative. **It is not a command to search the Scriptures, but is a statement of fact.** Zealous application to the law was a duty for the Jew, and in this occupation he felt that he would achieve eternal life. Jesus was attempting to point out the inconsistency of professing to study the law and of rejecting Him, since the law spoke of Him.³³

David Thomas' commentary on John 5:39 expresses obvious experience with Christ-denying "Bible students," as he clearly appropriates the text to Pharisees of every age:

"Ye search the Scriptures." Observe--

(1) The highest search of man is for the chief good.

(2) The chief good is only found in Christ.

(3) Christ is to be found in the Scriptures. **The Scriptures are not Christ**, any more than the casket is the jewel, the field the pearl of great price, the palace the sovereign. Where is Christ to be found? In the Gospel.

HERE ARE MEN SEARCHING FOR THE HIGHEST OBJECT IN THE RIGHT PLACE, AND UTTERLY FAILING.

These men did not find Christ. Instead of the Messiah, they found one whom they regarded as an impostor and a blasphemer, unfit to live. Ah, me! Thousands **in every age** "search the Scriptures," but they do not find the true Christ there. **They find their little creeds, their tawdry rites, and arguments to buttress their sects and their systems.** They do not find the living, loving, personal Son of God, the Saviour of the World. Why is this? Because their searching is --(1) Technical, and not spiritual; (2) Speculative, and not practical; (3) Desultory, and not persistent; (4) Perfunctory, and not earnest; (5) Irreverent, and not devout. Men often find in the Bible what they do not seek,--**they find a demon instead of a Christ, a curse instead of a blessing, damnation instead of salvation. The**

³²William Hendricksen, New Testament Commentary, The Gospel of John, Grand Rapids, MI: Baker Book House, 1953, pp. 209,210.

³³Merrill C. Tenny, John--The Gospel of Belief--An Analytical Study of the Text, Grand Rapids, MI: Eerdmans Publishing Co., 1948, 1976, p. 110.

Scriptures have proved the ruin of thousands.³⁴

What have the JWs found in their Bible study? Ask them, and you will see they preach **another** Jesus, **another** Spirit, and **another** gospel. If JWs refuse to see the real Jesus, the God/man of **the Bible**--they will hardly listen to someone preach the Gospel--for they will not even believe Jesus' own words! On verse 47, Hendricksen says:

As we see it, what Jesus meant was this: "You Jews are always saying that nothing is as sacred as the written Torah (though in actual practice you often seem to esteem the oral law above the written). You place the written Law above everything else, certainly **above any words which anyone might utter**. Also, you regard Moses as your chief leader, and vie with one another in praising his memory. As you see it, no one living today could possibly compare with him. Therefore, if his writings you do not believe, how will you believe **my words**?"³⁵

Like the older Pharisees, the modern JW Pharisees believe truth is determined **intellectually**, not by the supernatural drawing of God. The Bible claims: "No one can come to Me **unless** the Father who sent Me draws him" (Jn. 6:44a). John 16:8 tells us He does this through the Holy Spirit who convicts the world of sin, righteousness and judgment, and in verse 13--"He will guide you into all the truth." Contrary to this, the Watchtower Society's views about intellectualism, which is **rationalism**--the belief that reason is the **only** basis for faith--have been actually inserted into their Bible translation. 1 John 5:20a reads in their version: "But we know that the Son of God has come, and he has given us **intellectual capacity** that we may gain the **knowledge** of the true one." How different is this verse in other Bible translations! The New American Standard Bible reads, "And we know that the Son of God has come, and has given us **understanding**, in order that we might **know** Him who is true".

The Scriptures say we can **know** God, not just "gain knowledge" about Him--there is a big difference. The Watchtower Society claims God draws people by their intellect, the power of their **brains**, not the Holy Spirit. But the Bible says we can **really know Him**, as a child does his father--by being convicted of sin through the Spirit of God and believing the gospel that presents Jesus as the Lord God our Savior (Rom. 10:9-13).

Again, like the Pharisees of Jesus' day, JWs have many extrabiblical rules for life. The following is a good example from the Watchtower of some of these "**requirements**" for salvation:

Four Requirements

Jesus Christ identified a **first requirement** when he said in prayer to his Father: "This means everlasting life, their **taking in knowledge of you**, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Knowledge of God and of Jesus Christ **includes knowledge of God's purposes regarding the earth and of Christ's role** as earth's new King. Will you take in such knowledge by studying the Bible?

Many have found the **second requirement** more difficult. It is **to obey God's laws**, yes, to conform one's life to the moral requirements set out in the Bible. This includes refraining from a debauched, immoral way of life.--1 Corinthians 6:9,10; 1 Peter 4:3,4.

A **third requirement** is that we **be associated with God's channel, his organization**. God has always used an organization. For example, only those in the ark in

³⁴David Thomas, Gospel of John, Grand Rapids, MI: Kregel Publications, 1980, pp. 140,141.

³⁵William Hendricksen, op.cit., p. 213.

Noah's day survived the Flood, and only those associated with the Christian congregation in the first century had God's favor. (Acts 4:12) Similarly, Jehovah is using only one organization today to accomplish his will. **To receive everlasting life in the earthly Paradise we must identify that organization and serve God as part of it.**

The **fourth requirement** is connected with loyalty. **God requires that prospective subjects of his Kingdom support his government by loyally advocating his Kingdom rule to others.** Jesus Christ explained: "This good news of the kingdom will be preached in all the inhabited earth." (Matthew 24:14) Will you meet this requirement by telling others about God's Kingdom?³⁶

A person who believes the Watchtower Society is God's channel will believe the above teaching is Christianity until he sees the need to **repent** of it--BY LEAVING THE JEHOVAH'S WITNESSES. But **how** do they see the need to repent? We have already seen above under the section **Repentance Before Salvation**, Paul instructs us to be "**correcting** those who are in opposition (JWs) if perhaps God may grant them **repentance** leading to the knowledge of the truth" (2 Tim. 2:25). **CORRECTION** precedes repentance. Until then, Paul also explains they will continue to study but never learn the truth, i.e., never learn of the **real** Jesus, who is **TRUTH** incarnate. He sees these opposers as:

...holding to a form of godliness, although they have denied its power; and avoid such men as these. For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, always learning and **never able to come to the knowledge of the truth.**--2 Tim. 3:5-7.

Since they are only Bible students, not **Christian** Bible students, Peter says "the untaught and unstable **distort**, as they do also the rest of **the Scriptures**, to their own destruction."--2 Pet. 3:16b. Due to their distortion of Scripture, they are those of whom Peter warns:

But **false prophets** also arose among the people, just as there will also be **false teachers** among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. And **many will follow their sensuality, and because of them the way of the truth will be maligned**; and in their greed they will exploit you with **false words**; their judgment from long ago is not idle, and their destruction is not asleep.--2 Pet. 2:1-3.

JWs need Jesus! They need to repent. They can be turned around from the destructive path that they walk and that they try to convert others to walk. Now we will look at a few Biblical principles for "correcting" JWs so they can repent.

Tearing Down Before We Build Up

The first principle of correction we find is the example of the prophet Jeremiah. God had sent him to his own people who needed to repent from a lack of spirituality which led to the decline and fall of the Judean kingdom. God said to Jeremiah:

See, I have appointed you this day over the nations and over the kingdoms, to **pluck up and to break down, to destroy and to overthrow, to build and to plant.**--Jer. 1:10.

Feinberg explains:

³⁶Watchtower, 2/15/83, pp. 12,13.

The purposes of God in Jeremiah's ministry are twofold: **destructive and constructive**. God's word is accompanied with power so that the prophet will accomplish these objectives (Isa 55:10-11). For Jeremiah's ministry, the **emphasis is undoubtedly on its destructive element**; four verbs are used to express this, whereas two verbs indicate its constructive and restorative element. God's appointment brings with it his commitment of authority to carry out his goals for his prophet.³⁷

A comment by Harrison is helpful. He says:

There is a decidedly **negative** emphasis here which sets the tone for most of the prophecy. What is corrupt in the nation must be uprooted and torn down, for **only then can God undertake to build and to plant anew**.³⁸

The lesson is simple--God says to tear down BEFORE we **build** up. In the New Testament Jesus says that the man who rejects Him is "like a foolish man, who built his house upon the sand" (Mt. 7:26). Until a man is saved, he is not on a proper foundation--the only true foundation, Jesus Christ (1 Cor. 3:11). His Lord is not THE Lord, but a false authority. To be saved, this false authority must be **replaced** by the kingdom of light (Acts 26:17,18). As God said to His prophet, "break down" first, then "build" up.

Expose the Deeds of Darkness

Our commission to tear down the false authority is a general commission--as the Church storms the gates of hell (Mt. 16:18), as we fight as soldiers of the Cross in our spiritual armor **against** the forces of Satan (Eph. 6:10-20). In this spiritual warfare we must:

1. Be ready to adequately explain our faith:

...sanctify Christ as Lord in your hearts, **always being ready to make a defense** to everyone who asks you to **give an account** for the hope that is in you, yet with gentleness and reverence--1 Pet. 3:15.

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you **contend earnestly for the faith** which was once for all delivered to the saints.--Jude 3.

2. The mature and prepared Christian will follow Paul's instruction toward the deceptive teaching of the cults:

And do not participate in the unfruitful deeds of darkness, **but instead even expose them**--Eph. 5:11.

...holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to **refute those who contradict**. For there are many rebellious men, **empty talkers and deceivers**, especially those of the circumcision,

³⁷Charles L. Feinberg, Jeremiah, The Expositor's Bible Commentary, Frank E. Gaebelin, ed., Grand Rapids, MI: Zondervan, 1986, p. 384.

³⁸R.K. Harrison, Jeremiah, Tyndale Old Testament Commentaries, D.J. Wiseman, ed., Leicester, England: Inter-Varsity Press, 1973, p. 50.

who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain.--Tit. 1:9-11.

How Paul Exposed Darkness

We receive most of our instruction in evangelism from the apostle Paul. He is not only a great teacher (for he learned from THE Teacher, our Lord), but his is our example of how to share Jesus. It is good for us to understand the **mission** of the Church and the **culture** in which the Church was born. While in the third Gospel, Luke explains how Jesus preached, in the book of Acts we see the Church in action. Believers have received power not only to witness to Jews, but **the whole world** (Acts 1:8). The key message in Acts is the key message of the New Testament and should be our key message to all--THE GOSPEL. For our purpose here, we are primarily interested in the kerygma--**the manner in which the Gospel was delivered**. Longenecker speaks of Luke's purpose for writing Acts. He comments:

Primary among the reasons for its composition was undoubtedly **a kerygmatic purpose**. It proclaims the continued confrontation of men and women by the Word of God through the church and shows (1) how that gospel is related to the course of redemptive history, (2) its rootage in and interaction with secular history, (3) its universal character, (4) how it has been freed from the Jewish law, and (5) how that behind the proclamation of the Word of God stands the power and activity of the Holy Spirit.³⁹

First, everyone who accepted the Gospel repented of their former faith--the faith delivered by men, not the Holy Spirit. So, as we have seen, there was a **tearing down** of the old house of faith built on sand and a **building up** of the new house of faith built on rock--on Christ. So, as we read of the acts of the Apostles, we would expect to find a Gospel presentation, the kerygma, that is the **example** for our witnessing. This would certainly apply to witnessing to Jehovah's Witnesses. After all, how could we presume to have a better method of witnessing to JW's than Paul had when witnessing to opposers, especially those **claiming** to be Christians? If we were to claim such a method we would be out of harmony with the principles taught by the Holy Spirit. Let's do it **His** way!

As we look at Paul's experiences in his three missionary journeys, we find that he meets two basic groups, Jews and Gentiles. Both classes of people are **under false authorities**. In the case of many of the Jews they have accepted the **false interpretation** of the Old Testament and the legalism and hypocritical leadership of the Pharisees. In the case of the Gentiles, they have accepted the false religion and false interpretation of God, mostly the Greek philosophy and polytheism that was pervasive in the culture. Paul dealt with those he met using the principles we have outlined above. Again, as he told Timothy in the ABC's of witnessing, a person is first **corrected**, second **repents**, and third **accepts** the Gospel for salvation (2 Tim. 2:24-26). Thus, in his meetings with unbelievers he **proved** to them that their understanding of truth was in error, i.e., that they didn't have truth, they needed TRUTH. False authorities, such as the Pharisees, will not stand up to investigation (Mt. 12:34-37; 23:23-28).

Remember, a **knowledge** of the written Word of God does not make a Christian, but personally **knowing**, i.e., having a **personal** relationship with, the living Word makes one a child of God (Jn. 1:12). The written Word is key to salvation because it reveals the living Word, Jesus Christ (Ro. 10:13-17; Jn. 5:39-47). **Therefore, in order to accept what the written Word says about Jesus, one must first forsake the false interpretation of it which is given by whatever false teacher or philosophy one holds to.** Now, since one doesn't repent until he is corrected, we must expect to find Paul referring to the **false doctrine** of those who need to repent in order to explain to them **why** they need to repent. This he does throughout his missionary journeys. Isn't it obvious that no one will repent unless they first **know**

³⁹Richard N. Longenecker, Acts, The Expositor's Bible Commentary, Frank E. Gaebelin, ed. Grand Rapids, MI: Zondervan, 1981, p. 217.

they are on the wrong path and that the Christian **must** know something about that path to know it is wrong?

Let us look at Paul's witnessing encounters in the book of Acts to see the way in which the gospel was preached. Paul encountered Jews who were either under the teaching of the Pharisees or at least misunderstood the issue of salvation by not understanding the grace of God. He also met Gentiles, both God-fearing ones who had accepted the Old Testament as a guide in life, and also Gentiles who were pagans, holding to Greek philosophy and myths. First, let's look at Paul's encounters with Jews and God-fearing Gentiles. In Acts 9:20-22, Paul preaches in the synagogue "proving" Jesus is the Christ. According to his testimony before King Agrippa, this "proving" involved the witness that **Jesus was risen** (26:6-8,13-19,22,23,27,28). This teaching was opposed by the Pharisees and Paul **proved** it by proving **their interpretation** of Scripture was **in error**. At Acts 13:42-49, God-fearing Gentiles, believers in the Old Testament, accepted Paul's message (v. 43). Their interpretation was **corrected**. Jews became believers **in this way** at Thessalonica (Acts 17:1-4), Berea (Acts 17:10-12), Corinth (Acts 18:1-8), and Rome (Acts 28:17-24). Also, Jewish disciples of John the Baptist, living at Ephesus, had their own misunderstanding **corrected**, and received Christ (Acts 19:1-7).

Of course, not all the Jews who heard, received the correction of their misunderstanding of what the Old Testament testified to and what the new Church was preaching. The book of Acts ends with the denunciation by Paul of these stone-hearted Jews:

And when they did not agree with one another, they began leaving after Paul had spoken one parting word, "The Holy Spirit rightly spoke through Isaiah the prophet to the fathers, saying, 'Go to this people and say, "You will keep on hearing, but will **not understand**; and you will keep on seeing, but will **not perceive**; for the heart of this people has **become dull**, and with their ears **they scarcely hear**, and they have **closed their eyes**; lest they should see with their eyes, and hear with their ears, and understand with their heart and return, and I should heal them.'" Let it be known to you therefore, that this salvation of God has been sent to the Gentiles; they will also listen."--Acts 28:25-28.

We have seen above, under Problem #3: **Misunderstanding Jehovah's Witnesses**, that JWs do not have the Bible as their final authority, but rather they only accept **their leader's interpretation of it**. Perhaps more apropos to our study of witnessing to JWs is a look at how Paul confronted the non-God-fearing Gentiles, those who **didn't base their beliefs on the Old Testament** for their authority. The first recorded situation was Paul's conversation with a Roman proconsul. The text reads:

And when they had gone through the whole island as far as Paphos, they found a certain magician, a Jewish false prophet whose name was Bar-Jesus, who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. But **Elymas the magician** (for thus his name is translated) **was opposing them, seeking to turn the proconsul away from the faith**. But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze upon him, and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? "And **now**, behold, **the hand of the Lord is upon you, and you will be blind** and not see the sun for a time." And immediately a mist and a **darkness fell upon him**, and he went about seeking those who would lead him by the hand. **Then the proconsul believed** when he saw what had happened, being amazed at the teaching of the Lord.--Acts 13:6-12.

In verse 6, we learn that the proconsul is a pupil of the Jewish magician and false prophet, Bar-Jesus. When Paul dealt with the proconsul's spiritual teacher by blinding him, the proconsul switched allegiance

from darkness to light (v. 12). So, the false prophet was shown as a **false authority**--like the Pharisees--a "blind guide" (Mt. 23:24).

In chapter 14, verses 11-19, we find Barnabas and Paul preaching to the Gentiles at Lystra. These pagans worshipped many gods. When they saw a man healed who was listening to Paul, they misunderstood the source of the miracle; they believed the disciples were gods. Being under false spiritual authority **they could not comprehend truth**. Paul knew that (like Jews) they didn't appreciate the truth from the Old Testament, and so **he appealed to their religious belief** as a stepping-stone to show them the real God. He entreated them to see **in nature** that there is but one God and He alone is to be worshipped. This is evident to the mind of **every man**:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because **that which is known about God is evident with them**; for God made it evident to them. For since the creation of the world His invisible attributes have been **clearly seen, being understood through what has been made, so that they are without excuse**. For even though they knew God, they did not honor Him as God, or give thanks; but they became **futile in their speculations**, and their foolish heart was darkened. Professing to be wise, they became fools, and **exchanged the glory of the incorruptible God for an image** in the form of corruptible man and of birds and four-footed animals and crawling creatures. --Ro. 1:18-23.

Finally, in Acts 17:18-34 we read that Paul is in Athens, the center of Greek philosophy, a place where every crazy doctrine abounded. Here the apostle confronted Epicurean and Stoic philosophers (v. 18) who challenged his Gospel. Just as he had done in chapter 14 with the pagans at Lystra, Paul **appealed to their religious beliefs again**, applying the truth of Ro. 1:18-23 to this situation. Paul first **corrected** their thinking of polytheism (vs. 22-30) and then preached repentance (v. 30), and then the resurrection of Christ (vs. 31,32) and some were saved (v. 34). The text reads:

And Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that you are very **religious** in all respects. For while I was passing through and examining the objects of your worship I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' What therefore you worship **in ignorance**, this I proclaim to you. The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things; and He made from one, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation, that **they should seek God**, if perhaps they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and exist, as even some of your own poets have said, 'For we also are his offspring.' Being then the offspring of God, **we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man**. Therefore having overlooked the times of **ignorance**, God is now declaring to men that all everywhere should **repent**, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by **raising Him from the dead**." Now when they heard of **the resurrection** of the dead, some began to sneer, but others said, "We shall hear you again concerning this." So Paul went out of their midst. But **some men joined him and believed**, among whom also was Dionysius the Areopagite and a woman named Damaris and others with them.--Acts 17:22-34.

In all his witnessing to the Jews and Gentiles alike, Paul met people where they were. If they were under

the **authority** of the **Pharisees** and their **interpretation**, he proved that the interpretation was wrong, therefore the authority was wrong--not of God. Likewise with the Gentiles. Again, a person's false authority and its false interpretation must be **corrected** before repentance, **before** the Gospel will be received for salvation. This was **how** Paul exposed spiritual darkness and brought spiritual light.

Opening the Door for the Gospel

Imagine yourself living during the 1970's when China was opened up to Christian evangelism. As one who has spent years in the study of God's Word, much time in Bible school and on your knees--praying that God would open up an opportunity to bring the Gospel to China, you are excited! He has done just that. You can't wait. You get a passport and take a trip. But there is a problem now--you forgot something. What was it? Your bible? No. You forgot to learn Chinese! You have forgotten to learn the language of the people you want to reach for Christ. You have forgotten a basic missionary principle, a principle we have found in scripture. In **successful** witnessing--we meet people at their point of need. How can we do that if we can't **communicate** with them?

Just as the Chinese person won't understand if you speak in English, so the JW won't understand if you speak Christian. Do you really think that when you use words such as God, Jesus, salvation, gospel, resurrection, soul, spirit or hell, that they have the same meaning as in the JW vocabulary? They do not. In fact, the differences are so great that a discussion of the differences causes argumentation. For example, suppose you say to the Witness, "Let us **define** our terms about God. I believe God is a trinity, three persons in one God, and you believe He is only one person, right?" He will probably remark that your definition is **illogical** and that the word "trinity" is not in the Bible. You see, even in the simple matter of defining terms, the JW will not respect your opinion because his organization teaches him that you don't know what you're talking about. In fact, you often will find that because your opinion means little to him, that you won't have an opportunity for **apologetics**, explaining the faith, but only for something that we might label "argumentics"--arguing about the faith. As Francis Schaeffer says:

The purpose of "apologetics" is not just to win an argument or a discussion, but that the people with whom we are in contact may become Christians and then live under the Lordship of Christ in the whole spectrum of life.⁴⁰

Unless we tear down the JW's false authority and its false interpretation of God, he will not have a listening ear to your definition of God. Until we **correct** him we still have Problem #4: **The Invisible Wall**. We need to get through that wall, which keeps the JW from listening to the good news. We need to find a **door** in that wall--a door **for the Word**. We don't have a problem that the apostle Paul didn't have. Much of his writing dealt with combating heresy that was affecting the growth of the young Church. In fact nearly one half of Paul's letters had to do with **exposing and correcting** dangerous false doctrines.

We will understand how to better deal with the false doctrine of JWs if we read Paul, especially his letter to the Colossians. Why was the letter written? Curtis Vaughan gives us some helpful background information on the book of Colossians. He explains:

The immediate occasion for the writing of Colossians was the arrival of Epaphras (1:8) in Rome with disturbing news about the **well-being of the church**. The Epistle gives no direct account of the tenets of this strange teaching, and for that reason it is difficult to obtain a clear and consistent understanding of it. Yet from the many allusions to the heresy, we are able to sketch its leading features: (1) It professed to be a "philosophy," but Paul, refusing to recognize it as genuine, called it a "hollow and

⁴⁰Francis A. Schaeffer, The Complete Works of Francis A. Schaeffer: A Christian World View, Vol. 1, Westchester, IL: Crossway Books, 1982, p. 153.

deceptive philosophy" (2:8). Moulton characterizes it as a "dabbling in the occult." (2) It placed much emphasis on ritual circumcision, dietary laws, and the observance of holy days (2:11,14,16,17). (3) Affirming the mediation of various supernatural powers in the creation of the world and the whole process of salvation, the false teaching insisted that these mysterious powers be placated and worshiped (2:15,18,19). As a result of this, **Christ was relegated to a relatively minor place** in the Colossian system." One thing is certain as to the 'Colossian Heresy,'" writes H.C.G. Moule, "It was a doctrine of God and salvation that **cast a cloud over the glory of Jesus Christ.**" (4) Some of the errorists were ascetic (2:20-23), teaching that the body is evil and must be treated as an enemy. (5) **The advocates of this system claimed to be Christian teachers** (cf. 2:3-10)...This was probably an incipient form of what later became known as **Gnosticism**, a very complex system that reached its zenith in the second century.⁴¹

The main danger of this new cult threatening the Colossian church was **not a denial** of Christ, but a **dethroning** of Him, making Him **less** than God. Like the modern JW heresy, it gave Jesus **second place**, not the Supreme place, so it could hardly be called "Christian." Paul couldn't be with the church at Colossae because he was then being imprisoned at Rome (Col. 4:3,10,18). It is in this situation that Paul writes these words of advice:

Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving; praying at the same time for us as well, that God may open up to us **a door for the word, so that we may speak forth** the mystery of Christ, for which I have also been imprisoned; in order **that I may make it clear** in the way I ought to speak. Conduct yourselves **with wisdom** toward outsiders, making the most of the opportunity. Let your speech always be **with grace**, seasoned, as it were, with salt, so **that you may know how you should respond to each person.**--Col. 4:2-6.

Here in verses 3 and 4, we find that Paul desires God **to open up** opportunity for Christians, particularly himself, to preach the "mystery of Christ" (cf. Col. 1:26; 2:2 with Eph. 1:9; 3:1) in a worthy (**clear**) way. Verse 5 tells us **how we should live** with **practical** Christian wisdom towards outsiders. Verse 6 tells us **how we should speak**--"with grace" (cf. Tit. 2:7,8)

While Paul was in prison, **behind walls**, when he wrote this letter, God could use him to share Christ with outsiders. But, **first**, it was crucial that God "open up...**a door** for the word," an **opportunity** to give the Gospel. Paul was not asking that **he** be let out of prison, but that those he talked to would be let out **of their prison-like condition**, i.e., that the wall **separating** him from them be gone. The Christians in the Colossian church had to deal with a wall of a first century cult that separated them from those they would preach to. Today we find that Christians need to pray that God will "open up" a door for the word so that we can go through the wall to reach JWs. That wall is the **authority** over JWs, the Watchtower Society.

Under the subject "The Importance of Truth," Francis Schaeffer makes this telling point which seems a fitting summary for this section. He relates:

Some time ago I was speaking at Oxford University to a group of theological students on the subject of **communicating** the gospel to those people who are dominated by the consensus of twentieth-century thinking. When I had finished speaking, a Canadian post-graduate student stood up and said, "Sir, if we understand you correctly, you are saying that **pre-evangelism must come before evangelism.** If this is so, then we have been

⁴¹Curtis Vaughan, The Expositor's Bible Commentary, Colossians, Frank E. Gaebelin, ed., Grand Rapids, MI: Zondervan, 1978, p. 166.

making a mistake at Oxford. **The reason we have not been reaching many of these people is because we have not taken enough time with pre-evangelism.**" I said that I totally agreed.

Truth Stands Before Conversion

Before a man is ready to become a Christian, he must have a proper understanding of truth, whether he has fully analyzed his concept of truth or not. All people, whether they realize it or not, function in the framework of some concept of truth. **Our concept of truth will radically affect our understanding of what it means to become a Christian.**⁴²

Authority Before the Bible

Our entire study of evangelism of the cultist, the JW, has centered in on the issue of eliminating the false **authority** over his life. We have shown the need for him to see he is under a false **authority** so that he will repent and listen to the Gospel. We have seen the Biblical witnessing pattern, the ABC's of witnessing, that Paul used in the book of Acts and the encouragement he gave to Timothy to follow this pattern (2 Tim. 2:24-26). We have seen that everyone must first be **corrected** of their wrong path before repentance will be possible. We find it encouraging that JWs will receive correction by Christians **who know how to effectively share** with JWs, by first **eliminating** the wall, **eliminating the Watchtower Society's authority** over the JWs mind.

In almost all cases, the Christian who leads a JW out from under the Watchtower's authority is the same one to lead him into Christ. God blesses witnessing to JWs, but not **arguing** with them! Do you want **control** in your discussion? Do you want to **lead** a JW to Jesus? If you do, follow the pattern that Paul gave us for witnessing to opposers: Correct **first**, then when the JW repents, share the Gospel. Another simple way to remember this is by noting that **A** always comes before **B**: **Authority** before **Bible**.

Again, as Jesus said, if the Pharisees really had **(A)the correct authority**: Moses, the representative of God, **then (B) they would believe their Bible**, leading them to their Messiah, Jesus the Lord. Since they didn't really accept Moses, then Jesus said they could not accept His words:

For if you believed Moses, you would believe Me; for **he wrote of Me**. But if you do not believe **his writings, how will you believe My words?**--Jn. 5:46,47.

Schaeffer shows the key difference between **authority** and the Bible:

Thirdly, truth is not **ultimately** related even to the Scriptures. Let me explain. Though I firmly believe what the early church and the reformers taught concerning the nature of the Scriptures, and though I would emphasize that what they have to say concerning the Scriptures is crucially important, yet again, truth is finally related to **something behind the Scriptures**. The Scriptures are important, not because they are printed in a certain way nor bound in a certain kind of leather, nor because they have helped many people. This is not the basic reason for the Scriptures being overwhelmingly important. The Bible, the historic Creeds, and orthodoxy are important **because God is there, and finally, that is the only reason they have their importance.**⁴³

Meeting Jehovah's Witnesses Where They Are

⁴²Op.cit., p. 155; see also Schaeffer, pp. 151,152.

⁴³Ibid., p. 157

Since JW's are not Christians, let us not dialogue with them as Christians, accepting their view of Scripture as valid. They are under a **false** authority which teaches **false** doctrines and has corrupted and blinded their minds to the truth. Unless we really comprehend this, we will not be fruitful in witnessing to JW's. There is not just one way to win people to Christ. Different people have different needs and through the power of the Holy Spirit the Body of Christ is sufficient to meet the needs of all men. If we **care** about JW's we should be willing to meet them **at their point of need**. That point of need is that they are, in fact, JW's! They need to be **EX-JW's** in order to listen to the Gospel. We end our study of "A Problem of Communication" by quoting Francis Schaeffer one more time, for he has said what we believe has been the problem, not with JW's, but for the Church of Christ. If we heed Schaeffer's advice, taking it not as criticism but as encouragement, we can be more effective in our general evangelism and especially in sharing Jesus with JW's. He says:

I do not believe that there is any one system of apologetics that meets the need of all people, any more than I think there is any one form of evangelism that meets the need of all people. It is to be shaped on the basis of love for the person as a person.

If we are to deal with people where they are (whether they can express their position in a sophisticated way or not), we have got to have enough genuine love for them and concern, as a human being, that we would **take seriously what they are preoccupied with**. We tend to give a person a prepackaged answer instead of having the compassion of Christ, **which is to take the person where they are and actually step into their world in order to talk in a meaningful way to them.**⁴⁴

And finally:

Mature Christians, and Christians in places of responsibility, must summon the courage to distinguish, under the Holy Spirit, between unchangeable biblical truth and the things which have merely become comfortable for us. Often one hears people speak of "the simple Gospel only," when in reality **they do not really care enough** for those outside the churches, or their own children for that matter, to be willing to face what preaching the simple Gospel may mean in a changing and complex situation.⁴⁵

⁴⁴Ibid., p. 177.

⁴⁵Ibid., p. 191.

PART TWO WITNESSING TOOLS

The following questions and answers will explain the function of "Witnessing Tools"--special literature for sharing Christ with JW's.

1. What is the advantage of these tools?

Witnessing tools are used primarily for teaching the concerned Christian how to show a Jehovah's Witness that his religion is a **false** religion, i.e., not Christianity. If you are interested in sharing the truth of Jesus Christ with a JW, it is important that he know that he is not "in the truth" before he will accept THE TRUTH--JESUS CHRIST (Jn. 14:6).

This literature will prove beyond any doubt that the Watchtower organization does not have any authority from God to teach Jehovah's Witnesses. By using a Witness Inc. book, the Christian is able to **separate** the Witness' loyalty from the Watchtower Society. This is accomplished by pointing out important lies, historical contradictions, and the coverup of facts by the Watchtower Society. The truth-seeking Jehovah's Witness will see the deceitfulness of the organization and renounce it. At this point, the barrier of religious authority between the Christian and the Jehovah's Witness will be removed. The Christian will then have the "listening ear" of an Ex-Jehovah's Witness, i.e., one who is now willing to hear the true Gospel of Christ.

2. What will I show the Jehovah's Witness?

One key point should be made first. Witnessing tools contain statements made by the JW leaders in their official publications. They are fully **documented**. We are being as fair as we can be to JW's--by presenting the claims of their leadership. But the claims are those which these leaders don't want you to know about--false doctrine, contradictions, and deliberate deceptions! Each important point in our survey is **photo-documented** to make certain that quotations are in their proper context. What is the reason for the documentation? The claims made and the charges against the Watchtower organization are not only controversial, but condemnatory. The documents **prove** that the Society has no spiritual authority over Jehovah's Witnesses. The documentary proof actually serves as **self-condemnation**, in that it is taken from the Society's own publications. The court of world opinion now has the "evidence" to judge the Jehovah's Witnesses as a cultic religion unfit for truth-lovers.

Some publications referred to are very difficult for even baptized JW's to obtain. They are rare and out of print works which are not even available at large religious libraries, seminaries, etc. Outside of JW Kingdom Hall libraries, out of print Watchtower magazines and books are most difficult to obtain. Most Kingdom Hall libraries do not have an extensive collection of publications pre-1950. The leadership over JW's has a controversial history. To adequately understand it, it is crucial to have an understanding of the literature of earlier periods.

"By Your Words You Shall Be Condemned"

Let us remember the words of the Lord which stung the ears of the Pharisees of His day:

Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for **the tree is known by its fruit**. You brood of vipers, how can you, being evil, speak what is good? For **the mouth speaks out of that which fills the heart**. The good man out of his good treasure brings forth what is good; and the evil man out of his evil treasure brings forth what is evil. And I say to you that **every careless word** that men shall speak, they shall render account for it in the day of judgment. For by your words you shall be

justified, and **by your words you shall be condemned**.-- Mt. 12:33-37.

Will the Watchtower leaders have to "render account" and be "condemned" for their "careless" words that they **claim** to speak in the name of God? Are they PROVED to be modern-day Pharisees? What will the DOCUMENTATION show?

3. What is the historical approach to witnessing?

The method which will be used in many witnessing tools for the evangelism of Jehovah's Witnesses is labeled: The Historical Approach. How does it work? The Christian would point out to the Witness the key claims of the present-day Watchtower Society regarding its history and then compare these claims with the facts found in earlier Watchtower publications.

The historical approach entails the use of both primary and secondary documentation. Primary documentation is taken from the historical period under discussion. Secondary documentation are written accounts, an historical analysis, of the period covered by primary documents. For example, this is illustrated by the publication of the Watchtower Society's history book, Jehovah's Witnesses in the Divine Purpose (published 1959), which claims to accurately outline the events of the 1870's to 1950's period--referring in footnotes to the primary documents to back their present-day claims about their history.

A comparison of the Watchtower Society's present-day claims (secondary documentation) with the actual literature of its entire historical period (primary documentation) enables us to determine the accuracy and truthfulness of the Society leaders. Are they telling us the "truth" about their own history?

The importance of the historical approach in determining truth is illustrated by the following hypothetical example. The year is 3000 and Pete Smith is reading his history lesson for the day. Pete reads that John Kennedy was the **first** president of the United States of America and served **two** full terms in office. Pete is reading an inaccurate history book. To be sure of getting the "truth" about Kennedy, Pete would have to read an account of Kennedy **written during** his time in office. This would necessitate reading publications written in the 1960's. In this way Pete would discover the "truth"--that President Kennedy was the **thirty-fifth** president and that he died in 1963 during his **first** term in office.

Pete's history book taught an "untruth" about Kennedy. How can he trust the book's writer to tell him the "truth" about other points in history or anything else? This is an odd fictional example of what may be an unscholarly blunder or maybe a **deliberate coverup** of historical facts. One would certainly think that a real **historian** would be able to acquire accurate information on the life of John Kennedy; that the book would be proof-read for errors before publication; and that **the only way** this inaccurate information could be published is due to deliberate **coverup** of historical facts. The only real question left would then be: Why the coverup?--the coverup of **primary** documentation (the facts written at the time of Kennedy's presidency) by the **secondary** documentation (the history book).

Now, in reference to Jehovah's Witnesses, for example, if the Watchtower Society claims in its history book (secondary documentation) that Event A took place in the year 1914, and the Watchtower literature of that time (primary documentation) does not mention Event A, but rather establishes Event B instead, then the Watchtower would be shown to be covering up Event B to make the reader accept Event A. If the Christian had access to the primary documents, the literature of the time of the event, then **he can prove** the Society's history book is not accurate and the Society has not been honest about the event. This is **The Historical Approach** to finding the truth of the matter.

4. What are the advantages of the historical approach?

The advantages of this method of exposing falsehood are as follows:

a. **Importance: An important subject to the JW can be brought up easily.**

The Jehovah's Witness knows the importance of discussing the subjects which are covered **in his**

organization's literature. He is willing to discuss what Jehovah's Witnesses are taught.

b. Authoritative: The statements are from the JW's authority, Watchtower Society publications.

The evidence provided does **not** simply reflect **your opinion**. The discussion involves the exclusive use of official Watchtower literature. The consequence is that the Witness has to accept the evidence as **authoritative**, and therefore, important. It will be shown that present Watchtower claims contradict the final criteria, i.e., the historical facts.

c. Control: The Christian can control the discussion.

The Christian will be in control because the Witness will not be prepared to discuss the subject in the way it is presented. Moreover, because of his lack of preparation, and the shocking nature of some of the evidence, he will probably simply affirm the information as presented or remain silent. This might be described, more properly, as a **presentation**, rather than a point/counterpoint dialogue. Since the so-called "discussion" mainly involves a reading of historical statements, there is little opportunity for argumentation or debate.

d. Simplicity: The general presentation is simple.

Since the discussion involves only reviewing a few simple points of history, the Christian does not need to spend a great amount of time either in preparation or explanation.

e. Time: The duration of the presentation is short.

The historical approach should take less than one hour. This is important because the Gospel of Christ can be given in the same meeting. You may only have one opportunity to share the Gospel with the Jehovah's Witness. Time is a key factor.

PART THREE THE ENCOUNTER

Preparation for the Encounter: Pray, Practice and Propose

Whenever we encounter someone who needs Jesus and are given the opportunity to share the Gospel with him--WE NEED HELP. At the beginning of this book we read of THE PROBLEM--that **the JW will not listen to the Gospel until he sees a need to repent from following a false religious authority.** As Christians, we know that only God can open the eyes of the spiritually blind (Jn. 6:44; 2 Cor. 3:14). God will use us in sharing His truth with the JW (Ro. 10:14,15). How, then, do we **prepare to share.**

a. **Pray:** Since the JW is blind to the Gospel, we must first pray for the will of God to be accomplished in the JW's life. John declares:

And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.-- 1 Jn. 5:14,15.

See also Mt. 21:21,22 and Lk. 18:1-8 for faith-building spiritual nourishment. The future of this Jehovah's Witness is in the hands of a loving God, so we don't have to feel any **pressure** to personally "win" him. Let us just pray that God will do that.

b. **Practice:** You will find that God will bless your encounter if you are **prepared** to share. It means you must be adequately acquainted with your presentation to a Jehovah's Witness. The best way to practice is by going through the documents with a friend a few times. By **switching roles** with your partner, playing the part of the JW a couple of times, you will quickly learn the presentation and how it feels to be in the JW's shoes as he is shocked by the information he reads.

c. **Propose:** There are many ways to meet JWs. The most common way is at your door. They will come to you. This is **not** the time to use your witnessing tools. Why? Each tool is designed for a conversation of approximately one hour AND it is greatly desired that following it the JW will be an **Ex-JW**, willing to listen to the Gospel of Christ. Of course, that takes more time than a brief encounter on the doorstep.

Based on our past experience, we suggest that it is best to arrange for a time convenient to yourself and the JW. Therefore, why not make this **proposal** to him:

"I am very **interested** in what you folks believe and would like to ask you some **questions** about what your organization teaches. However, since this time is not convenient for me, I wonder if you would be willing to come over at another time. In fact, I would love to spend the afternoon discussing my questions. Would you be able to come by in a few weeks **for a few hours** on a Saturday afternoon (or whenever you can arrange a convenient time for both of you) **to answer my questions?**" Before the meeting you will have **time to prepare for it** by reviewing the material in your witnessing tools.

Experience shows us that the JW will be most happy to arrange for the meeting. It is not often that he finds one so "interested" as you! He will probably bring a friend. While it would be better to deal with him alone, if you are prepared, the additional person should not present a problem to your presentation. You will still have **control**, no matter how many JWs are present at this meeting. So, Your **proposal** puts the meeting at the time and in the place of your choosing--more **control** of the situation for you. By **agreeing** to answer your questions the Witness has given up any control he is used to in his usual encounters. He is getting into something he has never encountered before--where he will do more listening than talking!

Controlling the Dialogue: Attitude, Agreement and Analysis

A. **Attitude:** As you witness to a JW, please remember that you must be gentle and loving as you present this controversial information. Paul counseled us:

Conduct yourselves with wisdom toward outsiders, making the most of the opportunity.
Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person.--Col. 4:5,6.

Pray for the Holy Spirit to be at work in the person's life. Pray, that this person may come to know the joy of salvation.

Begin with about 10 minutes of small talk (about how he became a JW, how long he has been one, etc.) to learn a little bit about him. This shows you are interested in him **as a person**, not just a JW. Then start your discussion.

b. **Agreement:** To begin your presentation it is essential that you secure an **agreement** from the JW that the **topic** of this conversation is extremely important to both of you **and** that he will look at what the Society teaches and give his opinion of what he reads. The following is a suggested introduction which can be used to bring up the subject you want to present:

"My friend, I would really enjoy discussing the Scriptures with you. But, before we do that, I have a few questions about one of the teachings of your organization, of which I would like your opinion. Is this alright with you? (JW: "Yes.") It is my feeling that it would be beneficial for us to take a look at one of the important doctrines I understand is believed by Jehovah's Witnesses. (Mention the particular doctrine).

It seems to me that **the most logical way** to properly understand what the Watchtower Society teaches is to read what they say. Is that okay with you? It shouldn't take us very much time; I do want to also discuss some Scriptures with you. (JW: "Yes.") And as I do this, will you give me **your opinion** of what they are saying?" (JW: "Yes.") IT IS CRUCIAL that he know exactly what you are about to do-- read Watchtower Society documents and get his opinion on them, because once this presentation begins he will then be **committed** to continuing it with you.

c: **Analysis:** In order to **tightly control** your presentation, you have the great advantage of being able to **present** the documents, one by one, which serve to systematically undercut the authority of the Watchtower Society over the JW. As each quotation is read, the Witness will see that the evidence against the Society as an honest organization is overwhelming.

Tools for analysis

In order to aid you to be most effective in your presentation, you should use the following "tools" which will help you build your case against the Watchtower Society:

(1) **Use a Document Pack.** Experience has shown that, in our witnessing to JWs, they will look **only** at the Bible **and** documents taken from the official publication of the Watchtower Society. In other words, the book you are now reading, or any book written about witnessing to JWs, or exposing JW false doctrine, is **not** a tool to be used in your presentation. It is **your guidebook** to learn how to separate the JW from Watchtower authority. In many witnessing encounters we suggest that you secure a spiral-bound Document Pack containing all the documents for a particular study to use in your actual presentation. It will be acceptable to the JW because it contains no **offensive** material, i.e., notes on how to prove the Watchtower Society is lying to him. The Document Pack contains only the documents you will use in your presentation as well as supporting documents with brief notes explaining the content of the documents.

If the JW says, "That (the Document Pack) is not one of our publications. Where did you get it?", what he means is: "You have caught me off guard--I didn't know you would be so **prepared!**" This question is not a problem for you. Simply explain that, "We have already both **agreed** that the most logical way to properly understand what the Society teaches is to read what they say. This Document Pack is nothing but photocopies from official publications, such as those you can read at your Kingdom Hall library. In fact, if we went into the Kingdom Hall library with a portable photocopier we could probably create our own Document Pack with a lot of the same documents as we have here. So you see, it's almost like being in **your** Kingdom Hall library. You don't object to looking at your own publications, do you? You can see what I mean, right?" (JW: "Yes.")

(2) **Use a pad.** To aid you to keep total control of the presentation it is suggested that you make use of a large pad of paper. As you go through each document, number each point and write down a brief line of summary of the point made by the document. Make a copy of the presentation for the JWs. A good way to practice your presentation is to go through the documents and write down your lines of summary. For a good example of how this is done, see the Witness Inc. book, Who Is the Faithful and Wise Servant?, 1988 ed., pp. 62-64.

The aid of the pad will accomplish several things for your presentation. The JW will see line by line, that the Watchtower Society has not been honest with him, for example, that it is engaged in covering up its history from him. Since each point will be agreed to **by both of you**, the JW will see that these points represent **his own thinking**. In other words, the notes on the pad could be made by the JW himself! Since you are making a copy for him, he has a visual record of what **he** has seen in the documents. A good strategy for using the pad is to: (a) Write down the summary line. (b) Ask him if that is his opinion also. (c) Put a check mark behind the summary line. This simple procedure will make your presentation as strong as possible.

In summary, the encounter with a JW can be controlled, non-argumentative, and a fruitful experience for the **prepared** Christian. If we remember to do these simple things, we will be **in control**. First : **pray** that God will lead you to teach and the JW to accept what you present. Second: **practice** your presentation for effectiveness. This practice will give you confidence and make you ready for the encounter. Third: **propose** the topic **you** want to discuss (present) and the **way** you want to discuss (present) it.

Preparing for a witnessing encounter can be a very enlightening and rewarding endeavor. Witness Inc. has a variety of publications on many topics which will interest those desiring to witness to Witnesses. It is our desire to work hand in hand with you in one of the largest mission fields of unsaved humanity--the Jehovah's Witnesses. We can receive the commission of the Lord Jesus: "I am sending you to open their eyes so that they may turn from darkness to light."--Acts 26:17,18.

PART FOUR JW LANGUAGE DICTIONARY

What Do Jehovah's Witnesses Believe?

Among the things that Jehovah's Witnesses believe are the following: They alone are God's people; Jesus' second advent was in the year 1914 (invisibly); the Church, called the Christian Congregation, consists of only 144,000 people; flag-saluting is idolatry; holidays are pagan; and blood transfusions are unbiblical. Most importantly, they teach that God has a latter-day spokesman on earth today to reveal His will to all Jehovah's Witnesses. The name of this special representative is the Faithful and Wise Servant (or Faithful and Discreet Slave).

Christians are generally concerned more about what Jehovah's Witnesses **deny** than what they believe. Witnesses deny the doctrines of the Trinity of God, Deity of Christ, bodily resurrection of Jesus, personality of the Holy Spirit, salvation by grace through faith alone, the nature of the soul, and eternal punishment for those who deny Christ. This is but a mere partial list of deviations from Christian teaching.

The Language Barrier

While Jehovah's Witnesses may read and discuss **your** Bible with you, it becomes apparent, rather quickly, that they are not "seeing" what you do in the text. It is as though some of the words they read take on different meanings than those with which you are familiar. This is, in fact, the problem. When discussing the Scriptures with a JW, there is a COMMUNICATION PROBLEM--A LANGUAGE BARRIER. The JW has accepted **extra**-biblical definitions for many key Biblical words and doctrines.

It is not an exaggeration to say that JWs read the bible with Watchtower glasses! Since the Watchtower Society interprets all of the bible for JWs and demands total allegiance to its definitions of words, the JW will be speaking a **different language** than the Christian. Therefore, in order to be able to comprehend what the JW is saying, one must understand the definitions of terms which the JW has accepted.

TERMS AND DEFINITIONS

The following terms, people, and definitions are helpful to an understanding of our study and the religion of Jehovah's Witnesses.

Active Force: See **Holy Spirit**.

Advent, Second (of Christ): See **Presence**.

Age of Accountability: The age (generally early teens) when a child is considered accountable to God to dedicate his life to the Organization, having sufficient knowledge of JW "truth." Putting off dedication and baptism is a sin punishable by eternal death at Armageddon.

Anointed: The members of the spiritual Body of Christ or Christian Congregation, numbering 144,000 (Rev. 7:4-8). Those members of Christ's Body who are deceased are reigning with Jesus in heaven since 1918. The remaining members still on earth, approximately 8,000, are known as the remnant. They are collectively known as God's "channel of communication" to men.

AntiChrist: All the enemies of Christ are the "composite person" designated "antiChrist".

Appointed Times of the Nations: (Lk. 21:24)--A period of 2,520 years, dating from the destruction of

Jerusalem (607 B.C.) to 1914, in which God's rule was under restraint. In 1914 the "Appointed times" ended with Jesus taking power as heavenly king. Also called "Gentile Times" or "Times of the Gentiles".

Armageddon: The end of this present system of things when Jehovah will destroy all people but the "faithful" among JW's (Rev. 16:16).

Associates: Non-baptized persons who attend Kingdom Hall meetings and may also be publishers.

Authority (over JW's): See **Faithful and Discreet Slave**.

Awake! (magazine): The news, religion, and popular topics magazine for JW's and the general public; 32 pages, published semi-monthly.

Babylon the Great: All religious organizations outside of JW's, destined for destruction at Armageddon.

Baptism: Immersion into water to symbolize lifetime dedication to God and the JW Organization.

Beth Sarim: "House of Princes"--A mansion built in 1929 in San Diego, CA to await the soon-return of many Old Testament notables, Abraham, Isaac, Jacob, etc.

Bethel: "House of God". The world headquarters home for JW's in Brooklyn, New York.

Bible Study: See **Book Study**.

Body of Christ: See **Anointed**.

Book Study: A programmed study of a Watchtower Society book. Questions are asked on points made in the paragraphs of the book. The Bible is often referred to for reference, but not used as the **main** study book.

Born Again: The "prospect" of members of the "Anointed" (see definition) only, to go to the heavenly kingdom. No other JW's except the "Son of God" Anointed are born again and go to heaven.

"Channel of Communication": See **Anointed** and **Watchtower**.

Christendom: Those who call themselves Christians, but are not JW's. They are really followers of Satan, unwitting enemies of God.

Christian: A JW "minister."

Circuit Overseer: The liaison person between the Watchtower Society and the congregations in a given geographical area. He dictates the orders of JW headquarters and coordinates the overall activities of the elders.

Coming, Second (of Christ): See **Presence**.

Congregation (of JW's): A group of JW's, locally organized to work as a unit, usually numbering less than 200 people.

Congregation of God: See **Anointed**.

Death: The separation of the life force (see definition) from the body.

Dedication: Committing oneself to Jehovah by submitting to all the rules of the Watchtower Society, especially involving saleswork.

Disassociation: The voluntary departure of a JW from association with the JW community. See also **Disfellowshipping**.

Disfellowshipping: The practice of excommunicating (shunning) JWs who break certain Organization rules and/or embarrass the Organization. See also **Disassociation**.

Divine Direction: The doctrine that the "Governing Body" of JWs receives direct information and oversight from God through his angels.

Divine Mandate: See Procreation Mandate.

Elder: Leader in a Kingdom Hall of JWs. Most Kingdom Halls have several Elders who divide up the various areas of responsibility overseeing Witness activity.

End of the World: The time of the destruction of all non-JWs and their associates.

Everlasting Life: Life lived on paradise earth by faithful JW humans. It will never end for those who remain faithful to God.

Evil Slave: Former members of the "Anointed" (see definition) JWs who turn against the work of JWs.

Faithful and Discreet Slave: The small group (class) of "Anointed" JWs who serve as the spiritual leadership to the millions of JWs worldwide. See the definition for **Anointed**. Also called the Faithful and Wise Servant (Mt. 24:45).

Field Ministry: House-to-house sales activity.

Franz, Frederick W.: Fourth president of the Watchtower Society, since 1977. Considered the chief theologian and scholar of the JWs.

Gehenna: A condition (not a place) in which there is no resurrection hope for a person; same as "the lake of fire" (Rev. 21); the second death.

Gentile Times: See **Appointed Times of the Nations**.

Gilead School: A school to train JW "missionaries" for foreign service. "Gilead" means "witness-heap", a heap that stands as a witness to some event or transaction.

Good News: The main teaching of JWs. The doctrine is that in the year 1914, Jesus set up an invisible kingdom in heaven and that it will soon destroy all earthly kingdoms at Armageddon (Dan. 2:44). This will result in a paradise earth filled only with JWs. This is the message preached, in whole or in part (Mt. 24:14).

Governing Body: A small select group of approximately a dozen men who oversee the Watchtower Society and all JW doctrine and activity. They claim to be members of the "Faithful and Discreet

Slave" (or "Faithful and Wise Servant") class.

Great Crowd (Great Multitude): Most JW's do not desire to go to heaven but rather to live on a paradise earth. They are an unnumbered group (Rev. 7:9). Also called "Other Sheep".

Great Tribulation: See **Armageddon**. The Great Tribulation is especially for the destruction of Christendom (Rev. 17:1-5,16,17).

Hell: A condition of non-existence which non-JW's go into at death.

Holy spirit: The "active force" of God. The energy force by which God accomplished His purposes. Contrary to the nature of God, "it" is impersonal and omnipresent.

Immortality: Life which can never end. Only God, Jesus (Michael the archangel), and resurrected "Anointed" JW's have immortality. See also **Everlasting Life**.

Inspiration: The special direction God gave to the writers of the Bible to present infallibly accurate information.

Jehovah: The personal name of God the Father. It means "He Causes to Become." He is the only true God, Creator and Sovereign. Jesus is not Jehovah.

Jehovah's Witnesses: Those who "witness" the "Good News" (see definition) to the public under the direction of the Watchtower Society.

Jehovah's Woman: God's entire heavenly and earthly organization. Primary members are heavenly spirits, secondary members are the Anointed (see definition) JW's.

Jesus Christ: The first created Son of God, also known as Michael the archangel. He died so that men could work their way into God's Kingdom. He rules over this Kingdom invisibly since 1914. See **Presence**.

Kingdom: The rule of God through Jesus Christ and his 144,000 Anointed JW associates.

Kingdom Hall: The place where JW's meet to learn Watchtower doctrine and sales techniques, etc.

Kingdom Ministry School: A special school for the instruction of JW elders in training them to oversee their congregation's activities.

Knorr, Nathan H.: Third president of the Watchtower Society (1942-1977). Chiefly responsible for organizing and training JW's into door-to-door preachers and spreading the work worldwide.

Last Supper: See **Memorial**.

Life-Force: Also called "spirit". The "breath of life" or energy which gives life to created heavenly or earthly organisms.

Life-Pattern: The "record" of a person's life, i.e., his characteristics, achievements; the way he is perceived by God.

Lying: Also called **Theocratic Warfare**. The telling of an untruth to someone "entitled" to know the

truth. However, "opposers" to truth can be misled by untruths with God's blessings.

Materialization (of Jesus): The "man" Jesus is forever dead (non-existent). After Christ's (Michael the archangel's) resurrection, he appeared temporarily as a man to convince the disciples that Jesus had risen. The form of a man was a "materialization".

Memorial: the JW's annual "observance" of Christ's death on the Jewish date of Nisan 14. A talk is given teaching the death of Jesus and the New Covenant being established only for "Anointed" JWs, who alone are allowed to partake of the emblems. See **Anointed**.

Michael the Archangel: The first created and most powerful angel. He became Jesus Christ, died for JW's sins, and rose from the dead. He now rules in heaven with resurrected Anointed JWs.

Minister: A publisher (door-to-door salesperson) who has dedicated his life to God and the JW Organization and symbolized the dedication by water baptism.

Ministerial Servant: JW men who are assigned to aid the JW elders in the Kingdom Hall. They attend to the everyday activities such as the assignment of literature and territory to JWs, serving as attendants, etc.

Mother: The heavenly organization of spirits whom Jehovah calls his wife. This spirit group mother's the "Anointed" (see definition) JW sons of God. See also **Jehovah's Woman**.

New World Society: See **Jehovah's Witnesses**.

New World Translation of the Holy Scriptures: The JW Bible.

Obeisance: Giving due "respect" to Jesus. This is not "worship", which is reserved for God alone.

Organization: This refers to the "Remnant" group of JWs, also called the "Anointed". This small group of approximately 8,000 people represents God on earth. The millions of other JWs work along with God's Organization and consider themselves associated with it.

Other Sheep: See **Great Crowd**.

Paradise: The restored perfect earth after Armageddon where only faithful JWs will live.

Pioneer: A JW who puts in a minimum of 90 hours per month in door-to-door sales activity and/or holds "book studies" with potential converts.

Place: JWs sell (place) Watchtower publications to the public by taking "contributions" for them.

Presence: Also called Second Advent or Coming. In 1914 Jesus turned his attention to the affairs of earth by establishing an invisible heavenly kingdom. He will not return visibly to the earth, but is invisibly present in heaven since 1914.

Procreation Mandate: Filling the earth with children. JWs look forward to filling the new paradise earth with children growing up in perfect health and knowledge. Formerly called the Divine mandate.

Publisher: Door-to-door salesperson. Anyone who meets the **requirements** for representing JWs in field service (sales activity).

Remnant: The remaining "Anointed" still on the earth today numbering approximately 8,000. See **Anointed** and **Organization**.

Resurrection: God's placing of a newly created copy of a life-pattern (see definition) into a newly created organism, heavenly or earthly.

Return of Christ: See **Presence**.

Russell, Charles Taze: The first president of the Watchtower Society (1884-1916) and founder of the religion now known as Jehovah's Witnesses.

Rutherford, Joseph Franklin: Often called "Judge" Rutherford, he was the second president of the Watchtower Society (1917-1942) and is responsible for formulating much of JW present-day doctrine.

Salvation: The reward of either immortality (see definition) or everlasting life (see definition) for JWs who successfully meet the requirements of works, e.g., saleswork and meeting attendance, outlined in Watchtower Society publications.

Service Meeting: A 45-minute meeting, held weekly to train JWs to be more effective in their sales presentations, and how to hold book studies with potential converts, etc.

Service & Study Reports: The monthly written reports required by the Watchtower Society of all JWs. The JWs report all publications "placed" (sold), magazine subscriptions secured, "Return Visits", "Bible studies" and hours spent in the work.

Society: See **Watchtower Bible and Tract Society**

Son of God: Michael the archangel, the first-created person, not the eternal God.

Spirit (human): See **Life Force**.

Superior Authorities: The governing political rulers of this old world (Ro. 13:1-7).

Tartarus: A condition (not a place) of the fallen angels who sinned by taking human wives before the time of the flood (2 Pet. 2:4; Gen 6:2-4; Jude 6). Their "condition" is to be cut off from God's organization.

Theocracy: The rule of God. In 1914 Jesus set up an invisible theocratic government in heaven, which rules the lives of JWs through Christ's chosen channel, the Watchtower Bible and Tract Society.

Theocratic Warfare: see **Lying**.

Times of the Gentiles: See **Appointed Times of the Nations**.

Trinity: The pagan and confusing doctrine which teaches inconsistently three gods in one God, three persons in one person, the Father is the Son, or three persons in one God.

Truth: Any and all JW teachings.

Vindication (Jehovah's): The process of JW's working to "exonerate" God from the false charge by Satan that God could not have faithful men and women who worship Him, i.e., JW's.

Watchtower: The main doctrinal organ of the JW's, considered God's "channel of communication" to men. It is a 32-page magazine published semi-monthly.

Watchtower Bible and Tract Society: A non-profit corporation headquartered in Brooklyn, N.Y. It oversees the publication of all JW reading material and controls all JW activity in matters of doctrine and lifestyle through its governing body. All JW's submit totally to its authority over their lives.

Worship (of Christ): See **Obeisance**.

CONCLUSION

1. **Don't argue**, be gentle with JW's.
2. Understand JW's need to **repent before** accepting the Gospel.
3. **Correct** the JW, **then preach** the Gospel. With God's help, he will accept the Gospel.

Paul says it all:

And the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will. --2 Tim. 2:24-26.

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Footnotes

¹For information on the JW view of the Trinity and the claim that Trinitarians believe Jesus is the Father, see the author's works, Dialogue with Jehovah's Witnesses, Volume One, and From Kingdom Hall to Kingdom Come: Witness Inc.

²See the JW's service instructions, Our Kingdom Ministry, 4/85, p. 8 and Our Kingdom Service, 6/80, p. 2.

³See the author's book, Bible Student?: Witness Inc.

⁴Watchtower, 6/15/51, p. 375.

⁵Watchtower, 12/1/81, p. 27.

⁶Watchtower, 8/1/80, p. 20.

⁷Watchtower, 6/1/85, p. 20.

⁸Watchtower, 11/1/87, p. 19.

⁹Watchtower, 9/15/67, p. 560.

¹⁰Reasoning from the Scriptures, 1985, p. 7.

¹¹Reasoning from the Scriptures, 1985, pp. 425,426.

¹²D.A. Carson, Matthew, The Expositor's Bible Commentary, Frank E. Gaebelin, ed., Grand Rapids, MI: Zondervan Publishing House, 1984, p. 479.

¹³Edward J. Young, The Book of Isaiah, Volume III, Grand Rapids, MI: Eerdmans, 1972, p. 384.

¹⁴Kingdom Ministry, 2/78, p. 8.

¹⁵See Our Kingdom Ministry, 12/82, p. 3.

¹⁶R.C.H. Lenski, The Interpretation of I and II Corinthians, Minneapolis, MN: Augsburg Publishing House, 1937, p. 942.

¹⁷Ibid., p. 961.

¹⁸Watchtower, 3/15/69, p. 172.

¹⁹Watchtower, 2/15/76, p. 124.

²⁰Watchtower, 6/15/57, p. 370.

²¹Watchtower, 7/15/60, p. 439.

²²See "Anointed," p.

²³Watchtower, 4/1/72, p. 197.

²⁴For a more detailed look at the Watchtower Society's false prophecies, especially regarding the setting of numerous dates for Armageddon, see the books, Point/Counterpoint, Eyes of Understanding, and Cruel and Unusual Punishment: Witness Inc.

²⁵Watchtower, 8/15/68, p. 494.

²⁶R.C.H. Lenski, The Interpretation of St. Paul's Epistles, Minneapolis, MN: Augsburg Publishing House, 1937, 1961, p. 734.

²⁷D.A. Carson, op. cit., p. 185.

²⁸R.C.H. Lenski, op.cit., p. 815.

²⁹C.G. Kromminga, "Repentance," Evangelical Dictionary of Theology, Walter A. Elwell, ed., Grand Rapids, MI: Baker Book House, 1984, p. 936.

³⁰Robert H. Mounce, "Gospel," Baker's Dictionary of Theology, Everett F. Harrison, ed., Grand Rapids, MI: Baker Book House, 1960, p. 257. This article is reproduced in the Evangelical Dictionary of Theology, Walter A. Elwell, ed., 1984, the successor of Baker's Dictionary, p. 474.

³¹James M. Boice, Foundations of the Christian Faith, Downers Grove, IL: InterVarsity Press, 1986, pp. 291,292; see also J.I. Packer, Knowing God, chapter:"God Incarnate," Downers Grove, IL: InterVarsity Press, 1973, p. 51.

³²William Hendricksen, New Testament Commentary, The Gospel of John, Grand Rapids, MI: Baker Book House, 1953, pp. 209,210.

³³Merrill C. Tenny, John--The Gospel of Belief--An Analytical Study of the Text, Grand Rapids, MI: Eerdmans Publishing Co., 1948, 1976, p. 110.

³⁴David Thomas, Gospel of John, Grand Rapids, MI: Kregel Publications, 1980, pp. 140,141.

³⁵William Hendricksen, op.cit., p. 213.

³⁶Watchtower, 2/15/83, pp. 12,13.

³⁷Charles L. Feinberg, Jeremiah, The Expositor's Bible Commentary, Frank E. Gaebelein, ed., Grand Rapids, MI: Zondervan, 1986, p. 384.

³⁸R.K. Harrison, Jeremiah, Tyndale Old Testament Commentaries, D.J. Wiseman, ed., Leicester, England: Inter-Varsity Press, 1973, p. 50.

³⁹Richard N. Longenecker, Acts, The Expositor's Bible Commentary, Frank E. Gaebelein, ed. Grand Rapids, MI: Zondervan, 1981, p. 217.

⁴⁰Francis A. Schaeffer, The Complete Works of Francis A. Schaeffer: A Christian World View, Vol. 1, Westchester, IL: Crossway Books, 1982, p. 153.

⁴¹Curtis Vaughan, The Expositor's Bible Commentary, Colossians, Frank E. Gaebelein, ed., Grand Rapids, MI: Zondervan, 1978, p. 166.

⁴²Op.cit., p. 155; see also Schaeffer, pp. 151,152.

⁴³Ibid., p. 157.

⁴⁴Ibid., p. 177.

⁴⁵Ibid., p. 191.