

and Lord, Jesus Christ” (*Jude 4*); “Jesus is Lord” (*Rom 10:9*); “The Lamb...is Lord of lords” (*Rev 17:14*); “There was born to you today a Savior, who is Christ the Lord” (*Luke 2:11*).

HOW MANY LORDS?— One Lord: “One Lord” (*Eph 4:5*); “One Lord, Jesus Christ” (*1 Cor 8:6*).

WHO IS SAVIOR?— God: “God...my Savior” (*2Sam 22:3*); “God...your Savior” (*Isa 43:3*); “God our Savior” (*1 Tim 1:1*); “Our Savior, God” (*Titus 1:3*). **Jehovah alone:** “I am Jehovah, and besides me there is no Savior”; “Jehovah, besides whom there is no other God; a righteous God and a Savior, there being none excepting me” (*Isa 43:11; 45:21*); “I am Jehovah...no Savior but I” (*Hosea 13:4*). **Jesus:** “This man is for a certainty the Savior of the world” (*John 4:42*); “Jesus Christ our Savior” (*Titus 3:6*).

WHO FORGIVES SINS?— God: “Who can forgive sins except one, God?” (*Mark 2:7; Luke 5:21*). **Jesus:** Jesus forgives sin (*Mark 2:5-7,10; Luke 5:20-24; 7:48; Acts 5:31*).

WHO IS THE SHEPHERD?— Jehovah: “Jehovah is my Shepherd” (*Psalms 23:1; Isa 40:10-11*). **Jesus:** “I am the fine shepherd” (*John 10:11,14; see Heb 13:20 & 1 Pet 2:25*).

WHO IS THE MIGHTY GOD?— Jehovah: “Jehovah... the Mighty God” (*Isa 10:20-21*); “The true God, the great One, the mighty One, Jehovah” (*Jer 32:18*). **Jesus:** The “child born” and the “son given” is the “Mighty God” (*Isa 9:6*).

WHO HAS WITNESSES?— Jehovah: “You are my witnesses, is the utterance of Jehovah” (*Isa 43:10; 44:8*). **Jesus:** Jesus said, “You will be witnesses of me”; “his witnesses” (*Acts 1:8; 13:31*).

WHO IS THE FIRST AND THE LAST?— Jehovah: “Jehovah has said...I am the first and I am the last” (*Isa 44:6*). **Jesus:** “I am the First and the Last...and I became dead”; “the First and the Last, who became dead”; “Look! I am coming quickly...I am...the first and the last”; “Yes; I am coming quickly. Amen! Come, Lord Jesus” (*Rev 1:17-18; 2:8; 22:12-13,20*).

WHO IS ALPHA AND OMEGA?— Jehovah: “I am the Alpha and the Omega, says Jehovah God, the One who is and who was and who is coming, the Almighty” (*Rev 1:8*). **Jesus:** “Look! I am coming quickly...I am the Alpha and the Omega, the first and the last, the beginning and the end...I am coming quickly. Amen! Come, Lord Jesus” (*Rev 22:12,13,20*).

WHO IS THE STUMBLING STONE?— Jehovah: “Jehovah...must become...a stone to strike against and as a rock over which to stumble to both the houses of Israel...many among them will be certain to stumble and to fall” (*Isa 8:13-15*). **Jesus:** “Jesus Christ...This is the stone that was treated by you builders as of no account that has become the head of the corner” (*Acts 4:10-11*). “Coming to him as to a living stone... the identical stone that the builders rejected has become the

head of the corner, and a stone of stumbling and a rock-mass of offense” (*1 Pet 2:4-8; see Isa 28:16; Rom 9:32-33; 1 Cor 1:23*).

FOR WHOM DID JOHN PREPARE A WAY?— Jehovah: “Listen! Someone is calling out in the wilderness, ‘Clear up the way of *Jehovah*...Make the highway for *our God* through the desert plain straight” (*Isa 40:3*). “‘Look! I am sending my messenger, and he must clear up a way *before me*. And suddenly there will *come* to his temple *the true Lord*... He will certainly come,’ Jehovah of armies has said” (*Mal 3:1*). “You will go in advance before *Jehovah* to make his ways ready” (*Luke 1:76*). **Jesus:** “The beginning of the good news *about Jesus Christ*: Just as it is written in Isaiah the prophet: “(Look! I am sending forth my messenger before *your face*, who will prepare *your way*;) listen! someone is crying out in the wilderness, ‘Prepare *the way of Jehovah*...make his roads straight” (*Mark 1:1-3; see John 1:23-36*).

WHO DID ISAIAH SEE?— Jehovah: Isaiah “got to see Jehovah, sitting on a throne lofty and lifted up.” He exclaimed, “My eyes have seen the King, Jehovah of armies, himself!” (*Isa 6:1,5*). **Jesus:** The apostle John applies Isaiah’s vision of Jehovah’s glory to our Lord Jesus Christ, “Isaiah said these things because he saw his glory, and he spoke about him. All the same, many even of the rulers actually put faith in him, but because of the Pharisees they would not confess him” (*John 12:41-42*). And the *NWT* marginal reference points from this passage back to Jehovah’s glory of Isaiah 6! The “him” to “put faith in” and “confess” is none other than the glorious “him” that Isaiah saw and spake of!

WHO CREATED ALL THINGS?— God: “In the beginning God created the heavens and the earth” (*Gen 1:1*); “God, who created all things” (*Eph 3:9*). **Jehovah alone:** “I, Jehovah, am doing everything, stretching out the heavens *by myself*, laying out the earth. *Who was with me?*”; “My own hand laid the foundation of the earth, and my own right hand extended out the heavens” (*Isa 44:24; 48:13*). **Jesus:** “*All things* came into existence through him, and apart from him *not even one thing* came into existence” (*John 1:3*). If Jesus is a “created” being, as the Watchtower teaches, then he is a “thing” that “came into existence.” But John says that “*all things* came into existence” through him. This excludes him from the realm of “things” and puts him in the class of being eternal and uncreated. But notice what the *New World* translators did with “all things” in Colossians: “By means of him *all other things* were created in the heavens and upon the earth” (*Col 1:16*). The word “other” is nowhere in the original language in this passage, but they inserted it *four times* in verses 16 & 17; and by doing this, they succeed in completely changing the meaning of the text! It puts Christ into the realm of “created” things, who himself, then, supposedly creates “all *other* things.”

“Every saying of God is refined...Add nothing to his words, that he may not reprove you, and that you may not have to be proved a liar” (Prov 30:5-6).

JW PROOF-TEXTS ANSWERED

COLOSSIANS 1:15— “He is the image of the invisible God, the *firstborn* of all creation.” Jehovah’s Witnesses jump on this word “firstborn” and assure you that it means “first created,” that Jesus is the *first created* being of God. As usual, these door-knockin’ Bible scholars haven’t done any homework, except to read *The Watchtower*. The Greek word for “first created” is “*protoktisis*.” Does Paul use this word? No, he uses *prototokos*, which means “first in rank, preeminent one, heir.” It’s used as a title of sovereignty and preeminence. Listen to what God said of David, “I myself shall place him as *firstborn*. The most high of the kings of the earth” (*Psalms 89:27*). Was David the first born son of Jesse? No, he was the youngest (*last-born*). How is it then that he’s “firstborn”? He’s “firstborn” in that he’s preeminent or sovereign over all the kings of the earth. Then consider Manasseh, the first son born to Joseph (*Gen 41:50-52*), yet Ephraim is called the “firstborn” (*Jer 31:9*) because of his preeminent position (*Gen 48:13-20*). Christ’s preeminence is unmistakably the theme in Colossians 1:15-18.

The Watchtower’s position is also illogical. In *Reasoning from the Scriptures* (p 408) they argue that just as the “firstborn” of Pharaoh refers to the first one born to Pharaoh, so Christ as the “firstborn” is the first one created by Jehovah. Notice, though, Christ is “the firstborn *of all creation*” (not the firstborn *of Jehovah*). If we draw a direct parallel between the firstborn of Pharaoh and the firstborn of all creation, then we must conclude that creation “parented” Jesus. But the exact opposite is the case, for the very next verse says that Christ “parented” creation—that is, he created all things (*Col 1:16*); he produced the creation, the creation didn’t produce him.

1 CORINTHIANS 11:3— “The head of every man is the Christ; in turn the head of a woman is the man; in turn *the head of the Christ is God*.” This verse does not deny the deity of Christ; it simply shows the principle of *headship*. It has nothing to do with inferiority or superiority of one person over another; rather, it has to do with *patterns of authority*. Paul says that the man is the head of the woman, even though men and women are perfectly equal in their essential being. Women are not a *lower form of life* than men. Both are equal in their humanity. The Bible clearly teaches that men and women are equal in terms of nature. They are both human and both are created in God’s image (*Gen 1:26-28*). They also are said to be one in Christ (*Gal 3:28*). Paul is showing us here that *equality of being* and *social hierarchy* are not mutually exclusive. Even though men and women are completely equal in terms of nature, there exists a *functional hierarchy* between them. It is simply God’s arrangement that someone act as head, and he assigned that role to the man.

In the same way, Christ and the Father are utterly equal in their divine being (Jesus said, “I and the Father are one”—*John 10:30*) even though Jesus is functionally under the Father’s headship. There is no contradiction in affirming both an

equality of being and a *functional subordination* among the persons of the Godhead. Christ in his divine nature is fully equal to the Father, even though *in his relation to the Father*, he is subordinate and submissive, especially since becoming a man. Within the Godhead—the Father acts as head without diminishing the full deity of the Son. This passage does not imply that Jesus is less than God.

Question: (1) Are women inferior in nature to men because men exercise headship over women? **(2)** If the man’s headship over the woman does not mean that women are inferior in nature, then why does the Watchtower insist that the Father’s headship over Christ means that Christ is inferior in nature (that is, that he is a “lesser god”)?

JOHN 20:17/REVELATION 3:12— Jesus said, “I am ascending to my Father and your Father, and *to my God and your God*.” The same expression “*my God*” is used four times by Jesus in Revelation 3:12. Jehovah’s Witnesses assert that Jesus would never have referred to the Father as “my God” if he were in fact God himself. But here again they fail to see that there can be *structured relationships* such as “headship” *among equals*. It says in Exodus 4:16 that Moses “*will serve as God*” to his brother Aaron. Moses’ serving as God to Aaron did not change the fact that Moses and Aaron were *equals* in their humanity. And the Father serving as “God” to the Son does not change the fact that God the Father and God the Son are equal as to their deity. The Father and the Son can be equals, with the Father serving as head or God to the Son.

Before the incarnation, Christ, the second person of the Trinity, only possessed a divine nature. But in the incarnation Christ took on him a *human* nature. It is thus in his humanity that Christ acknowledged the Father as “my God.” Jesus in his divine nature could never refer to the Father as “my God,” for Jesus was fully equal to the Father in every way.

Since Christ became a man, and since one of the proper duties of man is to worship, pray to, and adore God, it was perfectly proper for Jesus to call the Father “my God” and to address him in prayer. Positionally speaking as a man, as a Jew, and as our high priest (“he became like his brothers in all respects”—*Hab 2:17*), Jesus could address the Father as “God.” However, Jesus did not relate to the Father in this way until he “emptied himself” and became man (*Phil 2:6-8*).

Thomas called Jesus “My Lord and my God!” (*John 20:28*). So Jesus, too, is called “*my God*.” Even if we can’t completely understand Christ’s relationship to the Father, we can understand enough to know that we are in the same relationship to Christ as Thomas was, so we too can call him, “My God.”

1 CORINTHIANS 15:28— “But when all things will have been subjected to him, then *the Son himself will also subject himself to the One who subjected all things to him*, that God may be all things to everyone.” The key point here for Jehovah’s Witnesses is that the Son becomes “subject” to the

Father—as if that implied *inferiority* or being of a *lower form of life* than the Father. But it does not. They cite this as a passage that proves beyond any doubt that Jesus is not equal to the Father and is not God Almighty. If Christ were God Almighty, they argue, he would not be in subjection to anyone. But in their own Bible, Jesus as a young man “*continued subject*” to Joseph and Mary (*Luke 2:51*). Does this imply that he was of a *lower life form* than his human parents. No, the three of them were equal in their humanity, but Jesus respected the headship arrangement within the family, an arrangement whereby children are subject to parents, and the husband is head of his wife. So, if Jesus could be *subject* to his parents yet *equal* to them in his humanity, he can also be subject to his heavenly Father while equal to him in his deity.

The word “subject” in this passage has nothing to do with Christ essential nature or being. Rather, the word points to Christ’s *functional* subjection to the Father as the *God-man* and *Mediator* in the outworking of the plan of salvation. The Witnesses make much of the fact that even now, in the glorified state, Christ is subject to the Father; thus implying that Jesus is not God in the same sense as the Father. But Jesus *as a man* (today and forever) will always be in subjection to the Father. Of course, Witnesses are taught that Jesus is not now *a man*, that he was not raised *bodily* from the grave, but as a “spirit creature.” But God’s Word is clear on this point (*Matt 26:64; Luke 24:37-39; John 2:18-22; Acts 1:11; 2:31; Col 2:9; 1 Tim 2:5*). Because Christ still possesses his human nature, he is still in submission to the Father. But in no way does this make Jesus less than the Father in terms of his divine nature. Christ is the *God-man*. On the human side, Jesus is a man; on the divine side, Jesus is forever equal to the Father.

JOHN 17:3—“This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ.” This text is *the* all-time *favorite* of the Watchtower clan! They use it in two different ways.

First: While *all* recognized Bible translations render this “*to know*” God, the *NWT* has “*taking in knowledge*.” Witnesses use this verse to offer people a “free home Bible study” in order to “take in” this so-called “knowledge” of God. Those who accept the offer are quickly switched from the Bible to one of the many books published by the Watchtower. After that, those studying with the Witnesses are “always learning and yet never able to come to an accurate knowledge of truth” (*2 Tim 3:7*). Jesus said, “I am the way and the truth and the life. No one comes to the Father except through me” (*John 14:6*). The “facts” that keep filling Witnesses’ heads never make up for the lack of actually *knowing* Jesus, the living Truth (*see John 5:39-40*).

Second: They use this verse to deny the deity of Christ. They point out that Jesus called the Father “the only true God” and made a distinction between “you, the only true God” and “the one whom you sent forth, Jesus Christ.” But if Jesus’ reference to the Father as “the only true God” were meant to exclude the Son from being God, then the same

principle of interpretation would have to apply to 1 Corinthians 8:6 in their Bible, where it says, “there is *one Lord*, Jesus Christ,” and also to Jude 4, where Jesus is called “our *only* Owner and Lord.” If the Witnesses were consistent, these verses would have to exclude the Father from Lordship and Ownership. Yet all Witnesses speak of the Father as “the Lord Jehovah.” Jesus being referred to as the “one” and “only” Lord does not rule out the Lordship of the Father; and the Father being called the “only” true God does not exclude the Son from being God. We know that the Father is “Lord” by comparing other Scriptures; and we know that the Son is “God” by comparing other Scriptures. Also, the Witnesses are caught by their own confusion here. By adamantly teaching that the Father is the “only” *true* God, and by calling Jesus “*a god*” (*John 1:1*), they inescapably are calling Jesus a “*false* god.”

1 CORINTHIANS 8:6—“There is actually to us *one God the Father*, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him.” Jehovah’s Witnesses believe this verse gives iron-clad proof that Jesus is not God. “There is but one God,” they say, “and who is he? The Father! So, Jesus is not God.” But again, the bottom falls out of their line of reasoning. Don’t let them stop there! Make them apply the same line of reasoning *to the rest of the verse!* Then they will have to say, “There is but one Lord, and who is he? Jesus Christ! So, the Father is not Lord.” But they won’t go that far! Why? because they always speak of Jehovah as “Lord.” But the same argument that would make only the Father *God*, would make only Jesus *Lord*. They can’t have the one without the other. They cannot make the first half of the verse exclude Jesus from being God, without making the second half exclude the Father from being Lord.

The fact is that Scripture uses the terms *God* and *Lord* virtually interchangeably. The various false gods are called both “gods” and “lords” (*v5*). The Father is called both “God” and “Lord,” and the Son is referred to by both terms. Thomas addressed Jesus as “my Lord and my God” (*John 20:28*). The leaders of the Watchtower have taught Jehovah’s Witnesses to see in 1 Corinthians 8:6 a *contrast* that does not exist.

The simple question is: Does the apostle Paul believe that “God” (*Greek—Theos*) and “Lord” (*Kurios*) are *contrasting* titles, or does he use them *interchangeably*? All we have to do is look back a few verses to 7:17 where he says—“As Jehovah (*Kurios*) has given each one a portion, let each one so walk as God (*Theos*) has called him.” Do these two Greek terms refer to one and the same God? Of course they do! And in Romans 14:6, in one verse alone, Paul uses *Kurios* three times and *Theos* twice! Again, referring to the same God. Even so in our text, 1 Corinthians 8:6, Paul uses *Kurios* and *Theos* referring to the same “one God” of verse 4. He is merely enlarging upon what he stated there—“There is no God but one.” Otherwise, we must ask ourselves, if “the Father” fully encompasses this “one God,” why is Jesus even mentioned at all in verse 6?

HEBREWS 1:10-12 & “THE SON”

This passage can be one of the simplest presentations you will ever make to a Jehovah’s Witness, yet at the same time it can be one of the most effective in showing them who Jesus really is. Begin reading with them (*in the NWT*) from Hebrews 1:1 showing that “the Son” is the focus of the entire context (being referred to over a dozen times in the first six verses.) Follow through with them to verse 8, which begins, “But with reference to the Son...” Pause and ask them, “Now, who is being discussed all through this passage?” The answer is plainly *the Son*. As you go through verses 6 & 8, don’t get into a discussion on how the *NWT* hides the deity of Christ. If you do, you’ll never get around to what you need to accomplish.

Now, the focus in this chapter is through verse 12. By the *NWT*’s use of quotation marks in this text, it clearly shows that we’re dealing with citations from the Old Testament. So what do we have left in front of us? only two quotes. Verses 8 & 9 are from Psalm 45:6-7 following which the *NWT* says, “And: ‘You at the beginning, O Lord, laid the foundations of the earth...’” Read through verse 12, and ask them who is being described there. The only possible answer is “the Son.” They may say something about how Jesus, as the first creation of Jehovah, was the one through whom all the rest of creation was made. Let them say whatever they want, as long as they agree on the fact that Hebrews 1:10-12 is still making reference to the Son. If they disagree, show them that the *NWT* begins verse 8 in the same way it begins verse 10, with a colon followed by a quotation. Verses 8 & 9 are about the Son. Verse 10 continues the citation of passages about the Son from the Old Testament. Even the *NWT* gives no indication of any kind of break between verses 9 & 10.

Now ask them if they know what passage the writer is quoting. The reference is Psalm 102:25-27. Turn there and read with them verse 1, “O Jehovah, do hear my prayer” and verse 12, “As for you, O Jehovah.” This is who is being addressed in this entire Psalm. Point that out, and show them that “Jehovah” continues to appear in verses 15, 16, 19, 21 & 22. This is important because as you read verses 25-27 it will be seen that Jehovah is addressed in the very same words that the writer to the Hebrews uses of *the Son, Jesus Christ!*

Something else to focus their attention on is that the NT writer interjected “O Lord” (*v10*) into this quote from this Psalm, and it’s not there (*v25*). Where did he get it? He got it from verse 1 and verse 12!—“O Jehovah.” So Psalm 102:25 reads, “Long ago you laid the foundations of the earth...” while Hebrews 1:10 reads, “You at the beginning, O Lord, laid the foundations of the earth...” So as the Witness looks at “O Lord” in Hebrews, you can show him that that’s “O Jehovah” from the Psalm! And it all has direct reference to the Son! □



Jehovah’s Witnesses believe all other Christian religions will be destroyed by God because they don’t follow “the truth” supplied by the Watchtower Society. The foundation upon which every Jehovah’s Witness stands is this—the Watchtower Society is “God’s organization.” Their security doesn’t rest in “God’s Word,” but in “God’s organization” who interprets God’s Word. While the Bible makes it abundantly clear that “whosoever believeth in Jesus hath everlasting life” and that “my sheep hear my voice”—when they read a passage like that, they’re trained to understand it to mean “whosoever believeth what the Watchtower says about Jesus hath everlasting life” and “the sheep hear my voice but can only understand it by means of the Watchtower.”

Jehovah’s Witnesses are constantly instructed by the Watchtower to reject the teaching that **Christ is God**. This tract is indisputable, setting forth clear biblical evidence that Jesus Christ is Jehovah God; and **all of the verses** in it are taken from **their own Bible**—the *New World Translation (NWT)*. Jehovah’s Witnesses deny that the *NWT* contains even a hint of Christ’s deity. When scriptural points are raised from other translations, it’s common to hear them say, “It’s not translated correctly in that Bible.” When the same questions are raised and answered from their own Bible, they cannot hide behind such excuses. This tract takes their own Bible, turns it back upon them, refutes their simplistic arguments, and exposes the Watchtower for what it is—false and deceptive.

WHO IS GOD?—Jehovah: “Jehovah our God is one Jehovah” (*Deut 6:4*).

NO OTHER “GODS”—“Does there exist a God besides me? No, there is no Rock. I have recognized none”; “With the exception of me there is no God”; “There is no other God” (*Isa 44:8; 45:5; 46:9*); “There are no gods together with me” (*Deut 32:39*); “You must not have any other gods” (*Exo 20:3*). Yet the *NWT* calls Jesus “a god” (*John 1:1*).

BOW BEFORE ANOTHER GOD?—No: “You must not prostrate yourself to another god” (*Exo 34:14*). **Father:** Knees bend to the Father (*Eph 3:14*). **Jesus:** Knees bend to Jesus (*Phil 2:10*).

WHO IS THE LORD?—God: “God...Sovereign Lord”; “God...Lord of heaven and earth” (*Acts 4:24; 17:24*). **Jehovah:** “Jehovah your God is...Lord of lords” (*Deut 10:17*). **Jesus:** “There is one Lord, Jesus Christ” (*1 Cor 8:6*); “Our only Owner