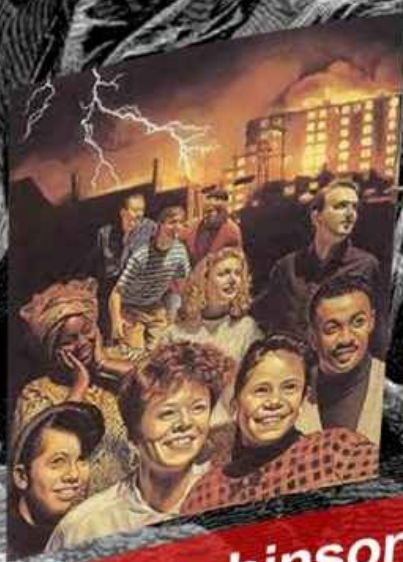


*Christian Philosophy and Presuppositions Examine the
Jehovah's Witnesses*

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How Van Til's Apologetic Refutes The Watchtower



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PRESUPPOSITIONAL APOLOGETICS EXAMINES THE JEHOVAH'S WITNESSES

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DEDICATION

In memory of the late Dr. Walter Martin counter-cult-originator, and to faithful friend and co-laborer Johnny Martin, Jr.—Blessed and kept by the power of God: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen” (1 Corinthians 13:14).

INTRODUCTION

A Unique Assessment and Refutation of the Jehovah’s Witnesses

This book does not dispense a large amount of historical information concerning the religion it refutes. It will not bestow an enormous amount of verse by verse negation of the Jehovah’s Witnesses (JWs) as a counterfeit religion. There are a plethora of books that do excellent work concerning those essential features of counter-cult ministry. Walter Martin, Ron Rhodes, Robert Bowman, and many others have written outstanding volumes that converse those important specifics.

I will refute the doctrines of the JWs utilizing an apologetic method that undercuts the Watchtower (WT) at the ground level: its doctrine of Jehovah God. I will employ a Transcendental Argument for the Existence of the triune God (TATG) that will demonstrate that the underlying theological convictions of the JWs are fallacious and self-nullifying. Non-Transcendental Arguments press or assert facts, proof, inductive or deductive arguments to make the case that something is real, true, or valid. Transcendental Arguments (TAs) furnish the proper rational environment to make argument possible; they attempt to establish the rational pre-essentials for the possibility of knowledge. Without the triune God and the epistemic necessities that He alone grants, no one can account for anything in human experience, including the WT, and intelligibility is impossible.

The Jehovah’s Witnesses are an exclusive millennialist cult inspired by the Seventh Day Adventist Church and formed by self-appointed pastor Charles Taze Russell. The original name he gave his group was the International Bible Students Association. This group was birthed in Pittsburgh (1872). The authoritative magazines that promote their unique teachings are: *The Watchtower*

and *Awake!* This aberrant religious group has its headquarters in Brooklyn, New York; moreover it perverts the gospel of Christ, denies the Trinity, and proclaims that the Watchtower Society (WT) is the exclusive way to salvation. This volume will prove from scripture that the triune God alone is God and that the WT is a false religious group founded upon false prophecies from a false deity.

In the unity of the Godhead there are three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son (WCF).

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen (2 Cor. 13:14).

Noteworthy Words, Language, and Terminology

The following definitions are needed to provide clarity for the remainder of the book. If you are not familiar with apologetics and its terminology, you will want to place a bookmark on this page and refer to it until you are fluent in the vocabulary.

- **Apologetics:** The study and application of defending the faith (See 1 Peter 3:15; Jude 3; Acts 17-20).
- **A Priori Argument:** An argument prior to or independent of observation and experience, which is assumed to be true without the necessity to prove it. It is fully and universally independent of all experience, discernment, and discovery by the five senses.
- **Empiricism:** The belief that truth is to be found through the use of the five senses alone. Observation and measurement are the means to discover reality. Truth is discovered by the senses—what we can see, feel, observe, and measure.

- Epistemology: The study of how we know what we know; the nature and basis of knowledge; the accounting and justifying of knowledge claims; and the sources and scope of knowledge. Epistemic rights abide only in a system of knowledge that provides universals and invariants. “What do people ordinarily mean, when they say that they ‘know’ something?” (Greg L. Bahnsen: *Van Til’s Apologetic*).
- Immutable: Unchanging; invariant; that which cannot change; always remaining the same; not mutable; perpetually the same, unceasingly unchanging, changeless (God, the laws of logic, and moral law are immutable).
- The Laws of Logic: Abstract, non-concrete laws of thought and reason that are immaterial, aspatial, atemporal, universal, obligatory, necessary, immutable, and absolute. Some call them the laws of thought or the laws of reason. And a few scholars strongly prefer to name them as the laws of logic since they are independent of the minds of human beings. All rational communication and thinking assume the laws of logic. The most well-known law is the Law of Non-contradiction: A cannot be A and Non-A at the same time in the same way. A man cannot be his own father. The laws of logic reflect the nature and mind of God; thus, they have ontological grounding—that is, they are grounded in the very nature of truth itself and cannot be reduced to human convention, opinion or psychology. Without these laws rational thinking is impossible. To deny the laws of logic, one must use these laws in one’s attempt to deny them. Those who deny the laws of logic are participating in a self-defeating endeavor.
- Perichoresis: A theological term concerning the Trinity that specifies the intimate union, mutual indwelling, and mutual interpenetration of the three members of the Trinity (Father, Son, and Holy Spirit) in relation to one another within the one God.
- Presupposition: One’s primary rational principle. A preeminent belief held to be true and taken as a pre-commitment. It is the belief that is held at the most foundational level of one’s grid or web of beliefs. It is the lens through which one interprets reality; it’s taken

for granted and assumed in making a statement or a theory. It is one's rational starting point; primary and fundamental assumption; and metaphysical foundation. Everyone has presuppositions—primary belief patterns that influence one's thinking and outlook. Reason, logic, mathematics, predication, and morality are only consistent with Christian presuppositions.

- Rationalism: The belief that truth is found only by the right use of reason and logic.
- Transcendental Argumentation: Dr. Greg L. Bahnsen states, "A transcendental argument begins with any item of experience or belief whatsoever and proceeds, by critical analysis, to ask what conditions (or what other beliefs) would need to be true in order for that original experience or belief to make sense, be meaningful, or intelligible to us." TAs begin with the form "p presupposes q" in contrast to arguments for theism that begin with the premise "p implies q." I affirm that TAs are superior arguments inasmuch as all men must begin with some pre-assumptions within sound or unsound argument forms. Additionally TAs can be sound in an affirmation or even a denial of their presupposition (e.g. "anti-theism presupposes theism").
- Universal: Something that is true or applies everywhere and at all times. Immutable laws in mathematics and logic are universals. Applicable to or affecting all things, individuals, conditions, or cases; in general. Existing or prevailing everywhere; applicable or occurring throughout or relating to everything everywhere in the cosmos and outside the material cosmos. An assertion, statement or proposition that affirms or denies something about every member of a class, as in all men are mortal; a general term or concept or the type such a term signifies all of one thing, concept, or truth; a metaphysical entity taken to be the reference of a general term, as distinct from the class of individuals it describes; a universal proposition, statement, or formula.
- Worldview: An overall perspective of life. One sees and defines the world through his basic presuppositions, his worldview. It is the grid that one uses to evaluate reality.

- Yahweh (YHVH/YHWH): The Lord God of the Bible sometimes mistakenly called Jehovah and translated in the Old Testament as LORD (all caps). Christians profess that He is the Father, the Son, and the Holy Spirit as one God. He alone is the true and living God. He also calls Himself “I AM that I AM” (Exodus 3:14; John 8:24, 58). He is the only true and living God.

The Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost (Spirit), the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe in one holy catholic (universal) and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

CHAPTER ONE

Reject The False Prophets Of The Watchtower

The Founder of the JW's

Herein I provide a succinct summary with respect to the origin of the Jehovah's Witnesses (JWs) and the originator of the group. This is not a comprehensive presentation nor adequate, for the chief aim of this volume is to offer a distinctive refutation of the JW's employing scripture, Christian philosophy, TAs, and biblical presuppositions. There are countless additional books that examine the WT organization and its leadership.

Charles Taze Russell accepted much of the Seventh Day Adventist (SDA) teaching on the second coming of Christ, the erroneous indictment of apostasy of the entire Christian church, and the nonexistence of hell. Building upon the SDA's inconsistent message Russell declared that Armageddon would occur in 1914. This did not happen; consequently Charles Taze Russell is a false prophet. Furthermore, according to Deuteronomy 18:22, he was not appointed by God, had no right to speak for the Lord, and had no authority to implement any religious command over anyone as he was fit only to receive biblical sanctions regarding false prophets.

The Watchtower (WT) organization is a religious cult, exhibiting many of the properties of cultic groups, including the claim that the Watchtower Governing Board (WTGB) alone represents God's truth and alone declares God's will; withal the Watchtower attempts to direct the lives of its adherents, authoritatively directing the lives of its members by teaching them to avoid relationships with nonmembers. In addition, the organization discourages JW's from pursuing college education.

The WT teaches doctrines which deny the biblical and historical Christian faith. The WT denies the most important doctrines of Christianity: the Trinity, the deity of Christ, and salvation by grace alone through faith alone; furthermore the WT is responsible for an abundant amount of false prophecies.

Warnings Regarding False Prophets

The Bible warns of false prophets and false teachers in countless passages including: Deuteronomy chapters 13 and 18; Matthew 7:15; Mark 13:6; 2 Corinthians 4:1-5, 11:14; Galatians 1:8-9; Colossians 2:8-9; 2 Thessalonians 2; 1 Timothy 4:1-2; 1 Peter 5:8-9, and many additional verses.

But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die. And if you say in your heart, “How shall we know the word which the LORD has not spoken?”— When a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him (Deuteronomy 18:20-22).

Russell predicted that Armageddon would occur and the manifestation of Hebrews chapter eleven would take place by 1925 (*Watch Tower*: 9/1922, p. 262). However, Armageddon did not occur in 1925 and the saints of Hebrews 11 failed to arrive as predicted.

The WT offered a new computation that yielded a date of 1975 for Armageddon. But Armageddon did not arrive in 1975. Another new date was forecast that Doomsday would commence 1985. Once more, Armageddon did not come in 1985. More dates were projected, however the End did not come as the WT predicted.

A Partial List of Jehovah’s Witnesses’ False Prophecies

- In the years 1888, 1889, and 1894 the JW’s predicted the

“overthrow of the world’s rulers” and “the End” would come in 1914. They were wrong.

- In the year 1902 the WT incorrectly declared: “In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the kingdom of God, will be accomplished by the end of A.D. 1914” (*The Time Is At Hand*: 1902, p. 99): another false prophecy uttered by the WT.

- In 1917 the WT predicted that Christendom “shall be utterly desolated” (*The Finished Mystery*: 1917, p. 542). This did not happen.

- In 1918 the WT predicted that “Abraham, Isaac, Jacob and the faithful prophets of old” named in Hebrews 11 would return to the earth” (*Millions Now Living Will Never Die*, p. 89). This did not happen.

- In 1966 the WT prognosticated that the “creation will end in 1975” (*Life Everlasting in Freedom of the Sons of God*: 1966, pp. 29-30). This prophecy failed to come to pass.

- “Reports are heard of brothers selling their homes and property and planning to finish out the rest of their days in this old system in the pioneer service. Certainly this is a fine way to spend the short time remaining before the wicked world's end” (*Kingdom Ministry*: 5/1974, p. 3).

Witnessing to JW's

The foremost thrust in witnessing to a JW is for one to demonstrate that all men, including the JW, are under God’s judgment for breaking the Lord’s moral law. All people are sinners and everyone needs an eternal infinite Savior who is both God and man to redeem them. The JW’s’ false Christ is a finite angel who gives his people a fresh start to work for their salvation. The false Christ they offer is not infinite nor is he eternal; he is not fully God and fully man, hence he cannot

deliver biblical justification. The JW's need an atonement that is eternally and infinitely effectual inasmuch as men have sinned against an infinite and eternal God; they need to repent and trust the biblical Jesus Christ (the non-temporal/infinite Son of God).

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6).

The initial truth that must be presented to a JW (or a person of any religion or irreligion) is the law of God. Before the Christian proclaims grace to the unredeemed one must inform the nonbeliever of his sin problem. Jesus commanded: "Therefore you shall be perfect, just as your Father in heaven is perfect" (Matthew 5:48). Perfection is required to be accepted by God and to enter into the perfectly pristine heaven. The unbeliever must know that perfection is the standard as opposed to meager human goodness. He must be told of his sin and that he, as have all humans, has transgressed God's law and broken the Lord's commandments. This, under God's sovereign will and saving grace, provokes a desire for the mercy, pardon, and love the Savior alone provides.

The Reason All Sinners Need an Eternal and Infinite Savior

The Father loves the Son, and has given all things into His hand. He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him (John 3:35-36).

The law is the beam of the holiness of God himself (John Owen).

Christians are in themselves no wiser than are other men. What they have, they have by grace. They must be "all things to all men." But it is not kindness to tell patients that need strong medicine that nothing serious is wrong with them. Christians are bound to tell men the truth about themselves; that is the only way of bringing them to recognize the mercy, the compassion, of Christ. For if men are told the truth

about themselves, and if they are warned against the false remedies that establish men in their wickedness, then, by the power of the Spirit of God, they will flee to the Christ through whom alone they must be saved (Cornelius Van Til).

The JW must first understand the judgment that awaits him without the Savior, the unfabled Jesus Christ. Paul understood this: “Knowing, therefore, the terror of the Lord, we persuade men” (2 Corinthians 5:11). Christians are called to hoist the law above the heads of non-Christians in order to create desperation and to provoke the desire that they must have all-sufficient grace through the gospel. The Psalmist announced: “The law of the LORD is perfect, converting the soul” (Psalms 19:7). The Apostle Paul reminded us that “by the law is the knowledge of sin” (Romans 3:20). After the terror of the law is made known to the non-Christian (herein the JW), the believer is then to offer the comfort of the gospel: “For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes” (Romans 1:16). And the gospel is: “Moreover, brethren, I declare to you the gospel ... by which also you are saved ... that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day” (1 Corinthians 15:1-4). Thereupon share with the JW the bad news of his perdition and then offer him the good news of the grand grace of God.

The Only Authentic Special Revelation

1. The Bible ascribes a different nature for God than the WT, and a completely dissimilar way and means to salvation than the WT promotes.
2. The Watchtower affirms the Bible (The WT directs people to follow the Bible, albeit in conjunction with the WT’s faulty interpretation; furthermore the JWs are duty-bound to obey all that the *WT Magazine* commands them to do).
3. The Bible is correct on the nature of God and salvation, not the Watchtower.

4. One should follow the Bible and not the WT.

Priceless Promises

As His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust (2 Peter 1:3-4).

The WT, alongside every counterfeit religion, has one basic miscalculation in touching salvation: Its followers endeavor to reach God, find God, and satisfy God through their good works, door-knocking, rituals, or jumping through the correct religious hoops pronounced by *The Awake* and *The Watchtower* magazines.

For by grace you have been saved through faith and that not of yourselves; it is the gift of God, not of works, lest anyone should boast (Ephesians 2:8-9).

The Bible reveals that God reaches downward to man. Christianity claims that Christians have not spotted God, but that God found them. God decreed the directive for the Son of God to descend from Heaven to live and then in the fullness of time to die on the cross to pardon the sins of His people. Man-centered religion recoils at this thought. It insists that we seek to be good enough. It tries to put its followers on religious treadmills; nevertheless laboring to do the proper religious works as one endeavors to clean up one's soul are not legitimate salvific solutions: one requires God's saving grace. Why would one want to accept the WT's word and their false prophets? It is preposterous and foolish to reject the foundation of mercy and truth. God by grace alone supplies complete everlasting absolution and positional acceptance through Christ plus nothing.

There are some who trouble you, and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be

accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed (Galatians 1:7-9).

Every false religion, pronounced by false prophets, lacks the capacity to clean up anyone's spiritual record of sin. Only the God-man, Jesus Christ, is able to expiate sin from the record of the sinner; expiation is one of the reasons that Jesus Christ came to the earth, to live, die, and rise from the dead. Self-centered religion, like the WT, teaches their adherents to conform and reform themselves to the WT standards to earn salvation. However, Jesus Christ transforms through regeneration, real forgiveness, and the empowerment by the Holy Spirit. Moreover false deities cannot grant outright forgiveness and eternal hope.

The Sharp Austerity of the Law Directs One to the Savior

He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God (John 3:18-21).

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. ... For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet, perhaps for a good man, someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us (Romans 5:1-8).

The doctrine of justification by grace alone is absent from WT doctrine. The WT instructs the JW that he must strive and toil to merit a place in Paradise. Christianity alone supplies true forgiveness and complete justification, one must ring the spiritual bell of the JW and inform him that he is an ungodly sinner. After the JW understands his wrath-filled destiny, then you extend the reprieve contained in the gospel. Press the law on the JW in order to raise fear in the

sinner's heart. Then, if the Spirit converts the sinner's soul through the gospel, the convert will take flight from God's judgments and cast himself upon the true Christ and His infinite mercy.

CHAPTER TWO

The Only Inescapable Foundation: God in Trinity

I think it hard to see how ... any religion based on belief in a unitary god, can possibly account for human personality or explain the diversity in unity of the world (Robert Letham: *The Holy Trinity*).

The unitarian god the WT promulgates does not possess the eternal diversity in his unified nature to account for diverse and necessary laws (the Law of Non-contradiction distinct from the Law of Identity, and the particulars within the unified moral law). Additionally it is deficient in its ontic (being, what exists, substances, nature, essence, nature of a being) features to account for the particulars in the cosmos (people, forces, dynamics, concepts, and things). The WT's theology cannot account for nor explain the problem of unity in diversity (the one and many). A uni-personal being lacks the capacity to account for eternal and temporal particulars. Additionally one cannot provide that which one does not possess, ergo the WT doctrine of god is not a god of eternal love, truth, and relationship.

He (Yahweh) is all-determining and irresistible power, but also a caring parent. He is not contingent (that is, dependent) on the world,

but neither is he ‘removed from the contingencies of the world,’ for He is very much involved in the world he has made. He...abounds in love and responsiveness, generosity, and sensitivity. He is a person, not merely a metaphysical principle (John Frame: *No Other God*, p. 16).

A strict unitarian god cannot be the indispensable foundation for the unity of human experience and knowledge. Van Til warns that “the only alternative to thinking of the triune God as the ultimate source of unity in human experience, as it is furnished by laws or universals, is to think that the unity rests in a void. Every object of knowledge must, therefore, be thought of as being surrounded by ultimate irrationality” (Van Til: *Survey of Christian Epistemology*, p. 216). If one disallows the inexorableness of the triune God, the world must be encircled by irrationality, but that is not possible. The WT’s doctrine of god leaves room “neither for diversity, diversity in unity, nor a person grounding creation...” (Letham). A unitarian god is a solitary monad with strict unity, accordingly it is short of the vital ontic features to ground diversity and unity as ultimate coequals. The WT clearly and completely denies the Trinity and so it falls into self-contradiction on its own ground as it is unsuccessful in accounting for the diverse immutable universals required for predication, knowledge, and intelligibility. Even its fallacious assertions and false notions presuppose the truth of the triune God. If predication, no god of the WT; predication, ergo no god of the WT.

The Impossibility of the WT god

- WT’s god/gods fail to supply transcendental necessities (laws, changeless truths, etc.).
- Without transcendental necessities the WT can’t account for knowledge.
- There must be knowledge.
- The WT is false.

Transcendental Analysis Defeats the Anti-theism of the WT

“Come now, and let us reason together,” says Yahweh (Isaiah 1:18).

A single-person god cannot make available the necessary presuppositions for knowledge. This unitarian god cannot supply universals, besides he cannot even make sense of the particulars in human experience. That is one of the reasons Van Til propagated the notion that one must presuppose the triune God and “not merely another fact of the universe” (*Survey*). Consequently this includes a singular god who is a singular fact, thus he lacks ontic diversity and cannot exist.

The unembellished biblically based argument is: Without Yahweh, one cannot account for anything, including the claims of various religionists. Yahweh, the tri-personal God, is the precondition for the laws of reason, moral law, mathematics, and everything else in the cosmos. All rational equipment, concepts, dynamics, and laws necessarily make use of changeless universals with particular apprehension and application whilst only the God with equal ultimacy of unity and diversity can account for such. This is an irrefutable argument that is unavoidably true. There is nothing that a disbeliever can avouch without ultimately relying on Christian triune theism, since the multi-person God alone provides the preconditions for the unchanging universals and their expression in real world particulars. Thus, the WT’s anti-Trinitarian arguments will always presuppose the true God, the very one whom the WT rejects, because the WT cannot supply the a priori environment for the unified diverse laws of logic, and perpetual universal truths. The triune God is the preexisting foundation for all debate in view of the fact that debate must by necessity mount its position presupposing immutable universals. Deny the Trinity and one cannot account for a debate concerning anything, including religion.

The Only True and Living God

The allotheists (subsuming the JWs) must rationally take for granted the triune God even as they dispute His existence and supremacy. “The existence of the God of Christian theism is presupposed by all rational thought and behavior” (Colin Brown: *Philosophy and The Christian Faith*, p. 248). Men are mortal and

dependent. The true God is transcendent and necessary. “If God is the covenant head, then He is exalted above His people; He is transcendent” (John Frame: *The Doctrine of the Knowledge of God*, p. 175). One must have a fixed, timeless, and transcendent ground for knowledge. The human mind (including Pastor Russell’s and the minds within the WT) is too limited, temporal, and mutable to be the epistemic root for knowledge. Anti-triune theism (and all other ideas) presupposes Christian theism inasmuch as the triune God alone provides the transcendental conditions necessary for rationality and knowledge. Christianity must be true; the contrary is not logically viable.

The biblically based TA is compelling and assured. To attempt to argue against it would be like attempting to remove the water in an overflowing swimming pool by pouring more water into the pool. The extra irrigate does not reduce the size or the weight of the water in the pool, it only adds volume to it. Likewise the arguments from anti-triune theists only build more into TATG because they have to utilize rational laws and ethics in their attempt to make their case. Since only the Trinity can confer the needed rational pre-environment for the always in force laws and universals, yet the anti-Trinitarians are stuck using them, all their arguments presuppose Christianity and just add more epistemic weight and strength to it. Stern confessed that the attraction of transcendental arguments is that they “undercut the ground which the skeptical worries are built” (Robert Stern: *Transcendental Arguments and Skepticism*, p. 220). Non-Trinitarian religions cannot intellectually dole out the foundation for the laws of logic that they are required to employ every time they assert anything about religion or human experience.

Then God said, “Let Us make man in Our image, according to Our likeness...” (Genesis 1:26).

The truth of the triune God’s existence is not probable; it is assured. God’s existence is the absolute precondition for all our questions and even our doubts. We must rationally operate within the bounds and through the use of immaterial immutable universals as we ask all our questions and raise all our doubts, thereby affirming that the triune God lives. Christianity is the only worldview that provides human reason a foundation for its apposite function. Non-Christian systems of thought cannot furnish a foundation for the Law of Non-contradiction (and all other incessant ever-enduring changeless universals); thus, those systems of thought can only offer self-contradictory worldviews. Unless one

believes in the triune God, one cannot account for human knowledge, understanding, predication, and practice. God is the precondition for all assertion, argument, proof, evidence, and reason. All human thought requires the employment and assumption of universal and invariant laws and universal interminable truths. Only the transcendent and unchanging triune God provides the necessary preconditions for the use of transcendent and unchanging truths. To argue at all, one must presuppose that the God of Abraham, Isaac, and Jacob exists.

Knowledge is obtained by more than observation, experiments, and measurements. One has to operate within the a priori rational apparatus to understand and interpret the data observed by sense perceptions. Some of these tools are the laws of logic. These laws are necessary and without them all other assumptions about anything become impossible. Deny the laws of logic (plural): the Law of Identity and the Law of Non-contradiction (unity in diversity) and knowledge is not possible.

All Anti-theism Rejects Truth

Nothing that is true that one can maintain will epistemically cancel out Christianity. The God of the Bible has all the answers, and without the triune God no one would have a justified answer to any inquiry or problem. Jesus announced that He was “the truth.” He is the truth, and the Holy Spirit is the Spirit of truth. To make any consistent and true statement, one must base it on the God of truth. Anything written or spoken that attempts to contradict and overturn the Lord’s revelation is self-routng and fallacious. We know that we are not just random accidents fashioned from a primeval elemental and impersonal Big Bang. An explosion does not generate order. The universe does have order, thus we are no accident. We call living things organisms. An organism presupposes organization and structure; additionally a co-ultimacy of unity and diversity is a feature that a false god lacks. Without God in Trinity an individual could not account for the logic needed in creating a hypothesis. The WT propagates a form of anti-theism (the rejection of triune theism) and anti-theism in any form is self-contradicting and self-terminating.

Christian Theism is Inescapable

As far as the east is from the west, so far has He removed our transgressions from us (Psalm 103:12).

Only Christianity can convey epistemic certainty and salvific certainty. The truth of the Bible must be rationally taken for granted and a priori accepted as immovable and certain. It is impossible for Christian theism to be false. It is more certain than the premise that all bachelors are unmarried. This is certain. Equally certain are the doctrines that Christ provides salvation freely and keeps those He saves. Through the cross, God removes the believer's sins as far as the east is from the west. If one lived in San Diego and wanted to travel as far west as possible, where would he go? When he started out west he could land in Hawaii, but the Philippines are still west of that, from the Philippines he could go west to China, and from there France, and then further west to New York and back to San Diego. How far west must he travel to reach east? It is immeasurable and infinite. And so are the believer's transgressions removed as he trusts in Christ as Savior and Lord. His transgressions are infinitely eliminated by the infinite atonement through the cross. That is good news that the WT and all other religions cannot tender.

The Athanasian Creed

1. Whosoever will be saved, before all things it is necessary that he hold the catholic (universal) faith; Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
2. And the catholic (universal) faith is this: That we worship one God in Trinity, and Trinity in Unity;
3. Neither confounding the persons, nor dividing the substance.
4. For there is one Person of the Father, another of the Son and another of the Holy Spirit.

5. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal.

6. Such as the Father is, such is the Son and such is the Holy Spirit.

7. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.

8. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.

9. The Father eternal, the Son eternal, and the Holy Spirit eternal.

10. And yet they are not three eternals, but one eternal.

11. As also there are not three uncreated nor three incomprehensibles, but one uncreated and one incomprehensible.

12. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty;

13. And yet they are not three almighties, but one almighty.

14. So the Father is God, the Son is God, and the Holy Spirit is God;

15. And yet they are not three Gods, but one God.

16. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;

17. And yet they are not three Lords, but one Lord.

18. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord;

19. So are we forbidden by the catholic (universal) religion to say: There are three Gods or three Lords.

20. The Father is made of none, neither created nor begotten.

21. The Son is of the Father alone; not made nor created, but begotten.

22. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

23. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

24. And in this Trinity none is afore, nor after another; none is greater, or less than another.

25. But the whole three persons are co-eternal, and coequal.

26. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

27. He therefore that will be saved must thus think of the Trinity.

28. Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

29. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.

30. God of the substance of the Father, begotten before the worlds; and made of the substance of His mother, born in the world.

31. Perfect God and perfect man, of a reasonable soul and human flesh subsisting.

32. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.

33. Who, although He is God and man, yet He is not two, but one Christ.

34. One, not by conversion of the Godhead into flesh, but by taking

of the manhood into God.

35. One altogether, not by the confusion of substance, but by unity of person.

36. For as the reasonable soul and flesh is one man, so God and man is one Christ;

37. Who suffered for our salvation, descended into hell, rose again the third day from the dead;

38. He ascended into heaven, He sits on the right hand of the Father, God Almighty;

39. From thence He shall come to judge the living and the dead.

40. At whose coming all men shall rise again with their bodies;

41. And shall give account of their own works.

42. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

43. This is the catholic (universal) faith, which except a man believes faithfully, he cannot be saved.

And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, and received up in glory (1 Timothy 3:16).

Complete and Absolute Expiation for the Sinner

Behold the Lamb of God who takes away the sin of the world (John 1:29).

All people require a spiritual cleansing. Only Jesus Christ and His death on the cross can wash away all their transgressions, misdeeds, and sins. Jesus died and rose again. No one else has accomplished such marvelous things. Van Til presses: "If God was to continue communication with His creature, it was either to be by condemnation or by atonement." God through His mercy provided a perfect and effectual atonement through the death of Jesus Christ on the cross and His resurrection. Believe on Him and you will be saved.

But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness, which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs, according to the hope of eternal life (Titus 3:4-7).

How to witness to a JW

1. Place the dread of God's law on his mind with wise and patient discretion.
2. Disclose to the JW how you have personally broken God's law and inform him how he has too. Use specific commandments.
3. Notify him that he needs an infinite atonement and a Savior to remove his sins.
4. After he admits his need, offer him the gospel: Jesus died for our sins, was buried, and rose again on the third day and a sinner is saved by faith alone, grace alone, and Christ plus zero (1 Corinthians 15:1-4).
5. Call him to repent and trust in Christ.

Owen on Essentials in Witnessing

John Owen noted that the law of God helps beckon men to Christ by three primary ways:

- “Laying open . . . the utter disability of our nature to do any good” (see Romans 7:7-9; Galatians 3:9).
- Accusing the conscience with the “wrath and curse of God, due to sin” (see Romans 3:19-20, 5:20).
- Bringing the soul into the knowledge of the burden of sin, of the Devil, death, and hell. This bondage makes us “long and seek for the Savior: Jesus Christ” to discover pardon and freedom.

Access to God

By that will we have been made holy through the offering of the body of Jesus Christ once for all (Hebrews 10:10).

The curtain in the temple was torn from top to bottom. We have the access to our Father that no one else can have. We come to God’s throne spotless, redeemed... In Him, we have become the righteousness of God (Keith Green: *Make My Life a Prayer*, p. 141).

The WT declares that the faithful JW must work hard to merit a place in Paradise. Subsequently ask the JW if he is doing enough good deeds to receive salvation on Judgment Day? Remind him how utterly perfect God is in His righteousness and holiness. Without faith in Christ, how can he know that he has worked with enough earnestness, intensity, honesty, integrity, care, and endurance to earn salvation? Moreover the actual solution is Jesus, very God and very man, who paid for our sins on the cross, once for all. Thus, Christians are safe and filled with hope in Him and do not have to fret about performing enough good works to be accepted by God (Romans 4:5). Christians do good

works for the sake of love and gratitude as they seek to glorify God because He has been so good to them.

A Dialogue with a JW

Mark (a Christian): Do you believe in the Trinity?

Tom (a JW): No.

Mark: Do you ever make mistakes against God, do you ever sin?

Tom: Everyone sins, but we believe God has mercy on sinners. We intend not to make mistakes, but one can't avoid sinning. Because I am a human being I have to make mistakes, I fail. Every day I make mistakes. I strive to follow Jehovah to prove my worthiness.

Mark: On what basis do your good works obligate God to forgive you?

Tom: He tells me to strive to earn his favor so I may live in Paradise forever.

Mark: But Romans 4:5 declares: "But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness."

Tom: I'll have to study that passage and get back to you.

Mark: OK. And remember the Bible says that "Abraham believed God and it was accounted as righteousness" and that "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16). So come back next week with your answers.

CHAPTER THREE

The Glory and Attributes of the True God

WT Comes Up Short: Logic is Universally Required

There is no succession in God. God is without succession or chance. It is a quality of eternity; “from everlasting to everlasting he is God,” i.e. the same. God does not only always remain in being, but he always remains the same in that being: “thou art the same” (Psalm 102:27). The being of creatures is successive; the being of God is permanent, and remains entire with all its perfections unchanged in an infinite duration (Stephen Charnock: *The Existence and Attributes of God*).

Charnock adds: “God as immutable is contrasted with all creatures as perishable and changeable. He is unchangeable in his essence, nature, and perfections.” The WT is inconsistent in its doctrine of God. Since WT teaches that their false god can deceive and speak lies, the WT’s god changes and cannot be the foundation for fixed moral law, including the commandment for truth telling. Additionally, since their false god can change his mind (an excuse given for the WT’s numerous false prophecies), he fails to account for the invariable laws of logic.

Only Christian theism can ground the laws of thought; and this is of momentous importance because these laws are in force unceasingly everywhere. The lofty laws of logic are independent and transcendent of any organism. These laws are immaterial, unalterable, and universal, since they transcend all organisms (even a deer as it tries to evade a truck on the highway). These laws of thought are true whether one affirms them or not. Since they exist, and are universal in application, unchanging, transcendent, and immaterial, the triune God is true for He alone possesses the ontic (being, nature, essence) necessities of immutability, transcendence, and universality (in reach, power, and knowledge) to be the ontic foundation for these fundamental and indispensable laws.

The laws of reason are not reducible to matter since if they were, they would not be laws—laws are not something that can be physically caressed, measured, weighed, and examined. Moreover, since the principles of logic are universal in nature they are not reducible to any particular physical object or objects. But if they are not reducible to matter what are they? A person cannot rest them on a shelf. A scientist cannot observe them in a flask or a slide. A man cannot cut them in half with the sharpest stiletto or a laser. The laws of thought are immaterial and universal whilst they do not change. Therefore the WT’s mutable god fails to account for them. The laws of logic must be employed for one to think, speak, or do anything, thus the WT fails to make human experience

intelligible.

God is Independent and Self-contained

And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you’” (Exodus 3:14).

Definition of Aseity: “God is self-existent, God has always been. Our Maker exists in an eternal, self-sustaining, necessary way, that is, in the sense that God does not have it in Him to go out of existence, just as we do not have it in us to live forever. We necessarily age and die, because it is our present nature to do that; God necessarily continues forever unchanged, because it is His eternal nature to do that. This is one of many contrasts between creature and Creator” (J.I. Packer: *Concise Theology*, p. 26).

For Van Til, this is a function of the basic Christian doctrine of God’s aseity, or self-existence: “In his being, knowledge and will God is self-contained. There is nothing correlative to him. He does not depend in his being, knowledge, or will upon the being, knowledge, or will of his own creatures. God is absolute. He is autonomous” (Van Til: *Christian Apologetics*, p. 7).

Other non-Christian systems accept absolute realities of various kinds, but those absolutes are not personal. Only in the biblical teaching are absoluteness and personality combined in the Supreme being” (John Frame: *Cornelius Van Til*, p. 58).

First and foremost among the attributes, we, therefore, mention the independence or self-existence of God. ... He is self-contained rationality (Van Til: *Introduction to Systematic Theology*, p. 206).

All formations are impermanent and impersonal (Eric Cheetham: *Mainstream Buddhism*, p. 141).

Van Til observes: Yahweh is a “self-individuated Spirit,” God is “self-contained fullness” and “absolute personality.” Only Christian theism assents to a deity who is self-contained and personal. Considering that WT teaches that their deity changes his mind and can lie, he lacks immutability, and thus is deficient of aseity. The biblical God has aseity. This means that the triune God has self-existence, self-sufficiency, and He’s not dependent or contingent upon anyone or anything. The power of His being is within Himself. Van Til adds: “God is self-sufficient or self-contained in his being.” Nonexistence is impossible for God, yet the JW god is not absolutely needed or necessary forasmuch as he fails to account for immutables (a false god who changes his mind) and universal moral law (a false god who can lie). The JW god is not a personal being or a thing, and is inscrutably arbitrary in his decrees. The WT’s god is inconsistent and can modify his knowledge; the WT’s god is a false god who can misspeak. He can deceive and mislead. Therefore he cannot ground changeless things for he is not bound to the truth. Changeless things, such as mathematics, logic, and moral law exist and these require that which cannot change; a being who cannot alter his thought or sentiment: the biblical God (see the countless WT false prophecies they impute to their god).

The sovereign God is not someone who is beyond reach or beyond knowing (K. Scott Oliphint: *The Battle Belongs to the Lord*, p. 161).

Van Til stressed the interlinking of God’s attributes in that the “immutability of God is involved in his aseity.” Since God is self-sufficient, He does not need to change like the JW deity. There must be a foundation, somewhere, that is unchanging and has aseity. Van Til illuminates this: “We must rather reason that unless God exists as ultimate, as self-subsistent, we could not know anything, we could not even reason that God does not exist, nor could we even ask a question about God.” There must be a certain, absolute, self-sufficient, and unchanging basis for the intelligibility of our world: the triune God. He must exist to account for the unchanging and transcendent laws of logic, mathematical principles, and fixed moral truths. A false god cannot supply the required pre-necessities for absolute and unchanging realities. Only the Lord God can. Even if a false god could account for the laws of logic, there is no basis for using such laws (since the WT’s god is arbitrary) to understand and interpret the world. Such laws simply would not apply. The true God alone has the ability and character to provide that which is necessary to make sense out of reality. Deny the triune God and one falls into absurdity and self-negation; consequently the WT view of

Jehovah is preposterous and self-controverting.

The Christian God Has No Shadow of Turning: Immutability

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning (James 1:17).

For I am the LORD, I do not change (Malachi 3:6).

There is no change in His being, His attributes, His purpose, His motives of action (Louis Berkof: *Systematic Theology*, p. 102).

Immutability is one of the Divine perfections. ... It is one of the excellencies of the creature which distinguishes Him from all creatures. God is perceptually the same: subject to no changing of His being, attributes, or determinations (Arthur Pink: *The Attributes of God*, p. 37).

God is pure actuality—I am that I am—He has not potentiality. That which changes must possess the potential to change (Thomas Aquinas: *Summa Theologica*, 1a. 9.1).

Thomas Aquinas noted, “That which is perfect cannot change.” A false god is able to lie and change his decisions; thus he changes, he is not perfect, therefore he cannot be God; yea the triune God declares that false gods do not exist. Berkof further comments that “God never changes” and adds that “God’s unchanging character sets Him apart from everything.” All other claimed deities are deficient of integral immutability. Yahweh alone is not mutable. Immutability is required for intelligibility, considering that the laws of reason do not change, are utilized in all communication, and require an unchanging foundation within a web of necessities (moral law, universals, etc.).

The only God that anyone can be certain exists is the triune God of the Bible. Van Til knew from Scripture that “the best and only possible proof for the existence of ... God is that his existence is required for the uniformity of nature and the coherence of all things in the world.” For the deity of the WT cannot

provide the necessary truth conditions for the unity and coherence of all things including the laws of thought and the intelligibility of our experience. The moral law, predication, communication, concepts, and rational arguments all depend upon the laws of logic as well as their application to the world of contingent experience, which the triune God presides over as both Creator and Lord. The living God is required to account for universal, transcendent, and immutable truth conditions. As Van Til notes: the “existence of God is the presupposition of all possible predication.” A sovereign, unchangeable, and transcendent God must live to supply all the a priori conditions that are needed to communicate and understand our world. This is one of the reasons Bahnsen pressed that “only the Christian worldview can account for the objective validity and demands of logical consistency.” Only the biblical faith administers the anterior rational essentials for logic, the reasonable comprehension of the creation, and our intelligible encounters within our world; all of which WT theology is inadequate.

One cannot truly know anything unless there is an unchanging foundation for knowledge. Bahnsen correctly asserted that “any knowledge that can really be called knowledge must be changeless, comprehensive knowledge.” WT cannot offer that source, considering their god changes his decrees. Our ever-changing universe cannot be the basis for knowledge, for it permutes too. The Rock, the immutable God, enthroned as supreme, must be the foundation for knowledge. Without that changeless triune God, one is devoid of an unchanging reference point for knowing what we know.

An Arbitrary god cannot be the True God

The WT’s theology postulates a fickle, capricious, untrustworthy being that is inconsistent, irregular, and has a mutable will. He can tell falsehoods and delude men. This theology pronounces a god who modifies his will. In contrast, Yahweh is bound to his good moral nature. He cannot lie and He always keeps his promises and must be the only living God.

Christian theism alone is true and rational:

- y V j.

- y = God is immutable.
- j = God is not immutable.
- Christians affirm y .
- WT theology affirms j .
- h rationally includes immutables (Moral Law and Laws of Logic).
- j is not sufficient to h (explain human experience).
- y (the Christian God) is necessary to h (Yahweh alone accounts for universal immutables).
- $h \vee \neg h$.
- h is necessary.
- So h .
- y is necessary.
- Hence, the Christian God is necessary.

The Triune God is Love

God is love (1 John 4:9).

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life (John 3:16).

It is not simply that God “loves,” but that He is love itself. Love is ... His very nature (Pink: *Attributes*).

The WT doctrine of God posits a lone monad of being; therefore this false god had no one to love before he created angels and men. This implies he is dependent upon other beings to be able to love; whereas the triune God's love streams from His nature as the Father eternally loves the Son and the Spirit, and conversely. His nature does not change and He is not dependent upon anything. Considering that God's love is bound to His ontic character and eternal being, His love is tied to His changelessness, sovereignty, and goodness. God declares His love for His covenant children, a love which will never change because God never changes. Likewise He, unlike the WT's false god, cannot lie, deny His promises, and issue false prophecies. The god of the WT lacks the ontic capacity to be the God of love. He is not the eternal ultimate source of ever-existent love. But the triune God is the God of love, correspondingly since He does not change and He is faithful, He will love those who are His forever and ever.

In contrast to the WT's deity, Pink expounds a significant feature of God's nature: "God Himself is eternal, and God is love, therefore, as God Himself had no beginning, His love had none." God's love never is altered; it is ever-persisting. Letham adds that "God is the undivided Trinity, in which the three indwell each other in love." The Lord of Scripture loves His children from everlasting to everlasting. He does not change.

The Only Solution for Sin: The Cross

...[T]hey had crucified Jesus... So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit (John 19:20 & 30).

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent" (1 Corinthians 1:18-19).

For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still

sinner, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation (Romans 5:6-11).

The WT, like all other non-Christian religions, does not propagate an eternally effectual and infinite atonement. God furnished this atonement through the cross of Jesus Christ: Jesus as the eternal and infinite Almighty became the lamb of God. The JW's impute finitude to the Lord Jesus and reckon Christ as a created being as they teach that Jesus, a mere creature, died on a torture stake. This means that the WT can only offer a finite atonement, expiation, and propitiation. Since the JW's lack an infinite propitiation, they lack right standing with an infinite God in whom they have, as all men have, sinned against. The Christian has a right standing and full acceptance from the infinitely holy God because they trust in Christ who provided a perfect infinite atonement and propitiated God's wrath. God is satisfied with the believer in the true Christ, but the JW can only turn to a finite non-eternal false-Christ to die on a torture stake and provide a fresh start. He must work hard and live a life bound to WT rules to possibly gain entrance into Paradise.

The true cross is the power of the Lord of the universe unto salvation unto all who believe as the effectual propitiation:

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins (1 John 4:10).

Whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed (Romans 3:25).

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins,

and not for ours only but also for the whole world (1 John 2:1-2).

Jesus Christ is the only propitiation for the wrath and judgment of the thrice Holy God; however the JW's teach that a created finite Christ wasn't crucified on a cross but was executed on a torture stake. They despise the cross and call it a pagan symbol. However the Bible states that in Christ's hands were nails (in the plural: John 20:25). The manner in which the JW's picture the torture stake is with one nail in Christ's hands. Therefore the JW doctrine of the torture stake as the instrument of Christ's death is not possible.

Grace not Commingled with Works

And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work (Romans 11:6).

But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life. This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men (Titus 3:4-8).

But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness (Romans 4:5).

One of my favorite quotes declares, "But grace, grace, free grace, the merits of Christ for nothing, white and fair, and large Savior-mercy hath been and must be the rock that we drowned souls must swim to" (Samuel Rutherford: *"The Letters of Samuel Rutherford,"* p. 130).

The Remission of Sins

And that repentance and remission of sins should be preached in His name (Jesus) to all nations, beginning at Jerusalem (Luke 24:47).

To give knowledge of salvation to His people by the remission of their sins (Luke 1:77).

To Him all the prophets witness that, through His name, whoever believes in Him (Jesus) will receive remission of sins (Acts 10:43).

The Apostles' Creed avouches, "I believe Jesus Christ suffered under Pontius Pilate, was crucified, dead, and buried." To receive the remission of sins, one must believe in the cross of Christ (not a finite, eternally ineffectual torture stake). Paul said, "God forbid that I glory in anything except the cross of Jesus Christ my Lord." Good works flow from our gift of salvation, whereby someone comes to the cross and receives Jesus Christ as Lord and Savior, subsequently the good works flow from real faith; however good works are clearly distinct from faith, but never absent from it. Salvation results in good works and a more godly life. But justification (declared righteous) is solely by the grace of God through faith alone because of Christ alone. This stupendous grace is only found in Christian theism. The WT cannot offer free grace and that is one of the reasons JW's are often emotional and spiritual wrecks. Thus we must preach Christ and Him crucified to the JW that God may grant them life and peace.

The marvelous good news that the Christian can share with the JW is that God expiates (removes and rinses away) the sin of all those who repent and put their full trust in the person and work of the true Christ. This comes to the believer by grace alone. Unlike the WT's bad news, Christianity proclaims that one doesn't have to work for one's acceptance from God; the sins of the Christian are removed through the cross, once for all.

For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the

blessedness of the man to whom God imputes righteousness apart from works: “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man to whom the LORD shall not impute sin” (Romans 4:3-8).

Without God’s Ontic Nature: No Pre-essentials for Intelligibility

You cannot supply what you do not have (Thomas Aquinas).

As a being who can declare false prophecies, the WT’s god is not intrinsically morally good. Yahweh in contrast (Father, Son, and Holy Spirit), is good and causes good. A false god is utterly unknowable; He does not reveal himself, since he doesn’t exist. Yahweh reveals both His will and Himself. Since a false god is neither good nor logical, for a false god lacks all attributes, he fails to provide the eternal and immutable ground for the laws of logic and moral law necessary for intelligibility.

- Moral law (ML) and the laws of logic (LOL) are necessary for intelligibility.
- The triune God accounts for ML and LOL.
- The triune God accounts for intelligibility.
- To deny intelligibility requires intelligibility.
- There is intelligibility.
- A false god does furnish intelligibility.
- The triune God declares that false gods do not exist.
- False gods do not exist.

CHAPTER FOUR

JW Anti-theism Presupposes Christian Theism

God's Omnipotence

Alleluia! For the Lord God Omnipotent reigns (Revelation 19:6).

God can reveal only that which is consistent with his nature as a self-identified being. The law of identity in human logic must be seen to be resting upon the character of God and therefore upon the authoritative revelation of God. But to say that God is both omnipotent and not omnipotent, because conditioned by the ultimate determinations of his creatures, is to remove the very foundation of the law of identity. This is irrationalism. It allows the legitimacy of the non-Christian principle of individuation, namely chance (Van Til: *A Christian Theory of Knowledge*, p. 202).

Because of such cruel slaughter in anger and fury, Simeon and Levi disqualified themselves of either one having his line of descent lead down to the Messianic 'seed.' So this honorable privilege must now go to some other son aside from Simeon and Levi and the natural firstborn son Rueben. (Genesis 49:5-7). Certainly Jehovah God had not planned matters this way. He now had to adapt himself to the new set of circumstances (WT: *God's Eternal Purpose: Now Triumphant For Man's Good*, p. 97).

Omnipotence denotes that God has all-power, all-ruling authority, and that He is Almighty. The triune God alone is omnipotent for He sovereignly rules all known and unknown realms, and all authority and power proceed from Him. His authority ultimately reigns in the universe and all justifiable authority must derive from Him. On the other hand, we would logically stumble if we were to maintain that God's omnipotence implies that God can do everything within the

foolish imagination of finite men. That type of allegation leads to philosophical games (can God make a rock so big that He cannot lift it? No. That would be illogical and God by nature is logical and He cannot deny His own ontic essentiality). There are things God cannot do: God cannot deny Himself (2 Timothy 2:13), furthermore God cannot lie (Titus 1:2). The Bible unmistakably displays a rational God who must always think and act in line with His immutable perfect nature (which men cannot always properly discern or comprehend). God has all power and all authority; nevertheless within His own ontic necessities, which are often much too lofty for humanity to rightly understand, He cannot act irrational or immoral.

With God all things are possible (Matthew 19:26).

If God be Almighty, he can lack nothing; all lack speaks weakness. If he does what he will, he cannot be miserable; all misery consists in those things which happen contrary to our will. There is nothing that can hinder his happiness, because nothing can resist his power. Since he is omnipotent, nothing can hurt him, nothing can strip him of what he hath, of what he is. If he can do whatsoever he will, he cannot lack anything that he wills. He is as happy, as great, as glorious, as he will; for he hath a perfect liberty of will to will, and a perfect power to attain what he will; his will cannot be restrained, nor his power measured. It would be a defect in blessedness, to will what he were not able to do: sorrow is the result of an absence of power, with a presence of will. If he could will anything which he could not effect, he would be miserable, and no longer God: he can do whatsoever he pleases, and therefore can lack nothing that pleases him (Stephen Charnock: *Existence and Attributes of God*).

The all-powerful triune God must be true (John 17:3). The contrary is impossible. All arguments that oppose and assail Christian theism presuppose that which they attack since they unwittingly epistemically rest upon God's omnipotence: God's all-powerful ontic reality alone can account for universals. Universals must be utilized in all one thinks or predicates, even the denial thereof, thus the God with omnipotence has necessary existence and the WT's god doesn't exist (see Isaiah 43:10-11).

Van Til contends that one must have the triune God as one's rational starting point or all meaning would "disappear." Bahnsen builds on this truth in advancing Van Til's thought that "the intelligibility of anything, for man, presupposes the existence of God—the God whose nature and character are delineated in God's revelation." If meaning disappears, the theological or metaphysical system that asserts that there is no meaning, if it were true it would be false, since that statement itself would be devoid of meaning. There has to be meaning, and only the all-powerful God supplies the needed rational, transcendent foundation for meaning. WT theology lacks the ontic credentials to provide the ground for meaning.

Ontology Relates to Knowledge

The word ontology is derived "from the Greek word for being; and a 17th century coinage for the branch of metaphysics that concerns itself with what exists. The world must contain things of one kind or another: simple things, unextended things, eternal substances, nature of a being, necessary beings, and so on" (answers/philosophy/ontology.com).

[With] the self-contained ontological Trinity we have the foundational concept of a Christian theory of being, of knowledge, and action. Christians are interested in showing to those who believe in no God or in a God, a beyond, some ultimate or absolute, that it is this God in whom they must believe lest all meaning should disappear (Van Til: *Epistemology*).

The JW's' anti-theism (they deny biblical theism: Father, Son, and Holy Spirit as one God) cannot possibly be true because as a method of thought it is based on the intellectual reasoning of finite and fallible men; men who have dispensed countless false prophecies and false doctrines. Since the WT does not hear from God, the WT fails to account for universal propositions because men are not omniscient and omnipresent. One needs to know all things and see all things to know anything universally, or to have revelation from an all-knowing infallible source. Humanity is limited in space and humans are contingent beings. Men are not perfect and do not know all things. The JW's' anti-theistic view of human

experience cannot supply the warrant for universal and certain things such as:

- $p \sim q$.
- All triangles have three sides.
- All men are mortal.
- I am not you.
- $1 + 1$ is always 2.

Russell, Rutherford, and the Watchtower Governing Board (WTGB) are all spatially and epistemically limited beings (the WTGB is a group of human beings that have never heard from the true God) and therefore they cannot deliver necessity, certainty, and universality. The Christian philosopher and apologist Cornelius Van Til said that Christianity is “objectively valid and ... it is the only rational position for man to hold.” One reason for this is the God of the Bible alone provides the required truth conditions for certain and universal things. Mankind cannot provide these necessary preconditions because men are limited in knowledge and observation.

God’s Omnipresence

Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; if I make my bed in hell, behold, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me (Psalm 139:7–10).

There can be no soul, no sentient being without a body--heavenly or earthly, spiritual or animal (JW’s: *At-One-Ment Between God and Man*, p. 339).

Actually, by teaching that God is omnipresent Christendom has

confused matters and made it more difficult for God to be real to his worshipers. How could God be present everywhere at the same time? God is a spirit Person, which means that he does not have a material body, but a spiritual one. A spirit has a body? Yes, for we read, “If there is a physical body, there is also a spiritual one.” (1 Corinthians 15:44; John 4:24). God being an individual, a Person with a spirit body, has a place where he resides, and so he could not be at any other place at the same time... Jehovah God truly is a person and has a body as well as a certain location (*Watchtower Magazine*: 2/81, pp. 5-7).

God's Body ... is toward the Pleiades, which are claimed to be the habitation of Jehovah (JW's: *Creation*, 1927, p. 94).

The constellation of the seven stars forming the Pleiades appears to be the crowning center around which the known systems of the planets revolve even as our sun's planets obey the sun and travel in their respective orbits. It has been suggested, and with much weight, that one of the stars of that group is the dwelling-place of Jehovah and the place of the highest heavens... (JW's: *Reconciliation*, 1928, p. 14).

Pleiades is the place of the eternal throne of God (JW's: *Reconciliation*, p. 14).

He has a location in the highest heavens... (*Watchtower Magazine*: 2/1981, p. 7).

God is omnipresent and this means that God is present everywhere simultaneously. Thus God's presence is in all places at all times in all dimensions: in the material and immaterial spheres. God sees all (Psalm 11:4) and He alone can be the ground and origin for laws that are everywhere in force, including the laws of logic as well as permanent moral imperatives. One with universal presence and reach alone can ground these universal requirements. Considering that these laws are mandatory in all thought, speech, and actions, God is required to account for intelligibility. There must be intelligibly forasmuch as to deny such is to depend on intelligibility. The JWs have denied Jehovah's universal presence.

"God being an individual, a Person with a spirit body, has a place where he resides, and so he could not be at any other place at the same time... Jehovah God truly is a person and has a body as well as a certain location" (*Watchtower Magazine*: 2/81, p. 7).

The triune God is omnipresent inasmuch as He is present everywhere all the time, at the same moment. In contrast the WT god is often presented as spatially confined to one spot, hence he is no god at all.

God Knows All Things

Great is our Lord, and mighty in power; His understanding is infinite (Psalms 147:5).

The triune God is omniscient since “there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account” (Hebrews 4:13). The triune God perceives all things, nothing can be hidden from His sight; nothing was, or is or can be that God cannot know; this is not so with the counterfeit god of the WT.

The JW's need to grasp that there must be a rationally and morally unmovable all-knowing God who is the base and summit for knowledge. This foundation cannot be a man or a governing board comprised of men. Trinitarians know that “God is omniscient. He knows everything: everything possible, everything actual: all events and all creatures of the past, the present and the future. He is perfectly acquainted with every detail in the life of every being in heaven, on earth and in hell.” An all-knowing ground must be the wellspring of knowledge and that clearly rules out all fallible cult leaders.

God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good? (Numbers 23:19).

The human minds within the WTGB cannot be the source and basis for knowledge inasmuch as men tell lies and these men have told some whoppers (dozens of false prophecies). On the other hand, Christian scholar Robert Morey informs us that “According to the Biblical worldview, it is impossible for God to lie (Titus 1:3). God cannot fail to keep His word (Numbers 23:19).” This manifestly disallows the notion that man can be the ultimate fount of knowledge. All humans have told lies and untruths, yet scripture does not allow such a thought about God. “God cannot fail to keep his word.” Morey adds: “The impossibility of God ... lying is only possible because the future is NOT open to contingency (luck or chance). Only in a predetermined universe can we say some things are NOT possible.” An individual man or all of humanity combined do not predetermine all things or hold all things together.

All men and women stumble into misconceptions and people fall into many

misunderstandings. That which is not perfect and lacks precise perception cannot be the basis for the invariant and inescapable laws of logic. The triune God can never fall into misperceptions and misinterpretations since He knows all things and all possible contingencies. Considering that men can misunderstand and can communicate falsehoods, the WT's doctrines are built upon the ontic ground of human beings, thus their doctrines are erroneous and deceptive. Francis Schaeffer understood his complete reliance on the Triune God when he stated: "I would still be an agnostic if there was no Trinity, because there would be no answers."

Likewise Van Til fittingly taught that anti-theism presupposes theism. The WT affirms anti-theism since it denies the Father, the Son, and the Holy Spirit as the one true God. As a result:

- JW anti-theism presupposes the laws of logic.
- The laws of logic presuppose the triune God.
- JW anti-theism presupposes the triune God.

Without the tri-personal God, one cannot account for anything, including the claims of anti-Trinitarian cultists and all other anti-theists. The triune God is the truth necessity for the laws of logic, morality, mathematics, predication, and everything that exists in the cosmos. This is absolutely true. There is nothing an anti-Trinitarian cultist can avouch without ultimately relying on Christian triune theism, since the immutable God in Trinity alone provides the underlying veridical conditions for the laws of logic. Thus the anti-theist's argument will always presuppose the triune God, the very one whom anti-theism rejects, because the anti-theist cannot supply the truth conditions for nonphysical laws and universals. The triune God is the preexisting foundation for all religious disputes.

The Only Exhaustive and Perfect Foundation for Knowledge

In the JW worldview there is a lack of exhaustive and indefectible knowledge whereas the JW's god lacks omnipotence and omnipresence, thus the WT god s

devoid of the power to obtain all knowledge, and accordingly the WT god has proclaimed many false prophecies. The outgrowth of a man-centered rational starting point is countless misconceptions and misunderstandings. The triune God transcends time and knows the past, present, and future perfectly. He cannot be alarmed by anything and nothing can catch Him by surprise. God, because of His transcendent and perfect perspective, can never stumble into any misjudgments. Not so with JW anti-triune-theism. Man and his errant faculties have made mistakes and missteps throughout history since they fail to observe and know all things and all possible contingencies. Therefore man-centered anti-Trinitarianism cannot be the basis for the knowledge of the universe. Yahweh has perfect knowledge of the past, present, and future, therefore He alone is the foundation for the intelligibility of our world.

The biblical God has complete and flawless knowledge (Job 11:11, 21:22; James 1:4) and perfect understanding (Job 37:16); this rules out the WT's anti-Trinitarianism as the fountainhead of epistemology. The God of holy writ has infinite knowledge (Psalm 147:5) and unchanging intent (Numbers 23:19; 1 Samuel 15:29; Malachi 3:6) and possesses certain and absolute understanding and purpose (1 Corinthians 14:33; Job 39:18; Amos 5:5). All human thought, including that of WTGB, lacks complete understanding. Men cannot supply the rational pre-necessities for the laws of reason. This clearly demonstrates that the WT's worldview is mistaken and untrue.

Have you not known? Have you not heard? The everlasting God, the LORD, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable (Isaiah 40:28).

In contrast to human beings:

- The triune God demonstrates His knowledge of all possibilities (1 Samuel 23:7-13).
- The triune God has complete knowledge of all future contingencies (Jeremiah 38:17-18).
- The Lord Jesus knows how men would have responded under different circumstances (Matthew 11:21-24).

Because God knows all things actual and possible, He never falls into an inaccuracy or lapse in answering our prayers. The triune God never fails to plan ahead, and always takes into account all the possibilities that may occur along with all the eventualities that do occur. This obviously implies that it is unfeasible for Him to issue false prophecies like the WT's god.

The Triune God is not Restricted by Space and Time

Yours, Yahweh, is the greatness, the power and the glory, the victory and the majesty; for all that is in heaven and in earth is Yours (1 Chronicles 29:11).

All human bodies are contained within spatial and temporal limitations (space and time). A man cannot have the universal knowledge necessary for the universality of the laws of logic considering one is bound to a particular location in the cosmos. It is also unambiguous that the blundering WT cannot supply the rational pre-environment for universal and necessary entities such as the laws of reason.

Charnock explains that the God of biblical revelation has “an eminency of power or authority above all.” The distinguished apologist Van Til infers: “As the self-existent being, God wills himself as his own end. He rules himself in the sense that he is altogether self-ruled.” This excludes the idea of a man-based organization that proclaims a spatially-limited god as the source for truth, logic, and morality.

Father, Son, and Holy Spirit: The Self-contained Being

Additionally Van Til draws the connection that the “immutability of God is involved in his aseity.” It is a logical prerequisite that there has to be ontic bedrock somewhere that is unchanging and has aseity. Van Til notes that “unless God exists as ultimate, as self-subsistent, we could not know anything, we could

not even reason that God does not exist, nor could we even ask a question about God.” There has to be a sure, unlimited, self-sufficient, and fixed basis for the intelligibility of our world: the tri-personal God. He must exist to account for the unchanging and transcendent laws of logic. Fallible and mutable humanity cannot supply the required pre-necessities for absolute and unchanging realities. Only the Lord God can. The triune God alone has the ability and character to provide that which is necessary to make sense out of reality.

Van Til remarked that “God is absolute. He is autonomous” (*Christian Apologetics*, p. 7). Man, including the WTGB, cannot be autonomous (not subject to the rule or authority of another) in thought or deed. For strict autonomy, one must have aseity, self-rule, and supreme sovereignty which only the true God has. Much of mankind has rebelled against the authority of God and that rebellion culminated in non-belief. The WT seeks to escape from the thrice-holy God through actively disbelieving. Still, the triune God lives, and all men will be accountable to His righteousness and justice.

The Triune God Does Not Change

For I am the LORD, I do not change (Malachi 3:6).

Disallow the infinite and all-knowing triune God of Christianity and one cannot justify knowing anything at all. However, that would be self-rebutting; therefore one must know some things. And to know anything, one must utilize changeless universal concepts, and that demands the triune God. Van Til noted that with “the self-contained ontological Trinity we have the foundational concept of a Christian theory of being, of knowledge, and action. Christians are interested in showing to those who believe in no God or in a God, a beyond, some ultimate or absolute, that it is this God in whom they must believe lest all meaning should disappear” (Van Til, *Apologetics*, p. 13). If all meaning disappeared, then that statement would lose its meaning, thus it would be false. Therefore the triune God must be. The Lord God alone is everlasting and unlimited as the Father, the Son, and the Holy Spirit.

The triune God lives and His nonexistence is not epistemically or ontologically viable. The nonexistence of humanity is possible. The nonexistence of the

WTGB is possible. The nonexistence of an individual JW is possible. Humankind is not necessary for the planets, comets, and asteroids to continue dashing their orbits through the cosmos. Men and women are not required for the smooth running of the cosmos or for the grounding of any universals and absolutes. Mortal men are ontologically nonessential, and WT anti-theism, with its foundation built on human authority, is ontologically and epistemically unnecessary and rickety.

God's Knowing

His (God's) knowledge is infinite, infallible ... (Westminster Confession of Faith).

The triune God's perfection means in part that:

1. The triune God holds all and only true beliefs; He cannot hold a false belief.
2. The triune God has perfect knowledge of the actual world which He has created.
3. The triune God knows all possibilities.
4. For men to know that they know anything for certain, an all-knowing source must reveal true knowledge to them and the truth conditions therein.

The WT's god lacks the ontological necessities required for perfection and the WTGB produces scores of false prophecies which demonstrate his imperfection. Humanity is finite and limited, thus mere men cannot deliver the required epistemic environment to make sense of human experience. There must be a transcendent God to make the intelligibility of the world possible; this cannot be a man: JW, Mormon, or an atheist. The world has to be intelligible or predication would be impossible. Predication is necessary for debate. All debate employs the laws of logic, predication, and moral law which presuppose the triune God.

Christian theism negates the possibility of anti-theism including the WT's anti-theism (its anti-Trinitarianism).

WCF Chapter II: Of God, and of the Holy Trinity

I. There is but one only, living, and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him; and withal, most just, and terrible in His judgments, hating all sin, and who will by no means clear the guilty.

II. God has all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He has made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and has most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleases. In His sight all things are open and manifest, His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent, or uncertain. He is most holy in all His counsels, in all His works, and in all His commands. To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

“My counsel shall stand, and I will do all My pleasure,” says the Lord (Isaiah 46:9–10).

CHAPTER FIVE

The Character of The True God

The Ontological Trinity

The ontological trinity will be our interpretive concept everywhere (Van Til: *Common Grace*, p. 64).

We really believe that the deity is tri-personal - not mono-personal, but tri-personal. The doctrine teaches that there are three persons in the one Godhead, and not one (John Gerstner: *Theology in Dialogue*, p. 42).

For, in the name of God, the Father and the Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they receive the washing with water (Justin Martyr’s First Apology, LXI).

Thus the connection of the Father in the Son, and the Son in the Paraclete, produces three coherent Persons, who are yet distinct One from Another. These Three are one essence, not one Person, as it is said, “I and my Father are One” (Tertullian).

We believe in one God, the Father Almighty, maker of all things ... And in one Lord Jesus Christ, the Son of God, begotten of the Father; that is, of the essence of the Father, God of God, Light of Light, very God of very God ... being of one substance with the Father. ... And in the Holy Spirit (The Nicene Creed).

The Son and the Spirit are ontologically, that is as to the ultimacy of their being, absolutely on par with the Father (Van Til: *Systematic Theology*, p. 32).

The Trinity: The Biblical Warrant

There are multitudinous verses and sections of scripture that disclose to man that God is a plurality of persons in one being; three persons in one God.

The subsequent Bible verses are several of the significant passages on the doctrine of the Trinity. I will offer a very incomplete list. I recommend that you read supplementary apologetic books on the Trinity and some books on the cults. James White, Norman Geisler, Walter Martin, John Ankerberg, E. Calvin Beisner, Rob Bowman, and Ron Rhodes have written excellent books on the cults that discuss the Trinity at length. Dr. Robert Morey's book on the Trinity is an outstanding volume on the topic.

I. Some of the Trinity (multi-personal in unity God) scripture verses:

Genesis 1:26, 3:22, 11:6; Psalms 45:6-7; Isaiah 6:8, 48:11-17; Hosea 1:7; Zechariah 10:12, 12:10; Matthew 28:19; 2 Corinthians 13:14.

- The Father was involved in the creation (Ephesians 3:14; Malachi 2:10).
- The Son created all things (John 1:3; Hebrews 1:2; Colossians 1:16).

- The Holy Spirit is also the Creator and took part in creation (Psalm 104:30; Genesis 1; Job 26:13).

All three persons of the one God were involved in creating as well as other Sovereign acts (the Resurrection of Christ, judgment, etc.). The Father, Son, and the Holy Spirit all are eternal and are responsible for the same effectuations. Therefore all three are the one God, three in perfect unity and power.

Q. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory (WSC).

II. Bible verses that reveal that God is one:

Deuteronomy 6:4; Isaiah 43:10, 44:6, 45:5-6, 48:3-16; Galatians 3:20; James 2:19.

III. The scriptures that reveal that the Father is God:

Matthew 6:8; John 4:23, 17:3; 1 John 2:23.

IV. The verses from Holy Writ that teach that Jesus is God:

Revelation 1:7-8; John 1:1, 8:24, 8:58, 10:30; Hebrews 1; Isaiah 7:14, 9:6, 43:10-11; Colossians 1:15; Acts 20:28.

Ontologically Jesus is not inferior to God the Father as the WT teaches. This is one of the foremost arguments the WT advocates in their attempt to disprove the deity of Christ. Jesus said, "The Father is greater than I" (John 14). Thus the WT

claims that Christ cannot be equal to the Father. Nevertheless the Greek word “greater” denotes the position, not the nature (ontology) of Jesus and the Father. Jesus would have employed the word “better” if He was referring to ontic differences. A general in the military is greater than a sergeant or a lieutenant; however, while the general is greater than the lower officers, he is not ontologically better. There is nothing about the general that makes him a superior being or better than the men he commands. He has a greater position, not nature. Jesus emptied Himself (Philippians 2:6) by the addition of human nature and a material birth that lead to His death on the cross, still He was always, in His ontic stature (nature), God and equal to God the Father in touching His ontology. If Jesus aimed to teach that He was inferior to the Father, ontologically, He would have asserted that “The Father is better than I.”

V. The Bible verses revealing that the Holy Spirit is God:

Acts 5, 10:19-20, 13:2, 21:11; 1 Corinthians 12:11; Galatians 4:6; John 15:26, 16:7; Micah 2:7; Isaiah 61:1, 63:10-11; Psalms 55:11, 139:7.

Then the Spirit said unto Philip, “Go near, and join yourself to this chariot” (Acts 8:29).

By His Spirit he made the heavens (Job 33:4).

One can’t lie to or tempt a mere force. One cannot lie to electricity; one cannot tempt gravity, one cannot bear a falsehood to a ray of sunlight; one can only lie to and tempt a person. The JW’s maintain that the Holy Spirit lacks personality and is a mere force. The personal characteristics of the Holy Spirit’s are wide-ranging. The ontic personal individuality of the Holy Spirit is declared in scripture; the Holy Spirit is a personal being forasmuch as He:

- Convicts: John 16:8
- Grieves: Ephesians 4:30
- Counsels: John 14:26
- Contends: Genesis 6:3

- Comforts: John 16:7
- Anoints: 1 John 2:27
- Hears: John 16:13
- Can be lied to: Acts 5:3
- Controls: Romans 8:9
- Guides: John 16:13
- Is a Guest: John 14:16
- Thinks: 1 Corinthians 2:10
- Reproves: John 16:7
- Speaks: Acts 10:19-20; 13:2; Galatians 4:6
- Testifies: Romans 8:16; 1 John 5:6.

What Jehovah's Witnesses wish to ignore and obfuscate is the fact that Scripture speaks of the Holy Spirit as a person and not as a non-personal force.

Supplementary Scriptural Data and Exposition on Christ's Deity

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder and His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace (Isaiah 9:6).

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (1 Timothy 3:16).

And Thomas answered and said unto him (Jesus), “My Lord and my God” (John 20:28).

Behold, he comes with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, says the Lord, who is, and who was, and who is to come, the Almighty (Revelation 1:7-8).

According to Jehovah's Witness doctrine, Jesus Christ is the Son of God who, in His pre-human existence, was the archangel Michael (an identical belief held by early SDA members), and they also teach that Jesus Christ is not eternal but is a created being. They adopt the doctrine of Unitarianism which claims that Jesus Christ is not of the same substance as God, but is a created being known as the archangel Michael (not one Bible verse identifies Michael the archangel with Jesus Christ; additionally the WT identifies Jesus Christ as a god, therefore He cannot be an angel). Unitarianism is not supported in scripture and is a heterodox belief.

Jehovah's Witnesses Deny the Deity of Jesus Christ

The Bible records many occasions when men prayed to Jesus in a manner permitted for God alone (Acts 7:59-60; Revelation 22:20). Since Jesus was the object of prayer, then He cannot be a lesser created god or an archangel since the WT doctrine forbids men to pray to anyone other than God, it is blasphemy to pray to an archangel, consequently Jesus Christ cannot be an archangel.

But when He again brings the firstborn (Jesus) into the world, He says: “Let all the angels of God worship Him” (Hebrews 1:6).

God specifically states in Hebrews that Jesus Christ is not an angel; moreover He is to be worshipped by the angels. The Bible additionally reports several occasions when Jesus Christ was worshipped: Matthew 2:11, 14:33, 28:9; Hebrews 1:6; Revelation 5:8. Christ is worshipped, yet angels cannot be worshipped, so the WT is wrong in forbidding the worship of Jesus Christ. The WT's doctrine that asserts that Jesus Christ is a created being and an archangel has no biblical basis.

The prophet Jeremiah announced the rhetorical question: “Can anyone hide in secret places so that I cannot see him?” declares the Lord. “Do not I fill heaven and earth?” declares the Lord (Jeremiah 23:24); nonetheless the Bible adds the following with reference to Jesus Christ: “He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things” (Ephesians 4:10). Undoubtedly a finite god cannot fill all things since that god is not omnipresent. Christ does, so He must be God Almighty. Therein is just one more scriptural reason to reject the fallacious view of Christ that the WT champions.

Three questions that one should ask a JW:

- How does a created being become a god?
- How can a created being become all-knowing? (see John 16:30, 21:17)
- Isn't Jesus the savior? Since He is, He must be God: See Isaiah 43:10-11, 44:6.
- How does a finite-created-spatially-limited-being fill all things as Christ does (Colossians 1)?

One Substance with the Father

Hear, O Israel: The LORD our God, the LORD is one (Deuteronomy 6:4).

I believe ... in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made (citation from the Nicene Creed).

The WT teaches that Jesus is *heter-ousia*: a different substance or essence from the Father; a created being. But the Bible declares that Jesus is one with the

Father (John 10:30) and like the Father, Jesus created all things (John 1 and Colossians 1). The Trinity is not contrary to God's logic even though it may at times seem trans-rational; human reason must be submitted to God's revelation. Still, I do not fully understand God's nature due to the fact that there will always remain some high mystery about the being of God. Mysteries do not logically negate themselves. The true God is one: the Father, Son, and Holy Spirit.

Every analogy of the Trinity employing material objects comes up epistemically diminutive. Some fall indisputably short and plummet into Modalism. The following analogy also has its weakness; nevertheless it maybe helpful. The triune nature of God, in some manner, resembles a flowing river: one river flows into a creek as one creek rolls on into a stream. There is only one body of water flowing as a river, creek, and stream; all have the same essence and the same water. All are one, yet distinct. This illustration likewise breaks down, but it might aid in one's understanding. Since it and all finite physical illustrations fail to truly represent God, perhaps one should never make use of them in defending the faith. Scripture is sufficient; the Word and Holy Spirit are powerful enough to provide repentance and faith to everyone God calls to salvation.

Men Cannot Fully Comprehend God: Nevertheless He Lives

Dr. Watson to Sherlock Holmes: "I confess that I can make neither head nor tail of it. Don't you think that you have kept up your mystery long enough, Mr. Holmes?" "Certainly, colonel, you shall know everything" (Arthur Conan Doyle).

I do not fully realize the ontic attributes of the Lord; I do not completely comprehend God in the Trinity (obviously). But I also do not fully understand scores of inscrutable mysteries and paradoxes with reference to the material universe:

- How can there be an infinite amount of whole numbers and an infinite amount of odd numbers?
- How can light be both a wave and a particle simultaneously?
- What makes up darkness, what is it?

- What is unoccupied space?
- Why do perfect circles exist in theory but not in the material world?

“Only divine revelation has the epistemic authority to ‘trump’ our natural intuitions about what is metaphysically possible and what is not” (James Anderson: *Paradox in Christian Theology*, p. 266).

I cannot comprehend everything about physics or theological matters. But I accept as true that there are atoms, light, numbers, and space. The Father, Son, and Holy Spirit are equal in nature and essence. Jesus said: “I and the Father are one” (John 10:30). The word “one” is neuter in the Greek: one nature, one essence, one being. It’s not masculine; therefore the oneness is not in persons, but in being or essence. Father, Son, and Holy Spirit are not one in person, but one in being.

Additional Mysteries

Bahnsen asked the profound question: “How can ... generalities, universals, and laws be made intelligible?” (*Van Til’s Apologetic*, p. 238). The answer he supplied throughout his writings was the tri-unity in the nature of God. The JW’s assail the Trinity as incongruent illogical nonsense. They pronounce that the doctrine of the Trinity breaks the law of non-contradiction. Kant, Muhammad, and Brigham Young also argued against the Christian God. Kant declared that the Trinity “provides nothing ... even if one claims to understand it.” The reason for the irritation is the unbeliever’s mind is darkened and they apply the wrong arithmetic. Everyone knows that one plus one plus one, equals three. Not one. But what does one multiplied by one multiplied by one, equal? One.

God is three persons in one being. God in His Almighty is a lofty mystery. Men do not fully grasp how the doctrine of the Trinity ontologically supports the truth epistemologically because finite men cannot completely rationally seize infinite truths. By revelation we know that the Trinity is true. Moreover without the Trinity, as the one true God, we cannot make sense out of anything. Eliminate the doctrine of the Trinity and you cannot account for

predication, love, math, equality, uniformity of nature, coherence of particulars, true perception, justice, morality, and the laws of thought. The Trinitarian character of God is the overarching truth condition for understanding reality and concepts.

A number of Christians shrink back at defending the doctrine of the Trinity since they imagine it to be a contradiction and a problem. It is not. The Trinity is mysterious and may imply paradox; nonetheless its truth is the explanation, elucidation, and resolution of all reality. The Father is God, the Son is God, and the Holy Spirit is God; and there is only one God, three persons in one being. This certain tenet does not break any of the laws of logic. If the doctrine taught that there are three persons in one person, or three beings in one being that would be a contradiction within the acuity of God; implication of paradox yes, contradiction, no. The Bible teaches that there are three persons in one being. This doctrine is a high mystery, not a true contradiction in relation to the knowledge of God. The Trinity violates no law of logic that proceeds and rests upon the Lord's knowledge. And bear in mind, the analogical arithmetic of the triune God is not one plus one plus one, equals one; it is one times one times one, equals one.

Co-eternal Majesty

We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons: nor dividing the Substance. For there is one Person of the Father: another of the Son: and another of the Holy Spirit. But the godhead of the Father, and the Son, and the Holy Spirit, is all one: the Glory equal, the Majesty co-eternal (Excerpt from the Athanasian Creed).

The WT idea of god cannot offer any ultimate solutions to human understanding and the ultimate need of humanity. Only the Christian God, the true God, is self-existent, He has aseity and needs nothing and provides His creatures with everything that they need. God does not need the creation to have someone to care about and love as the JW concept of Jehovah does. The scriptures reveal that within God Himself, He is love and love takes place within the Godhead. God is a tri-personal being who is dynamically involved within Himself and His

creation. He is stupendous, magnificent, and resplendent in His infinite triune glory. A god, like the JW god, who has “needs” (he had no one to love until he created the angels and mankind), is not perfect and infinite. That god cannot possibly exist. It is not just reasonable to believe in the deity of Christ and the triune nature of God, the contrary is not epistemically or morally viable. God is Trinity. The Trinity is a towering mystery above men and the cosmos. On the other hand the varied religious theories about God demonstrate the ineptness of man’s unaided reason. Without God’s revelation in His word of His triune nature, all man-made religions create a false god made in their own image.

CHAPTER SIX

The Triune God: The One and The Many

WT Fails to Account for the Ultimate Equal Correspondence of the One and the Many

Every philosophy, language, and culture opines on a multitude of material and immaterial phenomena that encompasses human experience. The physical and nonphysical realms are possessed of immeasurable objects that are related, correlated, and connected along with an underlying unity and constancy of all these many particulars. For instance, every living organism (the one, unity) is one organism composed of many organs (the many, diversity). Every organ (the one) is composed of many cells (the many); and every cell has many molecules. The one cell is made up of many parts; nevertheless we recognize that all the parts are what together is the one object.

Additionally men identify a cell (the one) as a category of what is called cells

(the many). We can observe and distinguish the same permanence and constancy across countless objects. While the homes across the globe are full of chairs (the particulars, the many), there is still some constancy and stability to “chairness” (the universal, the one) which remains continuous.

This understanding of the unity and diversity of phenomena directs many societies to believe that the immeasurable amount of particular things are in the end linked back to and even swallowed up by a single thing (monism). The problem of unifying all the infinite particulars is acknowledged as the problem of the one and the many. What is the one unifying factor or substance behind all individual things? Ancients often posited that water, fire, or air could unify all things. The Trinity (One God as three equal and eternal persons: eternal unity and diversity) can account for the equal ultimacy one finds in the universe.

A person can relate one predicate to numerous particular things. Why are they connected in this manner? This exposes the metaphysical and epistemic difficulties in the relation between universals (the one, unity) and particulars (the many, diversity). Plato and his followers offered his theory of forms: the notion that the one looms over and binds the many; this metaphysic produced more problems (for a detailed discussion, see my Book: *Aristotle’s and Frege’s Logic Analyzed in Relation to Christian Presuppositions*). All non-Trinitarians, like the JW’s, are loaded down with innumerable metaphysical and ontological problems forasmuch as they all are missing an immovable ontic foundation that has an equal and full ultimacy between the one and the many (the Trinity).

The One and the Many: Unity Persistently Connected with Diversity

The ancient Eleatics taught that what we identify as the many is not really a many, but the ever-encased and expression of the one. Other ancients stressed that the actuality of human experience, truth, and the material realm are together one and many as they are bound together by peace, love, grace, truth, strife, and hate (e-search: Anaximander and Herakleitos) as this intermixture is a consequence of the ontological reach of the suitable gods and goddesses.

As the reader can see, the rational problem of the one (unity) and the many (particularity) has been troubling men for centuries. What can get to the bottom of this philosophical knot that impinges on the political, educational,

mathematical, religious, philosophical, and epistemological spheres? The triune God of the Bible as the self-complete and self-contained unity is the solution. There is but one God. God is the absolute being; and there are three persons in the Godhead, the Father, the Son, and the Holy Spirit. Within the being of the triune God, diversity (the three persons) is no more fundamental than unity (the one being of God), thus God is a tri-unity. The persons of the one God are mutually eternal, infinite, and exhaustive of one another. The Holy Spirit and the Son are ontically equal and ultimate with God the Father. Thus the tri-personal God is the ontological and epistemological key and resolution to the problem of the one and the many.

Since the JWs maintain that God is an eternal monad, the god they affirm fails to solve the problem of the one and the many, hence every atom, every word uttered, every bird, every star, and every moment cries out against the possible existence of the false god of the WT.

The Problem of the One and the Many in Ancient Philosophy

The early Greeks offered opposing ideas concerning the problem of the one and the many as expressed as change (things in flux) conflicting with changelessness (things that are fixed). Is unity (universals, oneness) the ultimate feature in the universe and human experience or is diversity (particulars, the many)? Empedocles came along and maintained that the diversity ultimately makes up everything from four basic elements with love and hatred alternately tearing things apart (diversity, the many) and putting them back together (unity, the one). Anaxagoras denied Empedocles claims and contended that matter is a disordered elemental mass, seemingly a diversity, however in which nothing is truly distinguished and the mind brings about organization.

The atomists followed, they thought that all matter is composed of tiny, indivisible, and unseen concrete particulars called atoms; these atoms are in constant motion. In this brief summary I present, the student can easily discover that the ancients stumbled in many sundry ways over this philosophical conundrum which only the triune God of the Bible delivers the solution. The universe is an ontic expression derived from the Trinity (God as the infinite and eternal one and many). The cosmos is a uni-verse (unity/diversity) because in its Creator we have the self-contained one and many (the triune God). If there is intelligibility, there must be countless connections within our comprehension of

reality to the infinite God. Intelligibility must rest upon the three persons of the one God.

A characteristic of reality is that the cosmos (and all things that exist) have facets that are one (unity) and many (plurality). The book you are reading is a particular (many, diversity) book and part of the category called book (the one, the unity). The term book unites all books as part of that which has “bookness.” Furthermore a cow named Betty is a particular cow within the category of cow or that which has “cowness.” Mildred the cow is also a member of what is called cow. Betty and Mildred are marked by a unity (the one) considering that they are both cows. These two grass-guzzlers are also a plurality by merit of the fact that they are not the identical cow but are two distinct cows. Thus there are truths about Betsy and Mildred that reflect unity and diversity.

Additionally the book you are reading is one book (unity) which contains many chapters (diversity). One of the specific chapters (the one, unity) contains many paragraphs (the many, diversity). One paragraph is composed of many sentences. One sentence is made up of many words. One word is composed of many letters. This conundrum, of the one and the many, manifests in all realms of human experience including human communication. Whereas only the triune God can account for the equal ultimacy of the one and the many, and communication manifests a diversity within a unity, the Trinity alone can account for communication. The WT does not ascribe the necessary ontic diversity within the unity of the Godhead, thus the WT cannot account for communication. They cannot even in principle explain what distinguishes one word from another word as the WT fails to furnish that which can unify the particulars in our world required to account for anything because they reject the Trinity.

Unitarian god of the WT

The WT, by proclaiming a single person unitarian god, has a theology that rests upon unity, or oneness, as the ultimate provenance of reality. So in the end the unity has ontic and epistemic sway over the plurality within the WT view of reality. The implication is that the WT view of God cannot account for all the particulars and diversity that is an indispensable part of all reality; nothing can be truly distinguished or differentiated. Yet this is self-defeating considering that

one has to make a distinction between that which the WT deems as true or false. Without an ontic ground that accounts for the equal ultimacy of unity and diversity, in principle, truth cannot be discerned, which is an assertion of truth, hence the WT's view of god collapses on itself. However Christian triune theism affirms an ontology where neither the one (unity) nor the many (plurality) is ultimate and more dominant over the other. Unity and diversity are the two characteristics of the material and immaterial world as equal ultimate features of reality.

Unlike the WT theism, CT doesn't plunge into self-defeat forasmuch as it doesn't avow unity in the Godhead over diversity. The WT is stuck with a theology that posits the one (unity) as the ultimate over the many (plurality).

In the doctrine of the Trinity we know that God reveals both an ultimate unity and plurality as the one God in three persons. And this ontic foundation is expressed in the universe as well as that which is transcendent (e.g., the laws of logic are one yet exist as many: LOI, LEM, and the LNC; moral law is one law existing in Ten Commandments; numbers: there is one number "seven" yet an infinite number of "sevens."). All things and entities, as aspects of the one and the many, are derivative from God's ontology: the one and the many have equal ultimacy at the most basic position and this truth, in principle, alone delivers the a priori environment for intelligibility and epistemic rights.

Unified Eternal Truths In Diversity

Truth is a unified plurality: if truth is eternal, and it is, then an eternal unitarian god lacks the unified/diversity within its nature to account for the unified diversity of truth.

One example:

The statement that "all men are mortal" is a truth. Additionally, the statement that "Tom is mortal" is a particular aspect of the unified truth about the mortality of all men. It seems that any use of an "all" that has a particular within its set, to be an eternal truth would require a unified/diverse truth-source to account for such.

The Laws of Logic are eternally one as the Laws of Logic; yet they are a plurality of individual single laws: the law of non-contradiction, law of identity, law of excluded middle. These laws are an eternal unified diversity. WT theism lacks the divine eternal resource to be the ultimate explanation for the laws of logic.

James Anderson's Summary and Application of Van Til's One and Many Apologetic

Erudite scholar James Anderson summarizes Cornelius Van Til's thought on the one and the many:

- The ontology of the universe is such that either (a) unity is ultimate and not plurality, or (b) plurality is ultimate and not unity, or (c) unity and plurality are co-ultimate.
- If unity is ultimate and not plurality, then knowledge of the universe (even in part) is impossible.
- If plurality is ultimate and not unity, then knowledge of the universe (even in part) is impossible.
- Knowledge of the universe is not impossible.
- Therefore, the ontology of the universe must be such that unity and plurality are co-ultimate (Van Til, *The Defense of the Faith*, pp. 25-26).

And I would interpolate that only the triune God, as the eternal infinite being with the ontic character of unity in diversity in equal ultimacy, can be the ground and fount of reality. The WT fails to trust in the triune God; consequently it fails to account for all things within the universe and reality itself.

The Trinity: The Foundation for the One and the Many

God Said, "Let Us make man in Our image and in Our likeness" (Genesis 1:26).

And the LORD God said, "Behold, the man is become as one of Us..." (Genesis 3:22).

We baptize in the name (a singular word) of the Father, the Son, and the Holy Spirit (plurality of persons). The unity of the particulars is grounded in the being of God. There is a unity and a diversity in God and there is a unity and diversity in the cosmos. The cosmos is called the “universe.” It is a unity and a diversity. A unity and a diversity make up the physical reality. The cosmos, as a finite reflection of God, has unity that is on par with the diversity because in the nature of the triune God there are no particulars not in equal relationship with the universals: there is nothing universal that is not equally ultimate in the particulars. God said, “Let Us (plural) make man in Our (plural) image (singular) and Our (plural) likeness (singular).” Since the triune God created the cosmos no aspect of the universe is more ultimate than the other. The unity in the universe is equal with the diversity in the universe. They are equal because the triune God created and sustains them. All non-Christian worldviews sacrifice the unity for the diversity or the diversity for the unity. Only the tri-personal God has the ontic attributes that can provide the solution to the problem of the one and the many; a feature that is manifested everywhere in the universe. Thus other systems of thought, including the WT’s, are false.

There are three persons in the Godhead: the Father, the Son, and the Holy Spirit and these three are one God; the same in substance, equal in power and glory (Westminster Shorter Catechism).

The God of the Bible in Trinity is the starting point for epistemology, apologetics, and philosophy. The triune God is reflected and revealed everywhere in the material and immaterial worlds. The Trinity “confronts” humanity and all creation everywhere at all times. You cannot look into a microscope or a telescope or a mathematical table and fail to encounter the truth of God as the Father, the Son, and the Holy Spirit. The triune God is the foundation and the solution to the problem of the one and the many. The triune God is the solution and not the problem. Within the being of the tri-personal God: unity and diversity, the one and the many are equally ultimate and infinite.

The Puzzle of the One and the Many

As we have seen, the rational problem of the one and many has been a knotty dilemma since the classical Greeks. And from Hume to Russell, modern thinkers have been perplexed to explain whether unity has priority or diversity. Men have

pondered the question, “Why does unity contain diversity?” Absent the doctrine of the Trinity no one has found a compelling answer for the basis of the unity of the diverse parts and the thing that brings all this together. Some say that unity has the greater priority (Hinduism) while others declare that the diversity has the greater priority (Mormonism). Opposing these notions is the unity and diversity that is structured in the material world and in the immaterial world. The equal and universal ultimacy of all things is grounded and proceeds from the Trinity. Where unity and particularity harmoniously and infinitely coalesce, associate, commune, and inter-adhere.

Monism, Oneness, and Illusion

If one rejects Christian theism, one must be bound to a radical diversity or a sharp and unbending unity. If everything is ultimately composed of non-relating particulars, there is no place for laws and perceptual norms. This is self-nullifying: one must use laws (the laws of logic) to assert such a claim. In touching communication, this radical diversity cannot unify brute facts and words. This unity is required in person to person communication. Consequently the denial of the necessity of the laws of logic in communication is also self-rebutting for it requires the use of these laws.

The doctrine of the incarnation asserts that God took on flesh. The doctrine of monism asserts that out of God flesh and matter appeared, and eventually they must return to (or into) God. Monism implies that God is somehow incomplete (Gary North: *None Dare Call it Witchcraft*, p. 63).

What moves, what falls, what stands, what breathes, what does not breathe, what—many are its forms—this, growth together, becomes just One (R.C. Zaehner: *Hindu Scriptures*, p. 39).

If ... all is one absolute reality, Brahman, why should man search for *moksha*? Logically, this pantheistic monism has a terrible defect, because, if all things are part of Brahman, the escape from *samsara* would be utterly unnecessary and meaningless (Yong Kim: *Oriental Thought*, p. 12).

The idea that everything is one and all the diversity is an illusion is another option (Hinduism and Buddhism). Yet to toss away all the particulars is to toss away the particular theory itself. It saws off the plank it's resting on. This monism cannot be true for it defeats itself. If one truly believed that all is one and diversity is a mere illusion, why do Hindu's and Buddhists look both ways before they cross the street? Why do they flee from a house on fire? Why do they swim away from sharks? If the monist gets hit by a bus (or consumed by fire or eaten) and all that is left of him is a big stain, this helps him meet his goal of oneness with the world. Plus he should not fear pain, since the bus, fire, and shark are just illusions. There are no particular things such as buses, fire, and sharks. Obviously this is nonsense. One would not live long if one attempted to live out monism, additionally it is rationally self-demolishing.

Equal Ultimate Actuality of the One and the Many

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).

God is a supremely self-comprehensive and self-contained unity. There is but one God. God is an absolute personality. There are three persons in the Godhead, the Father, the Son, and the Holy Spirit. Within the being of God, diversity is no more primary than unity. God is a tri-unity. The persons of the one God are mutually eternal and exhaustive of one another. The Holy Spirit and the Son are ontologically equal with God the Father. This is the answer and resolution to the problem of the one and the many.

“The whole problem of knowledge has constantly been that of bringing the one and the many together.” Why is there one organism made of many cells? Why is the one universe composed of many galaxies? Why is the category of numbers, one, and yet there are countless numbers? The quandary of the one and many, unity and diversity has been around for as long as man has brooded over unified particulars. Van Til adds: “The whole problem of philosophy may be summed up in the question of the relation of the unity to diversity; the so-called problem of the one and the many receives a definite answer from the doctrine of the simplicity of God.” The polytheism of WT (Jehovah and a god) cannot endow its adherents with the solution, it only adds to the epistemological

predicament.

There is both unity and diversity, a one and a many, within all things in the world. And this is an analogous finite expression of the nature of the triune God: Three persons (diversity) within one God (unity). He is the reason we discover a unity and diversity in the uni-verse (this word is a compound of unity - diversity). Van Til directs us to the truth that “in this universe we deal with a derivative one and many, which can be brought into fruitful relation with one another because, back of both, we have God the original One and Many.” Since the theology of the WT sacrifices diversity in favor of unity, the JW’s system of theology is false.

The Only Possible Rational Underpinning: God in Trinity

There are three persons in the Godhead: the Father, the Son, and the Holy Spirit and these three are one God; the same in substance, equal in power and glory (Westminster Shorter Catechism).

And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent (John 17:3).

The LORD said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let Us go down and confuse their language so they will not understand each other” (Genesis 11:7-8).

The God revealed in scripture is the standard for truth, philosophy, and science, not pastor Russell who claimed that all Christianity is apostate and only his group is teaching God’s word. Every simple task and every piece of routine communication presupposes the triune God because we use logic, predication, and morality in all those endeavors. God is the precondition for all logic, predication, and morality. If we presuppose anything other than the triune God as our starting point, we end up with absurdity and contradictory affirmations. God: the Father, the Son, and the Holy Spirit, is inescapable if we want to make sense out of our world. If we reject the triune God and embrace JW theology, we end up asserting our own theoretical demise. Deny the tri-personal God and we commit logical suicide. Beginning with any starting point or presupposition other than the Trinity is self-defeating.

God Analogically Reveals Aspects of His Being in Nature

He is before all things, and in him all things hold together (Colossians 1:17).

The WT's notion of a small god alongside a big god is not revealed in scripture and is not reflected in the creation. The majesty of creation looms over these false gods. In the universe we find a tri-unity composed of time, space, and matter. Each aspect is comprised of its own tri-unity. In the universe these are three distinct dynamics. All three of these are also divided by three. Space is comprised of height, width, and depth - a tri-unity. All is space, yet a distinct aspect of space. Matter is comprised of solid, liquid, and gas which make up a tri-unity of matter. Time is past, present, and future. Each "time" is fully time. We can see God's nature reflected in His creation. The Trinity is not a problem, but the solution to all epistemic issues; the Lord is the starting point and the finishing point. The Lord God is the Alpha and Omega, the Beginning and the End.

The Trinity: The True God

Your throne is established from of old; You are from everlasting (Psalm 93:2).

Great is our Lord, and mighty in power; His understanding is infinite (Psalm 147:5).

How precious also are Your thoughts to me, O God! How great is the sum of them! If I should count them, they would be more in number than the sand; when I awake, I am still with You (Psalm 139:17-18).

The WT's deity does not maintain and manage all things in the cosmos co-instantaneously. Christ sustains and holds all things together. This is the reason that mathematical truth applies to the physical sciences and physics. Christ lays the foundation so that rational mankind can trust and utilize mathematics and physics. The diverse parts (diversity of particular things - the many) and specific

applications of mathematics agree (unity - the one) with one another because of the tri-unity of God. Without God, one could not study mathematics because it is a study of the unity and the diversity in our world. The eternal and infinite God is the absolute precondition that makes mathematics possible, not the JW's notion of a large god and a diminutive god.

Yahweh as the Only God in Three Persons

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory (Westminster Shorter Catechism).

The Catechism poses the question: "What is God? Answer: God is a Spirit, Whose being, wisdom, power, holiness, justice, goodness, and truth are infinite, eternal, and unchangeable." The converse of that article of faith is the WT's translation of John 1:1: "In the beginning was the word ... and the word was a god." The biblical Christian understands this to be unambiguous blasphemy. The true follower of Jesus has the duty to protect and fence God's name (Father, Son, and Holy Spirit: Matthew 28:19). This means confronting religious profanation. This is an unpleasant task that wins no friends from the ultra-tolerant-cultural-guardians. God is Holy and He calls His followers to stand up for righteousness even if it means doing the out of favor obligation of correcting religious error when well-meaning cultists knock on your door.

The God of scripture is not a God that we would construct if we were left to our own understanding (as the WT). The WT's god is devaluated into a large god and a small god. Christian theology declares a revelation from a source that transcends mankind: the Bible. Christians must proclaim that God is the Father, and the Son, and the Holy Spirit: one God, inimitable, and indivisible; unaccompanied in brilliant glory, clad in magnificence, might, and perfect sanctity. Men should revere Yahweh forasmuch as the triune God reveals so much of His nature that is awesome and fear-provoking; righteous and inflexible.

God in Trinity is Love

God is love (1 John 4:8).

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; love does not rejoice in iniquity, but rejoices in the truth; love bears all things, believes all things, hopes all things, endures all things. Love never fails. ... And now abide faith, hope, love, these three; but the greatest of these is love (1 Corinthians 13:4-13).

A very formidable question for the JW: What is love? Is it a warm touch, a sentimental gift to a relative? If yes, one can ask the question: when your loved one is too busy to hug or kiss you, does he now not love you? All men know real love transcends the material world. This demonstrates that the eternal individual-person-god of the WT fails to be an eternal and changeless source of love since he lacked another person to love until he created the angels. This implies that this god needed something (the angels). The true God needs nothing and is self-contained. On the other hand God is love. Love springs from the triune Lord. God's inter-personal, reciprocal, and communal love for one another is the eternal fountainhead of enduring love. We are created in the image of God, thus we have love, give love, and seek love. The JW's deity is not the author or foundation of eternal and infinite love; hence WT theology cannot account for eternal unchanging love.

I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me (John 17:20-21).

The teaching of scripture reveals that there is eternal love and personal relationship within the Godhead. This occurs eternally because of perichoretis or circumincession: the distinct persons in the Godhead have mutual interpenetration and indwelling. The three persons are distinct but not independent as in the religion of the WT. The Father loves the Son and the Son the Spirit from everlasting to everlasting. This is the source and ground of fixed personhood, love, relationships, communication, and covenants. God's being is an eternal indwelling communion of perfect love among three distinct persons

who mutually inhere in one another in Trinity. The three persons are the “same in substance, equal in power and glory” as God has always existed as Father, Son, and Holy Spirit: one God in three eternal and perfect persons. This involves the doctrine of perichoresis. Perichoresis describes the eternal and perpetual mutual co-loving, self-giving, and mutual indwelling within the divine godhead of the persons (the Father, Son, and Holy Spirit) of the Trinity. It accentuates the truth that each person of the Godhead indwells the other divine persons at the center of the one being of God. Each divine person is distinct but each member of the Trinity is not a completely independent person inasmuch as God’s unity has as much ontic sway as God’s tri-personal diversity.

Within the being of God there is a divine oneness that is within his reciprocal indwelling (perichoresis). The very life and activity of God is a tri-personal interchange of ontic necessity and eternity that is inter-loving, intercommunicative, and self-giving; one infinite person indwelling the infinite life of the coequal divine persons. Perichoresis streams from the ontological reality of the Trinity, nonetheless it has moral and epistemic actualities too. All human experience has the triune God as the wellspring forasmuch as without the triune God human experience would be impossible (it would not have a ground for knowledge, ethics, communication, and love).

God: Father, Son, and Holy Spirit

A single-person god would depend on creation, men, and angels to fulfill some lacking. Love, fellowship, equality, and person-hood are essential to the biblical God’s being. Only the true God has these attributes as essential to His being. God is God, and He does not depend on His creation for anything. Without people, angels, and cherubim, God would still love and have fellowship, and not lack anything. Apologist Francis Schaeffer rightly summed up the solution that the Trinity provides:

The Nicene Creed - three persons, one God ... three Persons in existence, loving each other, and in communication with each other, before all else was. If this was not so, we would have had a God who needed the universe as much as the universe needed God. But God did not need to create; God does not need the universe as the universe needs Him. Why? God is a full and true Trinity. The

Persons of the Trinity communicated with each other before the creation of the world (Francis Schaeffer: *Trilogy*, pp. 288-289).

The WT's idea of Jehovah cannot be the basis for reason and knowledge. If the triune God does not exist, then knowledge is impossible. This is self-contradictory, and it is impossible because it is a knowledge claim. Only the Christian worldview supplies the foundation necessary for love, the laws of logic, science, moral standards, and language. Non-Christian gods of WT and pagan systems of thought cannot furnish a foundation for the law of non-contradiction; therefore those systems of thought can only offer a self-contradictory worldview. God in Trinity is the precondition for all knowledge, science, and logic. It is impossible for the tri-personal God not to exist for He is the precondition for the intelligibility of the universe.

“Human knowledge ultimately rests upon the internal coherence within the Godhead; our knowledge rests upon the ontological Trinity as its presupposition...” (Van Til: *Systematic Theology*, p. 23).

The immaterial, transcendent, timeless, and immutable triune God supplies the necessary preconditions for the use of the immaterial, transcendent, universal, timeless, and immutable laws of logic. To rationally quarrel, you must presuppose that the triune God lives considering that all argument requires the operation of the laws of logic. Non-Christian thought, counting the JW's and all non-Christian religions, cannot supply the necessary truth conditions for the laws of logic, thus they are counterfeit. The contrary of the Trinity is impossible because all non-Christian worldviews fall into absurdity since they cannot explain the universe, additionally they are self-contradictory; they lead to conclusions that contradict their own primary assumptions.

Without the one God: the Father, the Son, and the Holy Spirit, nothing can make sense. One God in three persons is the inescapable truth. He alone provides the a priori environment for the universal and unchanging laws of logic. Universal and certain claims are unpreventable. Van Til schools the unitarian and the polytheist (the JW's, incongruously, are both) with the concept that “the unity and the plurality of this world has back of it a God in whom unity and plurality are equally ultimate.” The Christian God alone provides the preconditions for unity and diversity and universal and certain claims, hence Christianity must be true. Our reasoning depends upon the revelation of Yahweh, whose “reasoning” is within the internal-eternal circularity of the three persons of the Trinity.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen (2 Corinthians 13:14).

Psalm 96: A Song of Praise to God Coming in Judgment

Oh, sing to Yahweh (YHWH, or LORD in the KJV) a new song!

Sing to Yahweh all the earth.

Sing to Yahweh, bless His name;

Proclaim the good news of His salvation from day to day.

Declare His glory among the nations,

His wonders among all peoples.

For Yahweh is great and greatly to be praised;

He is to be feared above all gods.

For all the gods of the peoples are idols,

But Yahweh made the heavens.

Honor and majesty are before Him;

Strength and beauty are in His sanctuary.

Give to Yahweh, O families of the peoples,

Give to Yahweh glory and strength.

Give to Yahweh the glory due His name;

Bring an offering, and come into His courts.

Oh, worship Yahweh in the beauty of holiness!

Tremble before Him, all the earth.

Say among the nations, "Yahweh reigns;

The world also is firmly established,

It shall not be moved;

He shall judge the peoples righteously."

Let the heavens rejoice, and let the earth be glad;

Let the sea roar, and all its fullness;

Let the field be joyful, and all that is in it.

Then all the trees of the woods will rejoice before Yahweh.

For He is coming, for He is coming to judge the earth.

He shall judge the world with righteousness,

And the peoples with His truth.

CHAPTER SEVEN

The WT's Deficiency: Justification and Imputation

These Words are Faithful and True

And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their

part in the lake which burns with fire and brimstone, which is the second death” (Revelation 21:3-8).

Salvation and Acceptance by God

A practicing member of the WT must “persevere in doing God's will and continue to adhere to all of God's requirements for the rest of his life. Only then will he be saved...” (*Watchtower*: 12/1989, p. 30). Thus the WT teaches that a member is saved by grace plus works; hitherto the Bible teaches: “But to him who does NOT work but believes on Him who justifies the ungodly, his faith is accounted for righteousness” (Romans 4:5). The Bible clearly teaches that one is saved and justified not by works, but by grace alone (John 3:16; Titus 3, Ephesians 2, etc.).

Mercy triumphs over judgment (James 2:13).

Justification is a legal term established in numerous passages in the Bible. The doctrine is defined as: the believer is declared righteous. The Apostle Paul penned:

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ... For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him (Romans 5:1-9).

Justification is a doctrinal word. The doctrine is laid out in the books of Genesis, Romans, Galatians, and 1 Corinthians, among others. Free and complete legal justification, as a doctrine, is unique to Christianity. The tenet of justification holds that the believer is declared righteous, his sins are removed, and Christ's righteousness is imputed unto him by faith alone through grace alone because of Christ alone. The religion of the WT cannot offer this marvelous forgiveness with its righteous forensic standing. Christianity is the lone faith that blesses the believer with forensic justification before a flawlessly righteous God. No other

religious system has a means by which to expunge one's record of sin along with granting one a righteous record. This is the only means accessible for one who has lived an imperfect life to enter a perfect heaven. Justification is a legal, forensic term that implies prior condemnation and results in pardon as a result of God's mercy.

Imputation and Expiation: Something Given and Something Taken

The holy God requires perfect righteousness; this entails the need of a formal, forensic righteousness, not because He is impulsively cruel and ruthless, but because He is entirely righteous. God is not arbitrary; He is holy and perfect. One must be righteous to be accepted by Him and abide with Him in the pristine perfection of heaven. Every man has broken God's holy law; the only solution for man's sin and depravity is a formal, legal justification through Christ by grace through faith. The JW's can only provide salvation by grace plus good works. God's word declares: "But to him who does not work, but believes on Him who justifies the ungodly, his faith is counted for righteousness" (Romans 4:5). Whereas Christ died on the cross, the Christian's sins are forgiven and rinsed away; this is the negative aspect of justification. Something is subtracted, namely our sins.

The positive component of justification posits that God imputes into the believer's account the righteousness of Jesus Christ. Jesus not only died for us; He lived for us. His perfect, holy, and righteous life was prearranged and then His morally ideal life-record is given to those who trust in Him as God (John 8:24; Isaiah 9:6; Romans 4:5). Christians know that Jesus atoned for their sins on the cross, but His work was not merely negative and passive. During His life of thirty-three years, Jesus lived in perfect accord with God's law, fulfilling all righteousness on our behalf. Saved believers stand perfectly righteous before the Holy God. They are not just guiltless and sinless, but they are actually declared righteous on account of Christ. All that Jesus did on the earth, as the faultless and wholly morally compliant Messiah, is imputed into the believer's account. We are justified before God through the active and passive obedience of Jesus. We are saved by His life and His death; the JW's religion is based upon grace plus the religionist's good deeds and personal merit (with much more emphasis by the WT on the latter) which only yields shame immersed in hopelessness.

Jesus, thy perfect righteousness,
My beauty is, my glorious dress;
But now, subdued by sovereign grace,
Our spirit longs for his embrace;
Our beauty this our glorious dress,
Jesus the Lord our righteousness;
The Lord our righteousness.

The Predicament for All Fault-filled Men

Blessed is he whose transgression is forgiven, whose sin is covered
(Psalm 32:1).

And he believed in Yahweh; and He accounted it to him for
righteousness (Genesis 15:6).

Therefore, having been justified by faith, we have peace with God
through our Lord Jesus Christ (Romans 5:1).

Now to him who works, the wages are not counted as grace but as
debt. But to him who does not work but believes on Him who
justifies the ungodly, his faith is accounted for righteousness
(Romans 4:4-5).

The trouble for imperfect and deficient men is that heaven is perfect, God is holy, and nothing unholy and unrighteous will cross the threshold into God's immaculate and unspoiled heaven. Biblical justification is the only solution to man's sin and Adam's disobedience. Justification forensically renders the believer righteous and gives him peace with heaven. Without justification, the unbeliever has no peace with God. We must never assert that there is peace for the WT member when there is no peace between the ungodly and God. Without justification by grace alone, there can be no real peace. Imputation is the biblical term for the positive element of justification: through God's grace by faith, the believer is declared righteous.

King Jesus preached: "Be perfect, even as your heavenly Father is perfect" (Matthew 5:48). The moral law demands perfect obedience—a perfection equal

to the Father's perfection. Nobody except Christ (ontologically and morally equal with the Father) has accomplished this, so we require a perfect righteousness that is not our own. We need to be justified by the perfect works and righteousness of another. Justification is a forensic term which speaks of the Christian's legal position before God. The believer is declared righteous notwithstanding his unrighteous deeds. The justified are given an alien righteousness, a righteousness that is not their own but is imputed unto them by faith. It is the flawless righteousness of Jesus Christ. Not having a righteousness of our own ensures that God gets all the glory. Only Jesus Christ and His death on the cross can wash away all our sins. Jesus died and rose again. No one else has done that for sinners. Van Til asserts: "If God was to continue communication with His creature, it was either to be by condemnation or by atonement." God, through His mercy, provided a perfect and effectual atonement through the death of Jesus Christ on the cross. Believe in Him and you will be saved.

Saved by Grace Alone: Grace That Never Remains Alone

This is his name whereby he shall be called, the Lord our Righteousness (Jeremiah 23:6).

Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life. This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be *careful to maintain* good works. These things are good and profitable to men (Titus 3:5-7, italics mine).

The JW ought to be reminded, with care, of his unrighteous position before a perfect God. As Thomas Boston puts it, "We cry down the law when it comes to our justification... The Law drives us to the Gospel that we are justified, then sends us to the Law again to show us our duty now that we are justified." An oft-repeated charge from the JWs: So we can get saved and just go on sinning since we are saved by grace alone? Yes one is saved only by God's loving grace, but

all those who are genuinely saved are to obey God's commandments out of gratitude. We follow God's law not to get saved, or remain saved, we follow it out of gratitude for God because He saved us.

Imputation, so far from being an exceptional case with regard to the righteousness of Christ, lies at the very bottom of the entire teaching of Scripture (Charles H. Spurgeon).

Spurgeon announces the righteousness of God with this: "Man must have a righteousness, or God cannot accept him. Man must have a perfect obedience, or else God cannot reward him. Should He give heaven to a soul that has not perfectly kept the law; that were to give the reward where the service is not done, and that before God would be an act which might impeach his justice." Our sin is real and God's holiness is pure and true.

The only way one enters the Lord's perfect heaven is in perfect holiness; no man innately possesses such. We need our sins removed and replaced with a perfect righteousness. This is what God demands, and it is what God supplies when one puts his faith in Christ. The triune God does exist and He did send His Son to die for His people, the contrary is impossible. The truth of the Gospel is that you must put all your trust in Jesus Christ and His atoning death and resurrection.

It's easy to perceive that more and more Christians have a profound disdain for sharing the unpleasant truths about sin and hell with lost people. Many criticize the use of the words "hell" and "repent," often they are disgusted by such terminology. They know that many unbelievers are very uncomfortable when the Christian notifies them about the wrath to come. Various Christians have told me that it is repugnant to use fear and dread as a way to motivate people to become Christians. Non-Christians, including JW's, genuinely dislike uncompromising witnessing. The JW's repeatedly will ask: "Why are you telling me to repent?" The answer: "Because you should not want you to go to hell forever." The JW suppresses the truth in unrighteousness and as he hopes hell will just go away; nonetheless he lives and moves in fear of the hell he tries to deny. Hell is factual and just, whereas heaven is real and is a gift. Everyone will spend eternity in one of those two places. We should patiently attempt to get the JW to the place that Charles Spurgeon's words beckon: "If sinners be damned, at least let them leap to hell over our bodies. If they will perish, let them perish with our arms about their knees. Let no one go there unwarned and unprayed

for.” Thomas Watson adds: “How could you complain that God has estranged Himself, if you had not sometimes received smiles and tokens of love from Him?” That is how important eternity is. If there is eternal life, then that actuality is one of the most important issues with which people must truthfully face.

God Requires Justice

Though there is not always grace where there is the fear of hell, yet, to be sure, there is no grace where there is no fear of God (John Bunyan).

The JWs must recognize that their good works cannot pay the penalty for past sins, only God manifested in the flesh, Jesus Christ, can. Moreover one’s good works cannot erase past wrongdoing. If I receive a speeding ticket, and I go to court and the judge asks, “What do you plead?” I say, “Guilty, but I pledge that I will never break the speed limit again. Judge, please exonerate me and disregard my ticket on account of my future obedience.” The judge would say, “It is good that you will not speed again, that is your lawful duty. But you still have to pay the fine for your past mistake of speeding.” The good news is Jesus Christ, as judge, came down, took off His robe and paid the fine Himself for all who trust in Him.

The WT organization, along with every single one of the thirty thousand-plus religions in the world, excluding only Christianity, believe that one’s future good works will help them obtain heaven, nirvana, karmic liberation, or paradise. However, good deeds can never expunge bad deeds. If I murder and torture ten people; afterward I help care for two hundred orphans; I remain a murderer. If caught and tried, the good works will not rinse away my capital crimes. We all have sinned. The unbeliever tries to deny this truth. Baptist pastor John Piper sets this before us with the following: “God warns with His wrath and woos with His kindness.” Thus we are called to expose the JW’s extensive crimes against God. We have the blessing of explaining to them that the only solution for their sin and iniquity is the atonement of the unfabled Christ. The atonement expiates the sins of the Christian and rinses his transgressions from his spiritual record. Then God graciously imputes Christ’s righteousness to the believer’s account. We enter heaven free from past sins, and clothed in the righteousness of Christ

through faith alone and by means of grace alone.

We use the law to induce dread in the unbeliever's heart so that he dashes to Christ and avoids the wrath to come. The gospel is the instrument that God uses by His grace to save the elect's soul. Paul announces: "The gospel is the power of God unto salvation." The law exposes the nonbeliever's sin and lostness. When he turns and believes the gospel: the life, death, burial, and resurrection of Christ, his sins are forgiven by God's good grace. The law, without the gospel, cannot change anyone. You can put a bow tie and a tuxedo on a rhinoceros, but you still have a horned romping mammal. The rhino, all fancied-up, has the same nature he had before the makeover. And a lost person, who outwardly appears to keep religious law, is still lost. He must have his nature changed by God's grace through faith in the gospel. When he turns and trusts in Christ, he is forgiven of all his sins. God's great grace credits him with the perfect righteousness of Jesus Christ. The believer is now in right standing with God, and at his death he will enter heaven's glory because of Christ alone.

Address and Reprove

In our postmodern culture, anyone who confronts and corrects others is labeled intolerant and bigoted. But real love informs people regarding the truth, even if it may be displeasing, even if it might hurt. Christians must speak the truth in love or we are neglecting our duty. Biblical Christians do not gleefully bring correction to persistent allotheists. We do not want to be irreverent or truculent to anybody. We hold to the commitment that truth is a moral, pragmatic, and philosophical demand. We are called to cast down "imagination, and every high thing that exalts itself against the knowledge of God." We urge all JW's to turn from their error and reject the fancies of the WT. The JW's teach that God the Father alone is Jehovah and that Jesus is an archangel and a mighty god. This means they are a restrained category of polytheists, this places the JW's outside of Christian orthodoxy. These hideous doctrines are part of the reason that disqualifies the JW's are disqualified from being a Christian denomination. The Bible says over and over that there is only one God; not a large god existing beside a small god. All biblical Christians believe in an absolute, uncompromised, ontological monotheism. Yet the WT pronounces the notion that a big god and a little god exist in heaven.

Blasphemy is Immoral

You shall have no other gods before Me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, Yahweh your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments. You shall not take the name of Yahweh your God in vain, for Yahweh will not hold him guiltless who takes His name in vain (Exodus 20:4-7).

You thought that I was altogether like you; but I will rebuke you, and set them in order before your eyes” (Psalm 50:21).

Cultists, including JW's, commit blasphemy when they attack the Trinity. All non-Christian worldviews are immersed in paganism as were all Christians before God saved us in Christ. So the apologist must be patient and kind as he is mindful of the severity of the cultists' theological inaccuracies and heresies.

To help a JW the Christian should:

- Confront the JW in truth and kindness.
- Pray for him.
- Preach the demands of the law.
- Share the gospel and the call to repentance.
- Pray for the JW.
- Give them a non-NWT Bible.
- Disciple the newly saved.

And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent (John 17:3).

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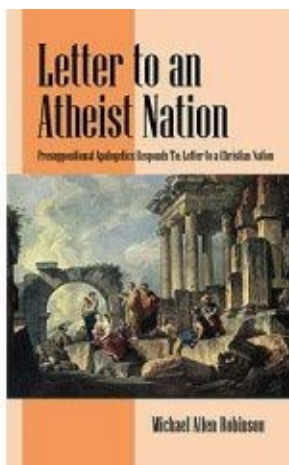
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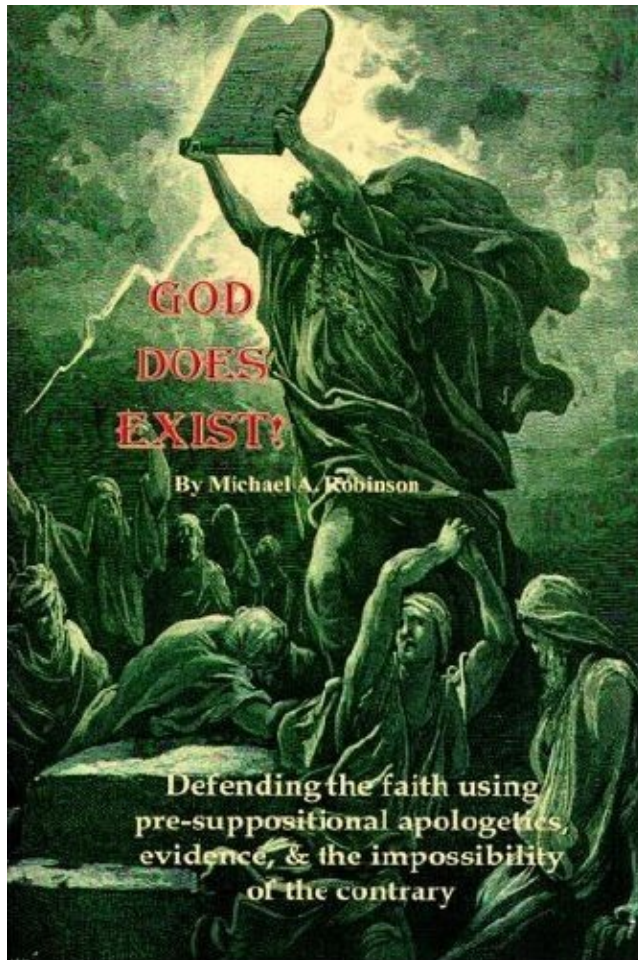
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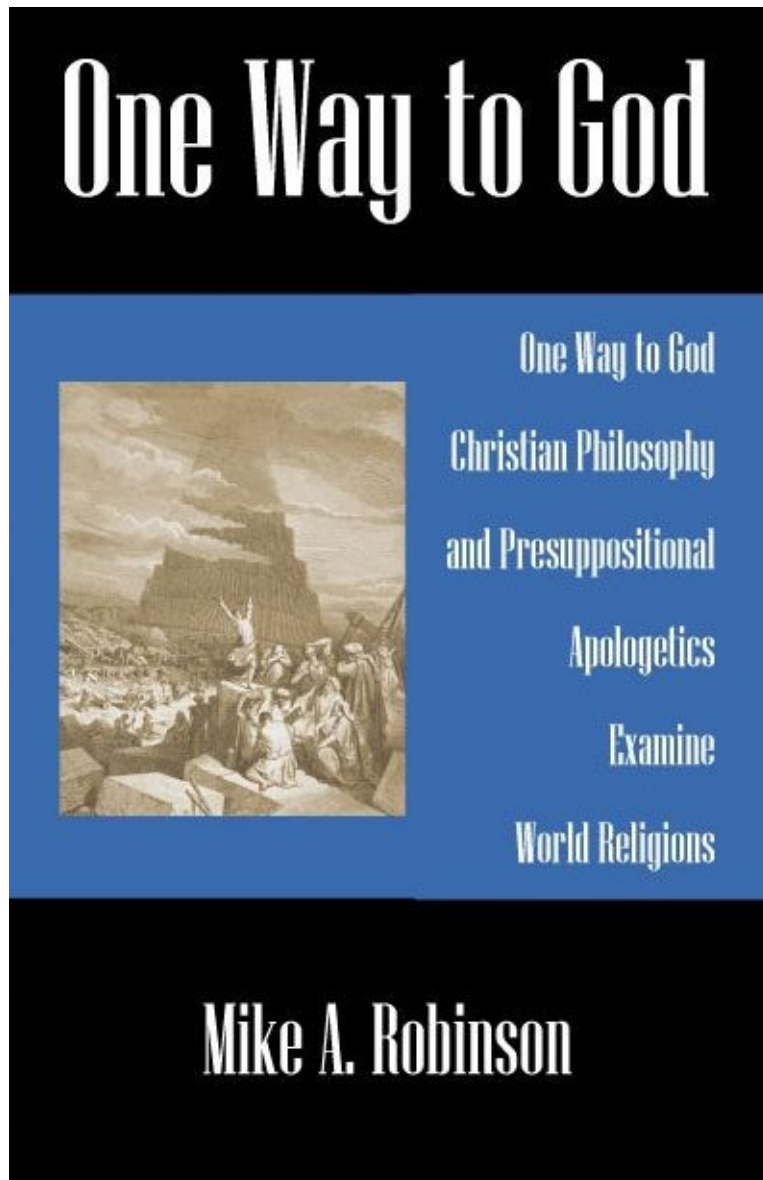
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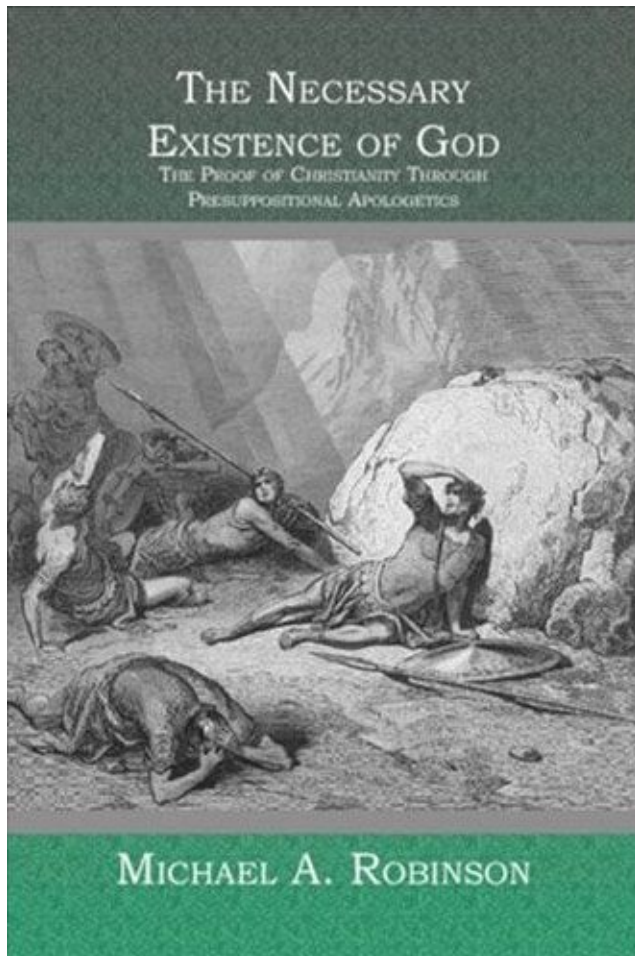
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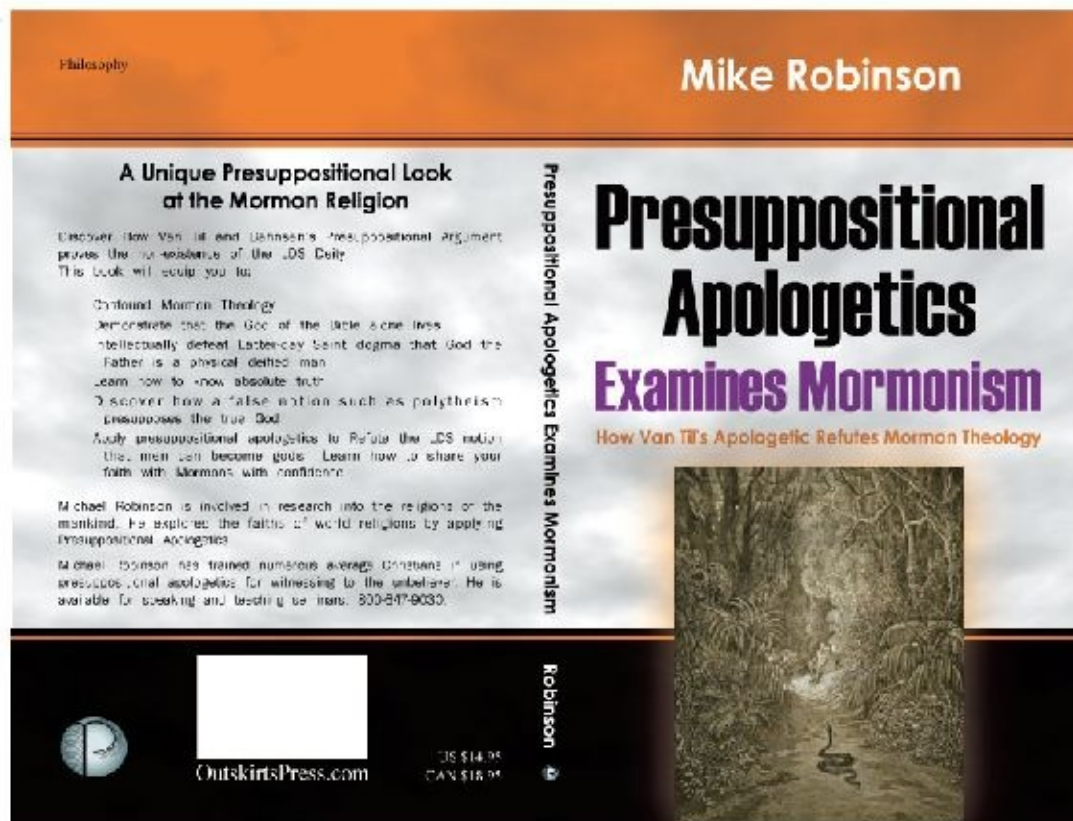
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