

Jehovah Witnesses - Part 2

by Walter Martin

The Trinity is the doctrine that God is one being in three persons: Father, Son, and Holy Spirit, and understanding it is essential to understanding the nature of God.

Duration: 27:38

Scripture: Acts 17:31, 2 Corinthians 13:14, Hebrews 1:5, Revelation 1:8, Revelation 22:7, Revelation 22:12, Revelation 22:20

Topics: "Jehovah Witnesses"

Description

In this sermon, the speaker discusses the concept of the triple point of water, where water exists simultaneously as a solid, liquid, and gas. He uses this scientific phenomenon to illustrate the complexity and mystery of the Trinity in Christianity. The speaker emphasizes that while the Trinity may be difficult to fully comprehend, it is a fundamental belief in Christianity that there is one God who exists as three distinct persons: the Father, Son, and Holy Spirit. He also argues that rational proof is not always necessary for belief, using examples like sitting on atoms and the nature of light. The speaker encourages the audience to accept the existence of God as revealed in the Bible, even if it cannot be fully understood or explained rationally.

Transcript

Verse 20 should clear it up. He which testifies to these things says, surely I come quickly. He said the same thing in verse 7, he said the same thing in verse 12, and in Revelation 1 verse 8, which is, which was, and which is to come, the Almighty.

Now you have a full identification by the two words alpha and omega, which are the Greek alphabet for alpha, first, omega, last. It's a very important series of texts, and you should mark them down. There's a passage I often use in the same book of Revelation which the witnesses get quite upset about.

You might add it to the ones I have just given you. Notice in Revelation 22 that the alpha and the omega describes himself, verse 13, as the first and the last. That's one of his titles.

If you go back to Revelation chapter 1, John tells us something quite interesting. I turned to see the voice that spoke to me, verse 12, and being turned I saw seven golden candlesticks, and in the midst of the seven candlesticks one like the Son of Man, clothed with a garment down to the foot and girded about the paps with a golden girdle, his head and his hair were white like wool, as white as snow, and his eyes were

as a flame of fire. As you go down you find a description taken from the book of Daniel, which the Jehovah's Witnesses concur is a description of Jesus Christ, the Son of Man.

Now get to verse 17 and 18. When I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last. So Jesus Christ, the Son of Man, identifies himself as alpha and omega, identifies himself as first and last, and now he even goes further.

I am he that lives and was dead, and behold, I am alive forevermore. Literally the Greek reads, I am he that lives and became dead, and behold, I live for all eternity. Amen.

I have the keys of hell and of death. Now the identification is irrefutable. Christ calls himself first and last, and Jehovah's Witnesses admit he's alpha and omega.

It's a terrible problem for them to solve, and they don't solve it at all. If you really want to have one more bit of information, I suggest that you mark down your reference along with Revelation 1, 17 and 18, Isaiah 44, verse 6. This the Witnesses themselves quote quite frequently, and I think in this connection it will help you a great deal. It reads, and if you look at it in Isaiah, I think you'll see why, thus says Jehovah, King of Israel and his Redeemer, the Lord of Hosts, I am the first and I am the last, and beside me there is no God.

So Jehovah identifies himself as the first and the last. Now, either there are two firsts and two lasts, which is linguistic suicide and logical redundancy, and there are two alphas and two omegas, which is Greek suicide, or the same person is talking, and that you are forced to irrevocably. We have now shown that there are two persons, and they are both called Jehovah.

You are not asked, and I am not asked to understand it. We are simply told it's true, and it is, but there is still more evidence that is needed. Is there a third person, and can such a person be identified? I think if you turn in your Bibles to the book of Acts, chapter 5, you will see something tremendously interesting that many people do not see when they first read the book of Acts, and they have to read it very carefully to note these things.

You're all familiar, because I'm sure you've heard sermons on Ananias and Sapphira. They were the first five percenters. You've heard of ten percenters.

There are people who tithe. These were five percenters. That's five for me and five for the Lord.

Ananias and Sapphira and his wife sold a possession and kept back part of the price. His wife, being literally in cahoots with him, the word privy means in Old English, she was actually working with him in the deal. She knew what was going on, and they laid that part of it they intended to give at the apostles' feet.

But Peter said, Ananias, why has Satan filled thine heart to lie to the Holy Spirit, and keep back part of the price of the land? While it remained was it not your own, and after it was sold was it not your own power? Why have you conceived this thing in your heart? Underline the next sentence. You have not lied unto men, but unto God. Now, go back a verse.

Peter said unto Ananias, why has Satan filled thine heart to lie to whom? The Holy Spirit. Now, who is this Holy Spirit? Verse 4. You have not lied to men, you have lied to God. The same man who identifies God the Father, identifies God the Holy Spirit.

You cannot lie to a table. You cannot lie to flowers. You cannot lie to a microphone.

You cannot lie to a carpet. You cannot lie to a cat or a dog. You can only lie to a functioning, cognizant personality, because only a personality can be lied to.

Peter says, why has Satan filled your heart to lie to the Holy Spirit? Peter recognized the Holy Spirit as a person, and then further went on to say, this person is God. Should there be any further doubt in the mind of the witnesses, and they don't like that passage, I would suggest that you show them Acts 13, where there appears some fascinating reference to the Holy Spirit. While they were in the church at Antioch, certain prophets and teachers as Barnabas and Simeon, it was called Niger, and Lucius of Cyrene and Manan, which had been brought up with Herod and the Tetrarch, and Saul, as they ministered to the Lord and fasted, the Holy Spirit said, do you note that? Verse 2, the Holy Spirit addressed them, and the Holy Spirit is quoted directly.

You do not quote directly impersonal beings, because there is no such animal. You only quote personalities. Quote, Separate me, Barnabas and Saul, for the work whereunto I have called them.

Not the Father, not the Son, I have called them. Who is I? Look at your verse. As they ministered to the Lord and fasted, the Holy Spirit said, Separate me, Barnabas and Saul, for the work whereunto I have called them.

This is the first person, ego, I, designating personality. So there are three persons in the New Testament, and these three persons are all called gods, and yet 1 Timothy 2.5 says, There is one God. There is one God.

You are driven to the inescapable conclusion that the three persons are the one God, whether you can rationally understand it or not. Oh, I recognize today that rational proof is everything in the scientific age, but in reality there are all kinds of things which defy rational proof and which we accept. For instance, at the present moment this audience is seated upon very comfortable chairs.

Are you not? Anybody think they're not? Good. You're all wrong. You are all seated upon electrons, neutrons, and protons revolving at a speed of approximately 186,000 miles per second.

They have been arranged in mathematical proportion to simulate the structure which you think is there, but in reality you are sitting upon energy in a form of matter known as seas. Do you comprehend that? Is that fully rational to you? Don't feel badly, it isn't too rational to the scientists, either. Do you know that there's a whole world called the world of antimatter that exists, theoretically? A whole universe opposed to our positive universe, which is a negative universe.

Rational? Not in the least. Logical? Maybe. Is it demonstrably true? We don't really know, but it's a fairly good guess, argument, theory, hypothesis that it is.

But you better believe that you're sitting on electrons, neutrons, and protons, because the first atomic bomb that goes off will demonstrate it to you empirically, because it is based upon the same premise. Exactly. Nobody understands it fully, or rationally, or logically, but they accept it.

Nobody in this room understands what light is, whether it is corpuscular, whether it is in packages, or whether it is in waves. In fact, it may be a combination of all three, or none at all, but nobody is going to stop believing in the existence of light until they can rationally and logically explain it. It's here.

Similarly, it is not necessarily a demand upon us that the mind understand the nature of the creator of the universe before it believes that he exists. He has revealed himself as Father, Son, and Holy Spirit. Now you are in a position to start giving some texts, and the texts will have validity.

I would suggest the following texts, and they are good texts. John chapter 20 reveals categorically the deity of the Lord Jesus Christ, where Thomas refers to him in verse 28 as, My Lord and My God. So he is worshipped as God.

And the doctrine of the Trinity begins to emerge very clearly in the early pages of the New Testament. Once we have laid this foundation, look for yourselves. It's obvious, I believe, to everybody.

At the Incarnation, Luke chapter 1 verse 35, Mary is told specifically by the angel, The Holy Spirit shall come upon thee, the power of the highest one shall overshadow thee, and that holy thing which is born of thee shall be called the Son of God. Third person of the Trinity will overshadow you, power of the highest, first person of the Trinity will come upon you, and what is born of you will be called Son of God. Second person of the Trinity.

Trinity at the Incarnation. Trinity at the baptism of Jesus. Matthew chapter 3, And Jesus, verse 16, Matthew 3, when he was baptized, went up immediately out of the water, and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him.

Jesus, second person of the Trinity, is baptized. The Spirit of God descends upon him like a dove, third person of the Trinity, verse 17, and a voice from heaven saying, This is my beloved Son, first person of the Trinity, in whom I am well pleased. Father, Son, Holy Spirit, at baptism.

I believe it's possible to go on and demonstrate other instances in the Bible that prove categorically the doctrine of the Trinity. Matthew 28, 19, for instance, is the great commission to go into all the world and baptize, making disciples, and then using the divine formula in the name of the Father and of the Son and of the Holy Spirit. Again, Trinity in baptism.

In the resurrection of Jesus Christ, we have the doctrine of the Trinity most clearly taught. I don't know whether you've ever noticed this or not about the resurrection, but let me take a moment out to you. In the resurrection, the scripture categorically says that the Father raised Jesus Christ from the dead.

Did you know that? It does. Acts 3, verse 26 says the Father raised the Son from the dead, and so does 1 Thessalonians 1.10. Both those passages say that God the Father raised his Son from the dead. You wouldn't want it any clearer than that, would you? But somehow or other it gets confusing, because in John chapter 2, verses 19-21, Jesus Christ says that he's going to raise himself from the dead.

In fact, his own prophecy is, you destroy this temple, and in three days I will raise it up. And John said he was speaking of the temple from the dead. So the Father raised him from the dead, and the Son raised himself from the dead, but the scripture says in Romans 8.11 that the Holy Spirit raised him from the dead.

If the Spirit of him that raised Jesus from the dead dwells in you, he shall in like manner make your mortal bodies come to life. Now it's really confusing, isn't it? The Father raised the Son, the Son raised himself, and the Spirit raised him. All three persons raised the body of Jesus from the dead, and yet in Acts 17.31, we are told that God raised Christ from the dead.

Father, Son, and Holy Spirit in resurrection. Your pastor gives a benediction quite regularly, I'm sure, in church, 2 Corinthians 13.14. The grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit abide with you all. Amen.

Father, Son, and Holy Spirit. If you want Trinitarian texts in the New Testament, in my book Essential Christianity, I've listed about twenty of them, and we don't have time for them tonight. In the Kingdom of the Cults, another twenty or so.

There are plenty of them, and the Old Testament is riddled with them, and they're all listed for you. The fact is that the New Testament teaches the doctrine. The fact is three persons are called God.

The fact is there's only one God, and Jehovah's Witnesses have erred in teaching that the Trinity is derived from the devil. Oh no, the Trinity is God. What is derived from the devil is its opposition.

Those who would fight against God Himself. On the front of every watchtower, there is a quotation from the Old Testament. Will you turn to it? Isaiah 43.10. You might point this out to the watchtower.

Because the watchtower says, and I want to quote them so there will be no doubt that the teaching is accurate, the watchtower says, Our Lord Jesus Christ is a God. Still, the United Voice of the Scriptures most emphatically asserts that there is but one Almighty God, the Father of all. The Logos, Christ Himself, was the beginning of the creation of God.

Our Redeemer existed as a spirit being before He was made flesh and dwelt among men. At that time, as well as subsequently, He was properly known as a God, or as a Mighty One. As chief of the angels and next to the Father, He was known as the Archangel, whose name, Michael, signifies the one who is like God.

Close quote. Who is Jesus of Nazareth in watchtower theology? Jesus of Nazareth, before He came to earth, was an angel. The first and greatest angel made by God, Michael Archangelos, He who is like God, the first of the angels.

But, and this is important, what does the Scriptures say that they put on the front cover of their watchtower? Well, it's worth reading. Isaiah 43.10, You are my witnesses, says Jehovah, and my servant whom I have chosen, that you may know, pretty clear, believe me, pretty clear, understand, very clear, I am he. Before me there was no God-form, neither shall there be after me.

Close quote. So the united voice of Scripture does not say that our Lord Jesus Christ is a God, because Jehovah says there wasn't one before Him and there won't be one after Him, because He's the only one. Every great evangelist that I've ever read preaches from Isaiah 45, and they always preach from this text.

You might write it down. Verse 22, Look unto me and be ye saved, all the ends of the earth, for I am God, there is no one else. I am God, there is no one else.

The point that is so imperative for us to understand is the fact that Jehovah's witnesses have two gods. They have Jehovah God, the big God, who created Jesus, or Michael, the little God, and so they have more than one God, they have two. A friend of mine who left the Watchtower organization and is now a minister of the gospel, turned to me one day and said, You know, when I was a witness, and one of the 144,000, he said a verse in the Bible used to puzzle the daylights out of me.

And I said, Well, whatever puzzled you. We were a top Watchtower person. I said, Whatever puzzled you.

I said, I want to know about what puzzled you. He said, Well, he said it was a passage in the book of Hebrews. He said it kept needling the daylights out of me, and he said every time I asked the Watchtower for an answer, he said they would run for cover.

And I said, Boy, that's got to be a good text. Where is it? He said, Hebrews chapter 1. I turned to it, verse 6, And again, when God bringeth in the first begotten, obviously it's the Father, brings in the first begotten into the world, he said, this is the Father, Let all the angels of God worship him. Let all the angels of God worship who? The first begotten one.

Well, the Jehovah's Witnesses say the first begotten one is Jesus. So when Jesus was brought into the world, the Father turned to the angels and said, Worship him. I said, Well, why should that bother you as the Jehovah's Witness? He said, It bothers the dickens out of me because of Luke chapter 4, verse 8. And when you put Luke 4, verse 8 with Hebrews 1.6, you can see why it bothers the Watchtower.

The devil said to Jesus, I'll give you everything. Worship me. And Jesus answered him and said, Thou shalt worship only Jehovah thy God, and him alone shall you serve.

How can God the Father tell the angels to worship Jesus of Nazareth when Jesus says, You shall worship only Jehovah God? It doesn't make a bit of sense. Unless, unless, unless, verse 5 of Hebrews 1 is taken in the same context. For unto which of the angels did he say, At any time you are my son, this day have I begotten thee, and again I will be to him a father, he shall be to me a son.

And then he goes on with the passage. When he brought him into the world, he said, Let all the angels of God worship him. Now keep reading.

And of the angels, he said, who makes his angel spirits and his ministers a flame of fire, but unto the Son. Notice the context. Unto the Son, he says, thy throne, O Jehovah, is for eternity.

The Father called the Son God. When you put those passages together, it's devastating. I got that from a converted Jehovah's Witness.

I give him credit for it, and it's a marvelous passage. I've never found a Watchtower person yet that could stand up under it, nor can anybody. Our time is up, and we want to have a question-and-answer period.

I want to leave you with this thought. The doctrine of the Trinity isn't dry. It isn't incomprehensible.

It can be demonstrated many ways analogically, and I'm going to give you the best illustration of it I ever heard. I was lecturing in Ohio on this very subject, and a professor of chemistry came up to me afterwards and he said, You know, I like what you said about the Trinity. The Trinity is not triplex, one plus one plus one equals one, but triune, one times one times one equals one.

He said, I like that very much. He said, I have an illustration to go with that, which I think you should use when you lecture. And I thought I should, too, so I took it from him and used it.

He said, in a laboratory, he said, it is possible to have one substance, three things at the same time. I said, at the same second? He said, at the same microsecond. I said, what is it? He said, good old plain water.

I said, how in the world would you do that? He said, here is how you do it. You take a vacuum tube and put in water, pump out the air, and put the tube under 230 millimeters of gas pressure. Reduce the temperature to zero degrees, and as the thermometer hits zero, watch what happens in the tube.

The bottom of the tube instantly freezes, the center of the tube remains liquid, and the top of the tube puffs into gas. He said, in that one tube, at that given microsecond, what every chemist knows as the triple point of water. H₂O is solid, liquid, gas simultaneously.

He said, surely, if water, which is the simplest of all elements, can be three in one at the same moment, the creator of water and of the universe can be Father, Son, and Holy Spirit at the same time. It's not going to give him any trouble at all. I leave you with the thought, we may not fully understand this side of heaven, what the nature of God is, because in order to do that, I believe we would have to share that nature.

But one thing we do know, there are three persons mentioned in Holy Scripture, Father, Son, and Holy Spirit. Each one of them is called God, and yet the Scripture says, Hear, O Israel, the Lord our God is one.

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