

*" . . . Hereby know we the spirit of truth and the spirit of error"*

The  
**DISCERNER**



**CONTENTS**

**VOLUME II NUMBER 2**

- 2** Introductions
- 3** Who are Jehovah's Witnesses
- 5** Teaching of Jehovah's Witnesses  
Teachings of the Scriptures
- 8** What the Bible Teaches about the Trinity
- 12** I Saw Jehovah's Witnesses at Work in Europe
- 14** Book Review
- 15** Book Review
- 16** Puzzling Questions and Discerning Answers

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# The DISCERNER

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## INTRODUCING MR. KOLMODIN

Last spring it was the privilege of the Religion Analysis Service to add to its Board of Directors the Reverend Kenneth Kolmodin of Minneapolis.

Mr. Kolmodin was born in Chicago and received his B.S. degree at Wheaton College, Wheaton, Illinois. Four years later he received his B.D. degree from Northern Baptist Theological Seminary in Chicago.

Before coming to Minneapolis, Mr. Kolmodin was pastor of Silver Heights Baptist Church, Silver, Illinois, and the Baptist Tabernacle of Kenosha, Wisconsin. He is now pastor of Bethel Baptist Church of Minneapolis, Minnesota.

Recognizing the fact that in relation to the Jehovah's Witnesses' teaching the doctrine of the Trinity is an important factor, Mr. Kolmodin was invited to write a positive presentation setting forth the salient features of this doctrine. This, we believe, he has done, admirably and thoroughly in his article "What the Bible Teaches about The Trinity" which appears elsewhere in this magazine.

We trust that the truths presented in this article will be a blessing to our readers in establishing them in their thinking as they endeavor to combat the false teachings of this rapidly spreading cult.

## THE COVER PICTURE AND THE ARTIST

In our January-March issue we introduced to you a member of our Board, Mr. Robert C. Nelson, a Christian and an artist who is giving of his time and talent so willingly and so generously for the improvement of The Discerner and The News Bulletin.

It is our pleasure now to introduce Mrs. Robert Nelson, of whom Mr. Nelson so magnanimously says, "She is the *real* artist of the family." Last spring Mrs. Nelson designed the cover of the April-June issue with that beautiful scene at the empty tomb of the Saviour. You, no doubt, did as we did—spent many moments studying the expressions depicted so clearly on the faces of the women there; and you, no

doubt, rejoiced as we did at the truths that were implied. We truly considered it a "masterpiece"—not in art alone, but in Christian testimony.

The Nativity Scene on the cover of this issue bespeaks Mrs. Nelson's artistic ability. It also bespeaks our faith. We do ~~not~~ believe "... the Word was made flesh . . ." (John 1:14) on that first Christmas; and we do believe that unto *us* was born that "day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

We praise the Lord for this Christian artist who has, with material tools, so beautifully brought to our minds these precious spiritual truths. "O Come Let Us Adore Him, Christ the Lord."

# WHO ARE JEHOVAH'S WITNESSES?

*By Leroy Gager*

"Jehovah's Witnesses constitute a body<sup>1</sup> or group of persons consecrated<sup>2</sup> to do the will of Almighty God under the leadership<sup>3</sup> of his Son<sup>4</sup> Christ Jesus. They have drawn together for the purpose of declaring that He whose Name alone is Jehovah<sup>5</sup> is the universal sovereign and that He is the Author and Creator of earth's permanent<sup>6</sup> heavenly government of righteousness for which Christ Jesus taught His disciples to pray to Almighty God. To everyone they point out the only way<sup>7</sup> to that kingdom which shall permanently take the place of all earth's present governments that shall be destroyed soon in Jehovah's battle at Armageddon." (Quotation from Jehovah's Witnesses' publication, "Let God be True," pp. 210, 211).

We shall analyze this statement in the light of Jehovah's Witnesses' teachings to be found elsewhere in the book and call attention to several indicative words and phrases in this statement. In the first place, references to "Jehovah, universal sovereign"<sup>5</sup> must be understood to refer, not to the Jehovah of Evangelical Christianity, who is of the Trinity and identified with Jesus. The "Jehovah" of this cult is not a trinitarian but unitarian god. Since the Jehovah of the Old Testament can be identified with Jesus of the New Testament, we may conclude that the "Jehovah's Witnesses" so-called do not know the Jehovah of the Bible.

Note further that these witnesses are "consecrated"<sup>2</sup> to do the will of Almighty God. Behind this word is a denial of our Evangelical doctrine of regeneration. "Body or group"<sup>1</sup> is used here not in the evangelical

sense of a Spirit-indwelt, organically related New Testament church, but simply an unrelated company. These are committed to God, but are not born of God. It is simply the consecration of "people of good will" to help Almighty God, in a particular task. To explain this idea further, it is the "consecration . . . of everyone who has a good heart," (op. cit., p. 220). The Bible teaches that none have "good hearts" to consecrate (Jer. 17:9; Rom. 3:9-19, 23).

Still further behind this word "consecrated"<sup>2</sup> is the Jehovah's Witnesses error concerning the Person and Deity of the Holy Spirit, both of which they deny. Having no personal Holy Spirit who can produce regeneration, all they can possibly know is a "consecration" without insight, power or vital relationship to God. They have a misguided zeal which is pitted against God and His people, rather than consecrated to do His will.

The next phrase in their definition to be examined is, "under the leadership of His Son Christ Jesus."<sup>4</sup> While they capitalize the word Son, a practice by which Evangelical Christianity indicates the Deity of Christ, they deny that Deity, making the Son Christ Jesus to be only a created being. Granted, they do make him to be a "perfect human being," but their "Christ Jesus" could not be God Incarnate, as held by Evangelical Christianity, because in their system of false doctrine there is no Divine, Personal Holy Spirit to indwell and empower Him. Therefore, the most that their perverted "Son" could do is to give "leadership"<sup>3</sup> to Jehovah's Witnesses. How far beneath our Evangelical concept of a great Divine

Son of God, raised from the dead by the eternal Spirit, guiding and empowering His Church by that same omnipresent Spirit!

The purpose of this body, called Jehovah's Witnesses, is stated as that of "declaring that He whose Name alone is Jehovah is the universal sovereign and that He is the Author and Creator of earth's permanent heavenly government of righteousness . . ." "Jehovah's Witnesses are not trying to convert the whole world . . . Indeed, they recognize that it is impossible to convert the wicked and ungodly. They seek only to help toward an Almighty God those persons who are of good will and upright in heart" (op. cit., pp. 219, 220). The New Testament witnesses, by way of contrast to Jehovah's Witnesses, are not called to announce a kingdom or simply to declare that God is sovereign, but are to proclaim the good news known as the Gospel: that is, that the true and living God became flesh and laid down His life to redeem and regenerate all who will put their trust in Him. These become "new creatures" with transformed lives (II Corinthians 5:17).

It is not surprising that they admit the impossibility of their converting the world since they are unable to convert anyone in the New Testament sense with their limited message and power.

A word should be said about the "permanent heavenly government of righteousness . . . (which) shall permanently take the place of all

earth's present governments that shall be destroyed soon in Jehovah's battle of Armageddon."<sup>6</sup> Behind this statement are several errors. Their first is in regard to the time of this permanent government of righteousness. In their understanding, it is during the thousand year millennium following Armageddon ("The New Earth," Chapter 20). This is not God's "permanent heavenly government."<sup>6</sup> On the contrary, the millennial kingdom will come to an end at the close of 1,000 years in the battle of Gog and Magog (Rev. 20). A righteous government cannot be established with imperfect subjects such as many who will inhabit the earth during that period (Zech. 14:12-19). Permanence of divine rule over redeemed humanity cannot come until after the millenium.

Jehovah's Witnesses imply that Abraham, Isaac, and Jacob, plus the other Old Testament fathers were part of their present movement. This, Abraham would vehemently deny for he served and knew the true Jehovah, Jesus (John 8:56-59); and was conscious in death (Luke 16:22-31).

Another error may be detected in their statement, "Faithfulness unto death *earned* for them the promise of a better resurrection, a *restanding* to life" (op. cit., p. 258). However, "*restanding*" in the resurrection is not a matter which will be merited by the faithfulness of these saints, but rather because they died in faith not having received the promise (Heb. 13; Ezek. 37:11, 12; 36:25-27).

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**James 1:25**—We are taking steps to put out a new Price List. We must have a Price List if we are to let people know what we have available on the cults and isms. Our work is carried on by donated services, and

contributions of friends of the work, with small additions from the sale of literature. We are looking in faith to friends who read this item for funds with which to meet this need. May the Lord bless you as you give.

## THE AUTHORITY OF THE SCRIPTURES

### Human Reasoning— Judge and Discerner of Truth

"We have endeavored to uncover enough of the foundation upon which all faith should be built, the Word of God, to give confidence and assurance in its testimony, even to the unbeliever. And we have endeavored to do this in a manner that will appeal to and *can be accepted by reason* as a foundation. Then we have endeavored to build upon that foundation the teachings of Scripture, in such a manner that, so far as possible, *purely human judgment may try its squares and angles* by the most exacting rules of justice which it can command" (Studies in the Scriptures, Vol. I, pp. 10, 11).

"The six volumes of Scripture study (*Studies in the Scriptures*, C. T. Russel) are practically the Bible topically arranged. They are not merely comments on the Bible, but practically the *Bible itself* . . . People cannot see the divine plan by studying the Bible by itself. We find also that if anyone lays aside the Scripture Studies and ignores them and goes to the Bible alone, our experience shows that within two years he goes into darkness. On the other hand, if he has read the Scripture Studies with their references and has not read a page of the Bible as such, he would be in the light at the end of two years" (Watch Tower, Sept. 15, 1910).

"Because it was the Lord's desire then to restore these truths, He used Charles Taze Russel to write and publish books known as 'Studies in the Scriptures' by which the great fundamental truths of the divine plan were clarified" (by "Judge" Rutherford at death of Pastor Russel, November 19, 1916).

### Scriptures—a Complete and Final Authority

"I will bring to nought the *wisdom* of the wise . . . the world through its wisdom knew *not* God . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him . . ." (I Corinthians 1:19, 21; 2:14).

"For my thoughts are not your thoughts . . . For as the heavens are higher than the earth, so are . . . my thoughts than your thoughts" (Isaiah 55:8, 9).

". . . If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life . . ." (Rev. 22:18, 19).

"To the law and to the testimony; if they speak not according to this word, it is because there is *no light* in them" (Isa. 8:20).

"As also in all (Paul's) epistles . . . in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (II Peter 3:16).

## THE PERSON AND WORK OF CHRIST

### Jesus—Human Only, Not Divine

"Some have earnestly believed that Jesus was God himself, but such a conclusion is not warranted by the Scriptures" (Harp of God, p. 99).

"The justice of God would not permit that Jesus, as a ransom, be more than a perfect man; and certainly not be the supreme God Almighty in the flesh" (Let God Be True, p. 87).

"Jesus is a god but not Jehovah God" (Studies, Vol. V, pp. 55, 84, 134).

"That which was lost (in the fall of man) . . . perfect human life, with its rights and earthly prospects. That which is redeemed is that which was lost, namely, perfect human life, with its rights and earthly prospects" (Let God Be True p. 96).

"The perfect human life which Jesus Christ laid down in death is that valuable thing which accomplishes the purchase of that which Adam's sin and disobedience lost . . ." (Let God Be True, p. 98).

"Jesus . . . was thereafter raised by the power of God and exalted to heaven, there presenting to God the merit or value of his perfect human life" (Let God Be True, p. 99).

"It was necessary not only that the *man* Christ Jesus should die, but just as necessary that the man Christ Jesus should never live again, should remain dead through all eternity" (Studies, Vol. V, p. 362).

"Those men of good-will today who avail themselves of the provision and who steadfastly abide in this confidence will find Christ Jesus to be their 'everlasting Father' (Isaiah 9:6)" (Let God Be True, p. 104).

### Jesus—God Manifest in the Flesh

"In the beginning was the Word and the word was with God and the *Word was God* . . . and the Word became flesh and dwelt among us . . ." (John 1:1, 14).

"God was manifest in the flesh" (I Tim. 3:16).

"Because when they knew God, they glorified Him not as God . . . their foolish heart was darkened . . . God gave them up to uncleanness . . . vile passions . . . reprobate minds . . . full of envy, murder, haters of God . . ." (Rom. 1:21-32).

"Thou shalt call his name JESUS (Jehovah-Saviour) for he shall save his people from their sins . . . And they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:21, 23).

"Our great God and Saviour, Christ Jesus who gave himself for us a ransom" (Titus 2:13, 14 R.V.).

"But of the Son he saith, Thy throne, O God is forever and ever . . . when he had by himself made purification of our sins sat down on the right hand of God" (Heb. 1:3, 8).

"For there is one God and one mediator between God and men, the *man Christ Jesus*" (I Tim. 2:5).

After His resurrection—"Then saith he to Thomas, Reach hither thy finger and behold my hands . . . and be not faithless but believing. And Thomas answered . . . My Lord and my God" (John 20:27, 28).

"For unto us a child is born, unto us a *Son* is given . . . and His name shall be called Wonderful Counsellor, *The Mighty God*, the Everlasting Father, the Prince of Peace" (Isaiah 9:6).

## THE PERSON AND WORK OF THE HOLY SPIRIT

### Holy Spirit—Not a Person but an Influence

"The Holy Spirit is not a person in the Godhead, or Trinity" (Let God Be True, p. 169).

"There is no personal Holy Spirit revealed in the Scriptures" (Let God Be True, p. 210).

"The Holy Spirit is not a person, and is therefore not one of the Gods of the Trinity" (Reconciliation, J. F. Rutherford, p. 115—Also Let God Be True, p. 81).

"The Greek word, translated 'spirit' is the same root translated in other parts of the Bible as 'breath,' 'wind' or 'breeze' . . . When a man has the spirit of God upon him it means he has been *authorized* by God to do a certain work . . . The holy spirit is the invisible active *force* of Almighty God that moves his servants to do his will" (Let God Be True, p. 89).

### Holy Spirit—The Divine Third Person of Trinity

He performs acts proper to personality. That which searches, knows, speaks, re-creates, sanctifies, inspires, makes intercession, orders the affairs of the church, performs miracles, raises the dead, cannot be mere influence, but must be a person.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall *teach* you all things, and bring all things to your remembrance whatsoever I have said unto you" (John 14:26).

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall *testify* of me" (John 15:26).

"Now the Spirit *spea~~k~~eth* expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils . . ." (I Tim. 4:1).

## THE TRINITY

### The Trinity—Pagan Myth

"This view (The Trinity) suited well the dark ages it helped to produce . . . This theory is as unscriptural as it is unreasonable" (Studies, Vol. V, p. 166).

"The 'Trinity' doctrine was not conceived by Jesus or the early Christians. Nowhere in the Scriptures is even a mention made of a 'trinity'" (Let God Be True, p. 92).

"The obvious conclusion therefore is that Satan is the originator of the 'trinity doctrine'" (Let God Be True, p. 82).

### The Holy Trinity—Scriptural Truth

"But the Comforter, which is the *Holy Ghost*, whom the *Father* will send in my name, He shall teach you all things . . . If I depart I will send Him unto you" (John 14:26; 16:7).

"Go ye therefore and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost* . . . and lo I am with you alway . . ." (Matt. 28:19).

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

# WHAT THE BIBLE TEACHES ABOUT THE TRINITY

By *Kenneth Kolmodin*

Although the word "Trinity" does not appear in the Bible, the existence of the Trinity as a fact permits no reasonable doubt. The Bible teaches by fact and inference that our God is one God manifested in three Persons. In Matthew 28:19 we read, "In the name of the Father, and of the Son, and of the Holy Ghost." In this article we shall attempt to set forth clearly and positively the truths which cause us to believe in the triune God.

This doctrine goes beyond the limits of our human understanding. It is a fact to be received by faith supported by God's Word. As one theologian has said, "Inscrutable yet not self-contradictory, this doctrine furnishes the key to all other doctrines."<sup>1</sup> To fully understand the doctrine of the Trinity would necessitate having a mind equal to that of God. This we do not possess. Nevertheless, we can go as far as the Bible permits us to go in explaining this important doctrine. "He who would try to understand the Trinity fully will lose his mind. But he who would deny the Trinity will lose his soul."<sup>2</sup> To say that there are limits beyond which we cannot understand, is to say nothing more than must be said about every other great truth, whether of science or revelation.

## Definitions

We need to pause for a moment to define what we mean by the Trinity. It is always well to overcome misunderstanding by accurate definition so that we know what we are talking about. The following facts will be important in our dis-

cussion: 1. Three Persons are recognized in the Scripture as God. 2. The three Persons are distinct and equal. 3. The three Persons are not three Gods for there is one essence or Godhead. You will find biblical proof for these facts as we continue in this article.

Hodge sums up his excellent discussion of the Bible facts relative to this doctrine by stating a simple proposition: "The one divine Being subsists in three persons, Father, Son, and Spirit."<sup>1</sup> Torrey puts it this way, "There is one God eternally existing and manifesting Himself to us in three persons—Father, Son, and Spirit."<sup>2</sup> Let us emphasize the fact that we do not believe in three Gods (Trinitarianism). We believe in one God. The one God of the Bible is revealed, inexplicably but definitely, in three Persons.

## The Oneness of God

The great Old Testament emphasis was upon the oneness or unity of God. In a world of paganism, sin, and many idols, the Jewish people stood firm on the doctrine of the oneness of God. In Deut. 6:4 we find the statement, "The Lord our God is one Lord," and this is directly quoted by the Lord Jesus Christ in Mark 12:29, "Hear, O Israel; the Lord our God is one Lord." In Isaiah 45:55 we read, "I am the Lord, and there is none else." Yes, we believe in one God.

However, there is something that captures our attention in a study of this Old Testament idea. The Hebrew word translated "one" contains the idea of compound unity.

1. A. H. Strong. *Systematic Theology*. p. 304.

2. Lindsell and Woodbridge. *A Handbook of Christian Truth*. p. 51.

1. C. Hodge. *Systematic Theology*. p. 444.

2. R. A. Torrey. "What the Bible Teaches." p. 20.



For instance, in Genesis 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be ONE flesh." This same use of compound unity can be found in Gen. 11:7, "Go to, let us go down"; I Cor. 12:13, "For by one Spirit are we all baptized into one body, whether we be bond or free; and have been all made to drink into one Spirit"; Gen. 1:26, "And God said, Let us make man in our own image, after our likeness"; John 17:22, 23, "And the glory which Thou gavest me I have given them that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one." See also I Cor. 3:6-8 and Gal. 3:28.

In some cases this compound unity may be used to indicate the majesty of God, but the general use of language indicates rather that in the one God there is more than one Personality. This would not be a case of split personality for that would be a symptom of something wrong, and we know Scripturally that with God all is right. This use of language is an indication of the Trinity.

#### **Other Old Testament Indications**

The doctrine of the Trinity is a veiled truth in the Old Testament which can only be understood in the light of New Testament revelation. However, there are many indications which point to the underlying teaching of the Trinity. These Old Testament indications may be summed up under six headings. (I would suggest that you examine the Scriptures carefully to get the full benefit of these facts.)

1. The plural noun for God is used with a plural verb. This is an unusual and revealing use of language. The plural name, Elohim, is

used about 2,500 times for God. The Hebrew in Gen. 20:13, for instance, contains a plural verb.

2. Plural pronouns are used by God in speaking of Himself. In Gen. 1:26 we read, "And God said, Let us make man in our image, after our likeness." Other references are: Gen. 11:7, "Go to, let us go down"; Gen. 3:22, "And the Lord God said, Behold, the man is become as one of us, to know good and evil"; and Isaiah 6:8, "Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?'" These references clearly indicate plurality.

3. The Spirit of God is distinguished from God, "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; and from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me" (Isaiah 48:16).

4. A Son is related to Jehovah, Psalm 2:7; "The Lord hath said unto me, Thou art my Son; this day have I begotten thee."

5. Jehovah distinguishes Himself from Jehovah. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (Genesis 19:24). Another item which indicates the Trinity can be found in the presence of the "angel of the Lord." This Person is identified with God and also distinguished from Him. See Gen. 16:9; 22:11, 16; 31:11, 13. On the basis of our understanding of the New Testament, we would say that the "angel of the Lord" is Jesus Christ before His birth in human form.

Two other Old Testament passages are important to our study because they may be interpreted as revealing all three Members of the Trinity at one time. These are Isaiah

48:16, which is quoted above; and Isaiah 63:8-10, "For he said, Surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity, he redeemed them; and he bare them, and carried them all the days of old. But they rebelled and vexed his holy spirit: therefore he was turned to be their enemy, and he fought against them." Not only is plurality indicated, but definite Personalities are mentioned.

#### Old Testament Summary

A careful study of the Old Testament shows that there is much more than a simple plurality of majesty with regard to the character of God. The use of language, the relationship of divine persons, and the general trend of Old Testament teaching indicates the presence of the Trinity. True, we cannot be more than partially successful in forming our doctrine of the Trinity in the Old Testament, but the doctrine is there. The accumulative proof is overwhelming.

#### New Testament Teaching

The doctrine of the Trinity is clearly *taught* in the New Testament not merely *indicated* as in the old. It is the common understanding of Bible students that God has to say something only once for it to be true. The Trinity is specifically revealed in at least four different passages of Scripture. Before examining each of these passages it is necessary for us to establish the fact that the Bible declares Father, Son, and Spirit to be God.

1. GOD THE FATHER. Romans 1:7, "Grace to you, and peace from God our Father," states explicitly that God is our Father. This is a basic biblical fact. It is well to

remark in passing that the New Testament presentation of God as Father is a beautiful one in contrast to the dark views of other religions of the world where fear, not love, prevails. See also John 6:27; I Peter 1:2; I John 4:15; II John 3.

2. GOD THE SON. The Son claims equality with God in John 10:30, "I and the Father are one"; and in John 16:15, "All that the Father has is mine." His position as creator, Messiah, Saviour, Lord, and Sustainer indicates that Jesus Christ is God. In John I He is called God. Hebrews I reveals His as God. The emphasis upon His Lordship is unique and important: "The Lord of Glory" (I Cor. 2:8); "He is Lord of All" (Acts 10:36); "And he hath on his vesture and on his thigh a name written, KING OF KINGS, and LORD of LORDS" (Rev. 19:16). In I Cor. 12:3, "No man can say that Jesus is the Lord, but by the Holy Ghost," we find that no one can call Him Lord except by the Holy Spirit. In Deut. 10:17 God is called "Lord of lords," and in Rev. 17:14 the Lamb (Christ) is called "Lord of lords."

Dr. Torrey gives an impressive summary of the New Testament teaching regarding the deity of our Lord. If you have any question about the deity of Christ, I would suggest that you get the book and follow the study through for yourself. The Bible will convince you that Jesus is God. Dr. Torrey's five-section summary is as follows:

1. Sixteen names used of Christ clearly imply His deity.
2. Five or more distinctly divine attributes.
3. Seven distinctly divine offices.
4. Name is coupled in special way with God the Father.

5. Divine worship is given Him by both angels and men.<sup>1</sup>

3. GOD THE SPIRIT. Acts 5:3, 4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? . . . thou hast not lied unto men, but unto God," is sufficient proof for the deity of the Holy Spirit. Here in the story of Ananias we find that a lie was punished because it was told to the Holy Spirit who is God. The teaching about our bodies being temples of God in I Cor. is another indication of the deity of the Spirit. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19). See also Romans 15:30; I Cor. 2:10; 12:11; Eph. 4:30.

Believers of the New Testament times held unquestioningly the truth of the deity of Father, Son, and Spirit. Now let us examine four places where the three Persons of the Trinity are mentioned together.

1. BAPTISM OF CHRIST. In Matthew we have a picture showing God the Son in the baptismal waters, God the Father speaking from heaven, and God the Spirit descending from heaven. "And Jesus, when he was baptized, went up straightway 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: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17). Here the triune nature of God is explicitly declared. Only the most complex mental

gymnastics can come to any other conclusion.

2. BAPTISMAL FORMULA. In Matthew 28:19 the three Persons of the Trinity are listed together following a singular noun. Notice the Scripture wording: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." There is emphasis here upon the oneness of God in the word "name," and there is identification of the three Persons within the Godhead.

3. APOSTOLIC BENEDICTION. This benediction in II Cor. 13:14 reads, "The grace of our Lord Jesus Christ . . . love of God . . . communion of the Holy Ghost." Here again is a three-fold listing of the Persons of the Godhead. There is also connected with each Person an attribute or quality belonging to God. There can be no question that the apostles (taught by the Lord Himself) and the early church believed in the Trinity. It was this group of believers which God used and blessed in an abundant and miraculous manner. If their doctrine had been in error on such an important doctrine as the Trinity, surely God's blessing would have been withheld.

4. WORDS OF CHRIST. In teaching His disciples, our Lord specifically mentioned the three Persons of the Trinity. In John 14:16 we find Him saying, "I will pray the Father . . . He will give you another Comforter." Listed here we find the Son on earth, the Father in heaven, and the Comforter (Holy Spirit) coming from heaven. All three Persons of the Trinity are pictured as being interested in the spiritual welfare of the believer.

When we question the biblical teaching of the Trinity (other than honest searching), we are casting

(Continued on page 16)

1. R. A. Torrey. *What the Bible Teaches*. pp. 67-84.

# I SAW JEHOVAH'S WITNESSES AT WORK IN EUROPE

*By John E. Dahlin*

It will not be my purpose in this article to analyze the false doctrines of the cult commonly designated "Jehovah's Witnesses." The object of "The Discerner" is, of course, to unmask the dangerous teachings of all so-called isms or cults. My purpose at this time is to point out to the readers the extraordinary aggressiveness of this particular cult.

Perhaps a brief statement in the way of definition of cults may be apropos. By a religious cult we mean a group which gives excessive emphasis to some special idea or thing. In other words, a cult is a group which deviates from what is recognized as the normative expression of the Christian religion. Evangelicals need, therefore, to combat the teachings of Jehovah's Witnesses and other false cults of our times. John writes, "Believe not every spirit, but try the spirits whether they are of God because many false prophets have gone out into the world" (I John 4:1).

It is not only my opinion, but my conviction as well, that among the many dangerous cults now extant, Jehovah's Witnesses should be regarded as the group which brings before us the greatest threat; certainly, it is the most potent or dynamic among the false cults of the latter days. While other minority groups may hold forth more fantastic claims, yet they will not cut as wide a path as Jehovah's Witnesses. Anyone who does not realize that the group is aggressive, may look up the reports covering their great convention held in New York a few years ago, or the great

gathering at the Comisky Park in Chicago the past summer. Whether we realize it or not, the fact remains that their program is set to blanket the Nation with their "kingdom halls" within the foreseeable future. One of their best sellers, "Let God Be True," a 320-page publication, has reached a circulation figure of 13,000,000 copies, and their latest issue of "The Watchtower" has reached the astonishing record of 2,100,000 copies. It is published or circulated in 38 countries. Which Evangelical publication has a comparable record? "The Watchtower" has branches in every geographical area of the world.

While we may be alarmed at their dynamic tactics within the United States, yet there is, on the other hand, within this country, powerful evangelical voices and publications in scores of denominations which constantly warn the people of the menace of the unscriptural teachings of Jehovah's Witnesses.

In Europe, however, as I traveled from country to country all the way from Scandinavia to the Bible Lands, I found their missionaries on nearly every train on which I proceeded from one nation to the other. They sponsored their summer conferences in such cities as London, Paris, Nuremberg, Rome, Stockholm, and The Hague. The loyalty and devotion to the cause on the part of these misguided zealots, seemed at times incredible. On a train from Germany to Holland, I saw one of their number, an invalid, who had to be helped on and

off the train, yet enthusiastically propagandizing their cause. I found that the Jehovah's Witnesses systematically planned their conferences; accommodations always are arranged far in advance. In fact, a friend of mine could not find a single hotel room available in Stockholm while their conference was going on.

The resourcefulness of these Jehovah's Witnesses is particularly distressing in view of the static spiritual conditions we find on the continent. With this general absence of spiritual dynamics, it is self-evident that the Jehovah's Witnesses will succeed to ensnare a great number of people. This cult offers something entirely different from the prevailing apathy among the well known denominations; these older denominations are cold and static, and they fail to make an impact upon the people. Whatever one might say about this cult and its agents, it must be painfully acknowledged that they are clever propagandists, and well schooled in their work, which is to mislead poorly informed Bible readers and church people in general. The difficulties which Jehovah's Witnesses encountered in Europe, Asia, and elsewhere during the war years because of their opposition to governmental policies in the time of war, has served only to sharpen their minds and to intensify their efforts in gaining new adherents. Many of their number were imprisoned, banned, or restricted during the war years, especially in Europe. This did not deter them nor discourage their work; in fact it stimulated their determination to carry on.

On April 1954 *The Watchtower's* first moving picture film was shown, entitled *The New World*

*Society in Action*. Since that time, 177 copies of that film have been produced, and in a period of little more than one year, it has been shown in 75 lands to over 1,290,000 persons. In the countries of France, The Netherlands, and Italy, the film has been shown to tens of thousands. This film does not depict "Jehovah's Witnesses" as a small frail, splintered cult, but rather as a world-embracing preaching organization proclaiming the good news of God's kingdom earth wide. In the Netherlands alone, 24,306 persons have viewed the film in this short period. Corresponding figures could be produced for other continental areas. During this fall and winter it seems that the biggest expansion program with reference to the film, is being planned in the West Indies, Central America and Latin America.

Our observations clearly indicated that the Jehovah's Witnesses manifest in Europe an urgency seldom seen. It was a kind of aggressiveness which we haven't seen here, at least not to that extent. This reveals that they feel the door is open now for a real aggressive push in old Europe.

The Jehovah's Witnesses <sup>program</sup> present themselves as the most persistent and vicious delusion of the latter days. It is no longer possible to ignore their activity, nor to write them off as a mere nuisance element. They will make not only big inroads in Europe, but I fear hundreds of thousands of ill-informed and ill-equipped church people will succumb to their colorful activity and propaganda. I fear the sweep of the Jehovah's Witnesses both in Europe and in America will exceed anything we have seen in this generation.

A Review of the New Book:

## JEHOVAH'S WITNESSES THE NEW WORLD SOCIETY

*By Marley Cole*

*Published by Vantage Press, Inc., New York City*

This new book written to defend and propagate the teachings of the Jehovah's Witnesses, is probably the first such volume to be marketed through regular commercial book-sellers, and thus taps a new field of circulation on behalf of this movement. Written in the impersonal style of a news reporter, the book, nevertheless, betrays the author's sympathy with the teachings he defends.

We would gather from statements made in the early chapters of the book that one could scarcely create a religious system more drastically different even though he took all evangelical teachings and turned them completely bottom side up. These "witnesses" would have us believe that all the generally accepted Christian teachings are backwards, and that to arrive at *their* conception of worship, we should put these teachings completely in reverse.

We have contended for years that this system has called the truth a lie, and a lie the truth; that black is white, and white is black. Truly this is a religion in reverse gear. These early paragraphs betray the spirit of the system and set the tone of this whole book as it attempts to whitewash the festering blemishes of an unscriptural system. The unthinking reader, and those of perverse heart, who are unwilling to "receive the love of the truth that they might be saved," will eagerly accept most, if not all, of this clever presentation. Doubtless the volume will be responsible for many new converts to the movement.

Of special interest is chapter four with its vain attempt to establish a spiritual genealogy from apostolic days down to the modern Jehovah's Witnesses convert. Ludicrous as it may appear to those who know even a little of Church History, the author traces that line of descent from Jesus through Paul, Arius, Peter Waldo, Wycliffe, the Lollards, and Martin Luther until it bestows all its blessings upon the Jehovah Witnesses System through Charles Taze Russell. The author is careful not to disagree with Jesus, Paul, nor Arius; but he admits that none of the others held beliefs acceptable to Jehovah's Witnesses today. Therefore the link through these cannot be doctrinal. Instead, he bases their claim to this spiritual heritage on the idea that the Jehovah's Witnesses and these old warriors of the faith had the same zeal and spirit of resistance toward their spiritual foes. One could wish that Luther were around to speak for himself.

Chapter five attempts to fit "Pastor" Russell with a "halo." The blame for his separation from his wife is shifted in total to her side of the ledger. His "Miracle Wheat" affair is neatly covered with a mantle of love. His scholarship in New Testament Greek was openly challenged in court; but the author endeavors to save face for the "Pastor" nicely in this chapter.

The history and doctrines of the sect are set forth in other chapters, as is also the question of conscientious objection to military service.

An appendix presents statistics concerning the organization.

Reviewing a book exposé of the  
so-called Jehovah's Witnesses . . .

## Jehovah of the Watchtower

By WALTER R. MARTIN and NORMAN H. KLANN

Introduction by Frank D. Gaerberlein

This review is by G. DOUGLAS YOUNG, Dean of Theological Seminary, Northwestern College, Minneapolis, Minnesota. It appeared in *Northwestern Pilot* of May 1954. It is here condensed, and used by permission.

IN HIS INTRODUCTION, Dr. Gaerberlein states that so far as he knows, this is the first full-length portrait and objective analysis to be published of the Jehovah's Witnesses movement. Dr. Wilbur M. Smith states of it: "Here is a more thorough exposé of the important anti-Biblical teachings of this group than anything else I have seen. It is authentic, dependable; and is a greatly needed work."

The authors made an extensive investigation of the literature published by the "International Bible Students' Association," better known as the "Jehovah's Witnesses." In addition they had interviews with Mr. N. H. Knorr, President of the Association. Their researches led them back into the secular press of the late decades of the nineteenth century in the search for the historical development of the Association. . . .

Chapter one is a documentation of the history of the Association. In chapter two, by quotations from the Association's own literature, the major doctrines of the sect are presented—their view of the Godhead, of the deity of Christ, of His return, of Satan, of man's future, of the existence (non-existence) of hell. In the latter part of the chapter are parallel columns—in the one, the teachings of the founder, Pastor Russell; in the other, the attitude of the present Jehovah's Witnesses on the same points—proving similarity. Chapter three is devoted to their view of the triune Godhead and the deity of Christ. Their view of the resurrection of Christ, and the non-existence of hell are treated in chapter four. In chapter five the authors treat the work of the Jehovah's Witnesses in the field of radio. Their attitude toward Christendom and the clergy is the subject of chapter six.

The authors conclude as follows: "*Jehovah of the Watchtower* is a conjectural myth, a creation of the reactionary theology of Charles Taze Russell, and is conformed to the pattern of Russell's shallow mind, which continued through Rutherford and now continues through Knorr to the ever-increasing blindness of those misguided souls foolish enough to trust in the Russelistic delusion. In comparison to the Scriptures this picture is infinite darkness, for its author is 'the prince of darkness,' and the Word of God clearly and incontestably reveals that Jehovah of the Watchtower is not the Jehovah of the Bible, for Jehovah of the Bible is Lord of all—'the great God and our Savior Jesus Christ.'" The book ends with an eight-page bibliography.

In the reviewer's opinion, there is no analysis of a sect that is more thorough or scientific. The book is most readable. It should be in the hands of every Christian soul winner.

Order this 1953 publication (153 pages, cloth, \$1.75 plus postage) from Religion Analysis Service, Inc.

## PUZZLING QUESTIONS AND DISCERNING ANSWERS

By Pastor "Mac"

Question. *Is there a simple method by which the Christian can test any of the cults?*

Answer. I believe that there is a very easy method in which we can test any cult or religion of men. I have used it many times and I have yet to see it fail! Here it is . . .

First, I ask this very simple question: "If I believe what you and your religion teach, WHEN will you give me eternal life? My promise is John 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and I never let them get me away from it! They will try their very best to take you through the wilderness of their arguments but you must never leave your base. ONLY in the gospel of Jesus Christ is man given eternal life in the PRESENT tense! Think this through and you will see that eternal life in the present tense is the master key.

I have never been able to *reason* a person out of a cult. If he is willing to listen to the simplicity of John 3:16, there is hope; but if he is not willing to listen, then your arguments will only leave him in the darkness of his unbelief.

### WHAT THE BIBLE TEACHES ABOUT THE TRINITY (Continued from page 11)

doubt upon the truthfulness of the Word and the Lord. If we do this, the whole structure of our Christian faith may fall. We can, however, believe with assurance the truth of the doctrine of the Trinity as taught in the Word.

#### Summary

"The design of all the revelations contained in the Word of God is the salvation of men. Truth is in order to holiness . . . This is especially true of the doctrine of the Trinity. It is a great mistake to regard that doctrine as a mere speculative or abstract truth."<sup>1</sup> Perhaps the most practical application of the doctrine would be in understanding our own salvation. It was the *Father* who loved and gave, "And we have seen and do testify that

the Father sent the Son to be the Saviour of the world" (I John 4:14), and "For God so loved the world, that He gave (John 3:16); the *Son* who died," For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures" (I Cor. 5:3); and the *Spirit* who pleads and leads, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). Our salvation would be an impossibility without the Trinity.

We believe that the Bible definitely implies in the Old Testament and clearly teaches in the New Testament that there is one God who manifests Himself in three Persons—Father, Son, and Spirit. We may not fully understand, but we believe firmly that on biblical grounds the doctrine of the Trinity is indisputable.

<sup>1</sup> I. G. Hodge. Systematic Theology, p. 442.