

JOHN ONE THREE CHECKMATE



By Dave Weeks

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Baptist World Cult Evangelism

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Learning From Jesus

Someone might wonder where I got the idea of checkmate in witnessing to people who have been taught a false doctrine. I got it from Jesus, the Master Teacher. What do you mean by that? Well, I am glad you asked. Please let me take a few lines to show you how it started.

Jesus was constantly under attack by the religious leaders of His day. The lawyers, scribes, priests, and groups like the Pharisees, Sadducees, and Herodians had an interpretation of Scripture that Jesus corrected throughout His ministry. Jesus warned His disciples about the false doctrines of these men. This began in Matthew 4:1-11 with the devil tempting Jesus and continued until Matthew 26 when He answered the High Priest and was condemned to death.

In this example, Jesus asked a question that silenced the Pharisees. If they had answered the question, they would have had to acknowledge that Jesus Christ was Divine, the Son of God. Take a look at this dialog in both gospels of Matthew and Luke.
Matt 22:41-46

41 While the Pharisees were gathered together, Jesus asked them,
42 Saying, What think ye of Christ? Whose son is he? They say unto him, The Son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD [Yahweh/Jehovah, the Father, who is God] said unto my [David himself] Lord [the Father's Son, who is the Messiah/Jesus], Sit thou on my right hand, till I make thine enemies thy footstool [Ps 110:1]?

45 If David then call him Lord [God], how is he his [David's] son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Now take a look at this same dialog in the gospel of Luke.

Luke 20:41-44

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms [Ps 110:1], The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him [the Messiah, who would be David's son] Lord [God], how is he then his son [if he is God]?

Psalms 110:1 is interpreted by Jesus, who fulfilled this prophecy. The revealed truth of the prophecy is that the Messiah would be both human and divine. Israel's leaders were looking for an

undefeated worrier like David. Israel's leaders wanted a savior who could restore their kingdom with the supernatural powers of the past. Jesus, as the Lamb of God, did not fit that profile. God becoming flesh and dwelling among them would expose their hypocrisies and wickedness. It was not something they would tolerate. The religious leaders decided that Jesus had to go!

Matthew 22 is one of the many examples where Jesus gave (remember He is the Author of Scripture, the Word made flesh, right?) the correct interpretation of the Word to silence those who rejected His *same substance* with the Father, His deity as the Son of God. When one studies the many incidents where Jesus corrects the *establishment's* views of Scripture, one learns the two most essential biblical rules of interpretation: the context and harmony rules. The rules of language and grammar follow the first two, and with these four rules, any interpretation of Scripture can be tested to see if it is true or false, right or wrong.

If you agree to these rules and apply them correctly and honestly, there is no truth in a verse, a chapter, a book, or in all of Scripture that cannot be rightly divided.

If you ignore these rules and follow the camps and commentaries, you will one day be the least in God's kingdom.

Matthew 5:19

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

2Timothy 2:15, by any means, is not one of the least of God's commandments. To those in ministry, it is one of the most demanding.

Of these four rules, the first two are the most important. They require no theological degrees, just observation, thorough searching, and honesty. God knows your heart and will help anyone who truly wants to know the truth. Learning to recognize the truth involves studying the rules that enable one to divide it rightly. Are you willing to do that? Great, let's get started.

1. Context Rule – The weaving together of words in phrases, sentences, paragraphs, chapters, or the entire Bible, which can shed light on and adds to its meaning in a passage, i.e., Rom. 3:10-18; Gen. 3:15; Psa. 14 53.

2. Harmony Rule – It is the law of no contradiction. A God-given truth will always be in harmony with the whole of God's Word, i.e., Genesis. 3:21 *Unto Adam also and to his wife did the LORD God make coats of skins and clothed them.* 2 Pet. 2:1; 1 Joh. 2:2; 1 Tim. 2:1-4

3. Language Rule – This is the awareness of how language is used in a verse (i.e., literal, figurative, or symbolic language and the grammatical functions that apply to each part of speech). In John 8:58, Jesus said, *Before Abraham was, I am.* This statement is literal; Jesus existed before Abraham. In John 10:9, He says, *I am the door . . .* This statement is figurative; it is a metaphor. And in Revelation 8:6, we read, *And the seven angels which had the seven trumpets prepared themselves to sound.* This statement is symbolic; the trumpet is a symbol of judgment.

4. Grammar Rule – Every verse of Scripture must be interpreted in agreement with or in terms of its grammatical structure. The

grammar rule is the third most important because it determines, controls, and limits syntactical interpretation. Syntax is the branch of linguistics that deals with applying set rules in a language.

Let's put these rules into play like you would in a chess game. In chess, the king's rule is that he can only move one space at a time. If your opponent moves the king five spaces, when placed in check, one could never win.

The key to helping Jehovah's Witnesses (JWs) and others is to get them to see the conflict between what their leaders have told them and what the Bible truly teaches. The three questions you ask a JW at the beginning of your conversation is how you get them to agree to the rules without discussing them in particular. This is what Jesus did. He never discussed these rules with anyone; He just used them to correct those who misapplied Scripture.

Please remember that people from all walks of life want to know the truth about God. It is a special blessing when the Lord Jesus lets you or me become a part of them finding it. As you study and learn how to let the Scriptures release their incredible power, you will have found the secret of servanthood.

The John 1:3 Checkmate

When you see *Yahweh* and Jehovah, it's vital to know the difference. *Yahweh* is the Hebrew personal name for God. Jehovah is a Latin substitute for *Yahweh*. It was created, or at least it was used for the first time by a Spanish Monk, *Raynundus Martini*, in his book *Puger Fideia* about AD 1278. He took the vowels from *Elohim* and *Adonai* and mixed them with the four Hebrew consonant letters of YHWH's divine name. In the early Latin day, they had no letter "y" in their alphabet. And the Hebrew alphabet had no letter "j," to mention one exception. What developed was the substitute Jehovah in the early Latin manuscripts. It was not until 1947 that *Yahweh* was found written in some of the Dead Sea Scroll discoveries. Since then, Christian Scholars have deemed *Yahweh* as the correct rendering of the *I AM* in Exodus 3:14. The divine name is not something to debate with Jehovah's Witnesses (JWs), but you should know about it.

Another important thing you need to know is what the Watchtower (WT) teaches its followers about Jesus. It teaches Jehovah is God the Father and Jesus is Michael the Archangel, God's first created being. The Father created Michael, who became Jesus, and then Jesus created everything else after that. If you are planning to do the checkmate with a JW and would like some help before you try it, please, by all means, contact me, and I'll be glad to spend some time helping you.

To begin your conversation with a JW, you might ask these three questions:

1. Do you consider yourself to be an honest person?
2. Do you believe that the Bible is your absolute authority for faith and life?
3. Do you believe that a truth in the Bible will never contradict itself?

Then make this statement: Well, if what you just said is true, then I don't understand how you, as a JW, could have any hope. They might reply by saying, "What do you mean?" Then you ask them to read John 1:3 from their New World Translation (NWT), and here's how it will read. What you see in the brackets [] I put there for your understanding:

John 1:3 (NWT) All things came into existence through him, and apart from him [Jesus Christ] not even one thing came into existence.

Next, don't say anything, ask them to read Isaiah 44:24 (NWT), and this is what they will read:

You will ask the Holy Spirit to enable the JWs to see the conflict between the WT's teaching and what they just read in John 1:3 in their NWT.

Isaiah 44:24 (NWT) This is what Jehovah has said, your Repurchaser and the Former of you from the belly: “**I, Jehovah, am doing everything**, [you must link Jesus to Jehovah or they will not understand] stretching out the heavens **by myself**, laying out the earth. Who was with me?

Yahweh/Jehovah is the one name used for each Member of the Godhead. If you want to do a checkmate with a JW, you should know God’s revelation of Himself. *The Trinity Book — What does it mean for God to be triune?* This is an excellent place to start. Learn about how God has revealed Himself and these amazing truths about who He is. He is one Eternal Being in Three Eternal Persons, Father, Son, and Spirit.

Doesn’t John 1:3 say that Jesus created **all things** and **not even one thing** came into existence without Him, and **wouldn’t all things include Michael the Archangel?** If you don’t believe that Jesus created ALL THINGS, how could you have any hope? Then ask them to read Matt 10:33!

What JWs do not understand is that Jesus is *Yahweh/Jehovah*. Isa 44:24 (KJV) Thus saith the LORD [*Yahweh /Jehovah*], thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens **alone**; that spreadeth abroad the earth **by myself**. See also Isa 45:18 Zech 11:12-13; 12:10; 14:3-4. These verses prove that Jesus is the LORD, Jehovah, or, more correctly stated, the Hebrew divine name *Yahweh*. Exodus 3:14 I AM THAT I AM.

If you got this far, the Lord is looking for laborers for His work.

The “a god” Question

If you can continue your conversation with a kind and caring attitude, you may have a chance to ask this question which is truly an eye-opener. How could anyone know that the Watchtower’s *a god* in John 1:1 is incorrect? Their reply most likely will be, “How?” You then ask them to read Genesis 1:1– In the beginning, God [not a god] created the heaven and the earth. The answer is clearly stated in the verse you have just read. “What do you mean?” If *a god* were correct in John 1:1, then Genesis 1:1 would have to read “a god” instead of God created . . .

You can begin to close your comments by asking them (usually, there’s more than one). Do you remember the first two questions I asked you at the beginning of our conversation? Review the questions, and their answers, then say: If what you said is true, you must now choose God’s Word instead of the Watchtower’s word because – One cannot believe in a false Jesus and a false God and have true salvation. You could say – If you do not know who Jesus is, all the rest doesn’t matter. Jesus said: *But whosoever shall deny me before men, him will I also deny before my Father which is in heaven* (Matt 10:33). Remember to get their contact info if you can!

The John 1:3 Corollary

The gospel of John introduces Jesus as the Word, who is God and the Creator of all things. The first two verses state that He existed at the beginning with God and that He was God. John 1:3 is a corollary, a result, or an outcome that confirms these statements. If this corollary is denied and rejected, then the context is destroyed. The fact that Jesus created all things without exceptions makes the first two verses irrefutable. Let's put these verses together with the first verse in the Bible and see that God created all things, not "a god" as the Jehovah's Witnesses have claimed and taught.

Genesis 1:1 In the beginning God [*Elohim*] created the heaven and the earth.

Note: *Elohim*, like *Yahweh*, is used for all three Members of the Godhead, Father, Son, and Spirit, individually and collectively.

John 1:1-3

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same [the Word] was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

John 1:14 establishes that the Word in John 1:1 is a title for Jesus – Jesus is the Word.

John 1:14

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Now it's clear that Genesis 1:1 and John 1:1-3 are saying the same thing – God (not a god according to Jehovah's Witnesses) created heaven and earth.

Hatred is often a corollary to violence (it is a natural result that follows). In math, this proposition has already been proven: $2+2=4$ has the corollary of $2+1+1=4$. Now let's learn the meaning of three words and then see how they relate to the corollary of John 1:3.

Corollary – is an inference that follows directly from the proof of another proposition, e.g., the math equation given above.

Inference – is the reasoning involved in reaching a conclusion
The reasoning involved in John 1:1 is that if Jesus is God, He must be the Creator of all things.

Proposition – is a statement that either affirms or denies that something is either true or false.

John 1:3 affirms that the statement in John 1:1 that the Word/Jesus was God is true and links it to that same truth in Genesis 1:1 that states that it was God (not a god) at the beginning who was the Creator.

John 1:1-2 says that in the beginning was the Word/Jesus (He was already existing in the beginning and was with God and was God). It is the same statement in Genesis 1:1. *In the beginning God . . .* God already existed before anything was created, and then He created the heaven and earth.

John 1:3 makes the same statement and adds that Jesus created everything that was created with no exceptions.

What is said in John 1:3 is the corollary to John 1:1-2, which is the proof that follows directly to prove that Jesus is God, for if that is true, then Jesus must be the Creator of all things, or John 1:1-2 would be false.

John 1:1 Grammar

*John 1:1 In the beginning **was** the Word, and the Word **was** with God, and the Word **was** God.*

To understand John 1:1, you must know the meaning of the verb **was** and how it is used in each of the three-sentence parts.

- **Verb: to be**
- **Meaning: to exist**
- **Function: state of being or linking/helping verb**

Part 1: In the beginning was the Word. This part answers the question of **when the Word existed—timeless past.**

- Subject: Word (a title for Jesus)
- Verb: was (state of being, past tense)
- Complement: in the beginning (adverbial, time: existing in the past without a point of origin—eternally existing)

Part 2: And the Word was with God. This part answers the question of **where the Word existed eternally—With the God.**

- Subject: Word (a title for Jesus)
- Verb: was (state of being, past tense)

- Complement: with God (adverbial, tells where He was eternally)

Part 3: And the Word was God. This part answers the question of **who the Word was—He was eternally God.**

- Subject: Word (a title for Jesus)
- Verb: was (linking, past tense)
- Complement: God (predicate nominative renaming the subject, Word) See page 23 for more about this in the Greek text.

THE FALSE JESUS OF THE CULTS HAS A BEGINNING

The Watchtower Jesus:

God's First Created Being—he had a beginning

The Mormon Jesus:

First Spirit Child of Elohim—he had a beginning

The Adventist Jesus:

Michael the Archangel—he had a beginning

The Moslem Jesus:

Just a prophet (only a man)—he had a beginning

**THE JESUS OF THE BIBLE IS ETERNAL— NO BEGINNING
OR ENDING**

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually.

THE JESUS OF THE BIBLE CREATED ALL THINGS

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

Col 1:15 Who is the image of the invisible God, the firstborn of every creature: 16 For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things

were created by him, and for him: For figurative use of “firstborn” see: Ps 89:27

Ps 89:27 Also I [Jehovah speaking] will make him [David] my firstborn, higher than the kings of the earth.

John 1:1c “The Word was God.”

Deconstructing The Watchtower’s rendering of John 1:1c “And the Word was a god.”

The grammatical structure of John 1:1c is recognized as a predicate nominative. A predicate mirrors the subject either by renaming it or describing it. When it renames it, it is called a predicate nominative. When it describes it, it is called a predicate adjective. This sentence’s subject is *the Word*, the verb is *was*, and the predicate nominative is *God*.

Typically the predicate nominative follows the verb, but when the writer (who, in this case, was inspired by God) wants to stress the quality of a person or a thing, it precedes the verb. The Holy Spirit, the Author of Scripture, did this to show that Christ possesses the qualities of Godhood and is as equally God as the Father.

If you look at the Greek Interlinear Version on the next page and page 27, you will see that the definite predicate nominative (God) precedes the verb *was*, and when it does so, the definite article (the) is not required. This is a basic rule of Greek grammar. If a JW were to read John 1:1c in the KIT, the Watchtower's *Kingdom Interlinear Translation*, he would see that the Greek reads in the same word order, "God was the Word," which also shows that the predicate nominative precedes the verb.

To see that the Watchtower does not follow its own conflicting "small g for God rule," look at these verses:

John 1:6,12,13; and 13:3; here God appears twice with capital G's, yet the first occurrence does not have the definite article.

Bearing in mind that John 1:1a establishes that Jesus exists before the beginning of creation without a place of origin, this points directly to His eternity and Godhood. John 1:1b makes the statement that Jesus was eternally with the Father. The Watchtower (WT) falsely teaches its followers that Christians believe Jesus is the Father. They misrepresent the Trinity to confuse people by asking them if Jesus is God, then when He prayed was He praying to Himself?

For further reading, see *CHECKMATE for Mormons and Jehovah's Witnesses* by Dave Weeks at Amazon.com - In Paperback & Kindle.

God Was The Word

Example of the predicate nominative before the verb.

When the predicate nominative is placed before the verb, it stresses the quality of a person or thing. It is like an equals sign (1+1=2). One plus one is the same as two. They are equal. The same is true with God and the Word. There is no article before God, in this inter-linear text, the KIT, or in any recognized Greek manuscript.

John 1:1

G1722	G746	G2258 (G5713)	G3588	G3056	G2532	G3588
εν	αρχη	ην	ο	λογος	και	ο
1	IN "THE"	BEGINNING	WAS	THE	WORD,	AND THE

G3056	G2258 (G5713)	G4314	G3588	G2316	G2532	G2316	G2258 (G5713)
λογος	ην	προς	τον	θεον	και	θεος	ην
WORD	WAS	WITH		GOD,	AND	GOD	WAS

G3588	G3056	G3778	G2258 (G5713)	G1722	G746	G4314
ο	λογος	ουτος	ην	εν	αρχη	προς
THE	WORD.	2	HE	WAS	IN "THE"	BEGINNING

G3588	G2316	G3956	G1223	G846
τον	θεον	παντα	δι	αυτου
WITH	GOD.	3	ALL THINGS	THROUGH HIM

G1096 (G5633)	G2532	G5565	G846	G1096 (G5633)
εγενετο	και	χωρις	αυτου	εγενετο
CAME INTO BEING,	AND	WITHOUT HIM	CAME INTO BEING	

G3761	G1520	G3739	G1096 (G5754)
ουδε	εν	ο	γεγονεν
NOT EVEN ONE "THING"	WHICH	HAS COME INTO BEING.	4

Watchtower's Reference Bible, 1984 Edition

ZECHARIAH 10:12—11:16

Shepherds punished. Staffs broken

1168

down,^a and the very scepter^b of Egypt will depart.^c 12 And I will make them superior in Jehovah,^d and in his name they will walk about,^e is the utterance of Jehovah."

11 "Open up your doors, O Leb'-a-non,^f that a fire may devour among your cedars.^g 2 Howl, O juniper tree, for the cedar has fallen; because the majestic ones themselves have been despoiled!^h Howl, you massive trees of Ba'shan, for the impenetrableⁱ forest has come down!^j 3 Listen! The howling of shepherds,^k for their majesty has been despoiled.^l Listen! The roaring of maned young lions, for the proud [thickets]^m along the Jordan have been despoiled.ⁿ

4 "This is what Jehovah my God* has said, 'Shepherd the flock [meant] for the killing,^o 5 the buyers of which proceed to kill^p [them] although they are not held guilty.^q And those who are selling^r them say: "May Jehovah be blessed, while I shall gain riches."^s And their own shepherds do not show any compassion upon them."^t

6 "For I shall show compassion no more upon the inhabitants of the land,^u is the utterance of Jehovah. 'So here I am causing mankind* to find themselves, each one in the hand of his companion^v and in the hand of his king;^w and they will certainly crush to pieces the land, and I shall do no delivering out of their hand."^x

7 And I proceeded to shepherd the flock^y [meant] for the killing,^z in YOUR behalf, O afflicted ones of the flock.^{aa} So I took for myself two staffs.^{ab} The one I called Pleasantness,^{ac} and the other I called Union,^{ad} and I went shepherding the flock. 8 And I finally effaced

Zec 11:2* Or, "fortified; inaccessible." M^{mar}on, "interdicted." 3* "Proud [thickets]." Or, "high [trees]." Lit., "pride." 4* "Jehovah my God," M(Heb., *Yehwah' 'Elo-hai'*)TSy-Vg; Gr., *Ky'rios pan-to-kra'tor*, "Jehovah Almighty." 6* Or, "earthling man." Heb., *ha-'a-dham'*. 7* According to M; by a regrouping and a change in vowel pointing, "in behalf of the tradesmen of the flock." 7* Lit., "Binders." Heb., *Cho-velim'*; that which results in a union of things.

CHAP. 10

a Isa 14:25
b Mic 5:5
c Isa 19:1
d Eze 30:13
e Isa 41:10
f Isa 45:24
g Jer 18:10
h Mic 4:5

CHAP. 11

f Jer 22:23
g Jer 22:7
h Isa 10:33
i Eze 31:3
j Isa 2:13
k Isa 32:19
l Eze 34:10
m Joe 1:13
n Jer 2:30
o Jer 49:19
p Jer 50:44
q Eze 34:8
r Jer 23:1
s Eze 22:25
t Eze 34:2
u Mic 3:2
v Jer 2:3
w 2Ki 4:1
x Ne 5:8
y Ho 12:8
z Eze 34:4
aa Eze 8:18
ab Eze 38:21
ac Mic 7:2
ad Hag 2:22
ae Zec 11:9
af Zec 14:13
ag Mt 22:7
ah Ps 50:22
ai Heb 10:27
aj Ps 23:1
ak Ps 80:1
al Ps 95:7
am Isa 40:11
an Zec 11:4
ao Zec 13:8
ap Zep 3:12
aq Zec 11:11
ar 1Sa 17:40
as Ps 23:4
at Ps 133:1
au Zec 11:10
av Eze 37:19
aw Zec 11:14

Second Col.

a Ho 5:7
b De 32:19
c Jer 23:33
d Zec 10:2
e Jer 15:2
f Jer 19:9
g Eze 5:10
h Ps 90:17
i Zec 11:7
j Mt 23:38
k Jer 14:21
l Eze 16:5
m Isa 14:22
n Zep 3:12
o Isa 8:17
p Lu 2:25
q Mt 21:2
r Mt 26:15
s Mt 27:9
t Mt 27:5
u Ex 21:32
v Mr 14:11
w Mt 27:6
x Ac 1:18
y Zec 11:7
z Isa 11:13
aa Eze 37:16
ab 1Ki 12:20
ac Isa 9:21
ad Eze 34:2
ae Mt 15:14
af 1Pe 5:3

three shepherds in one lunar month,^a as my soul gradually became impatient with them,^b and also their own soul felt a loathing toward me. 9 At length I said: "I shall not keep shepherding you."^c The one that is dying, let her die. And the one that is being effaced, let her be effaced.^d And as for the ones left remaining, let them devour, each one the flesh of her companion.^e 10 So I took my staff Pleasantness^f and cut it to pieces,^g in order to break my covenant that I had concluded with all the peoples.^h 11 And it came to be broken in that day, and the afflicted ones of the flockⁱ who were watching^j me got to know in this way that it was the word of Jehovah.

12 Then I said to them: "If it is good in YOUR eyes,^k give [me] my wages; but if not, refrain." And they proceeded to pay^l my wages, thirty pieces of silver.¹

13 At that, Jehovah said to me: "Throw it to the treasury."^m the majestic value with which I have been valued from their standpoint.ⁿ Accordingly I took the thirty pieces of silver and threw it into the treasury at the house of Jehovah.^o

14 Then I cut in pieces my second staff, the Union,^p in order to break the brotherhood^q between Judah and Israel.^r

15 And Jehovah went on to say to me: "Take yet for yourself the implements of a useless shepherd.^s 16 For here I am letting a shepherd rise up in the land.^t To the [sheep]* being effaced he will give no attention.^u The young one he will not seek, and the broken [sheep] he will not heal.^v The one stationing herself^w he will not supply [with food], and the flesh of the fat one he will eat,^x and the hoofs of the

u Jer 23:2; Eze 34:6; Mt 9:36; v Eze 34:21; w Ge 31:38; Eze 34:3.

Zec 11:9* "You," masc. pl. 11* "The afflicted ones of the flock," M. See vs 7 ftn, "Flock." 12* "Them," masc. 12* Lit., "weigh out." 13* "Treasury," by a correction; M, "founder," or, "potter"; LXX, "smelting furnace"; Vg, "statuary." 16* Lit., "To the ones," fem., referring to symbolic sheep. 16* "The one made sick," by a correction; by a different correction, "The hungry one."

Verses 12 & 13 give the prophecy that Jehovah would be sold for thirty pieces of silver and sights Matt 27:5 as its fulfillment. So who is Jehovah?

True faith is taking Jehovah at His Word. This is the only way to everlasting life.

Watchtower's Reference Bible, 1984 Edition

1169

A burdensome stone. Pierced One

ZECHARIAH 11:17—13:2

[sheep]* he will tear off.^a 17 Woe to my valueless shepherd,^b who is leaving the flock!^c A sword will be upon his arm and upon his right eye. His own arm will without fail dry up,^d and his own right eye will without fail grow dim."

12 A pronouncement:

"The word of Jehovah concerning Israel," is the utterance of Jehovah, the One who is stretching out [the] heavens^e and laying the foundation of [the] earth^f and forming the spirit^g of man^h inside him. 2 "Here I am making Jerusalemⁱ a bowl [causing] reeling to all the peoples round about;^j and also against Judah he will come to be in the siege, [even] against Jerusalem.^k 3 And it must occur in that day^l [that] I shall make Jerusalem a burdensome stone^m to all the peoples. All those lifting it will without fail get severe scratches for themselves; and against her all the nations of the earth will certainly be gathered.ⁿ 4 In that day,^o is the utterance of Jehovah, "I shall strike every horse^p with bewilderment and its rider with madness;^q and upon the house of Judah I shall open my eyes,^r and every horse of the peoples I shall strike with loss of sight. 5 And the sheiks^s of Judah will have to say in their heart, "The inhabitants of Jerusalem are a strength to me by Jehovah of armies their God."^t 6 In that day I shall make the sheiks of Judah like a firepot among trees^u and like a fiery torch in a row of newly cut grain,^v and they must devour on the right [hand] and on the left all the peoples round about;^w and Jerusalem must yet be inhabited in her [own] place, in Jerusalem.^x

7 "And Jehovah will certainly save the tents of Judah first, to the end that the beauty of the house of David and the beauty of the inhabitants of Jerusalem may not become too great over Judah. 8 In that day Jehovah will be a defense around the inhabitants of Jerusalem;^y and the one that is stumbling

Zec 11:16* Lit., "of them," fem. 12:1* "The spirit of man." Heb., *ru'ach-'a-dham'*. 5* "Their God." Heb., *'Elo-heh-hem'*.

CHAP. 11

a Eze 34:10
b Jer 23:1
c Eze 13:2
d Mt 23:13
e Joh 10:12
f 1Ki 13:4
g Eze 30:22

CHAP. 12

e Job 26:7
f Ps 104:2
g Isa 42:5
h Isa 44:24
i Ps 102:25
j Ps 136:6
k Isa 45:18
l Isa 48:13
m Job 34:14
n Ps 146:4
o Ec 12:7
p Ac 17:25
q Heb 12:22
r Ps 75:8
s Zec 14:13
t Zec 14:14
u Zep 3:19
v Da 2:34
w Da 2:45
x Mt 21:44
y Ps 2:2
z Eze 38:9
aa Mic 4:11
ab Zec 14:2
ac Re 16:14
ad Isa 24:21
ae Pr 21:31
af De 28:28
ag Ps 76:6
ah 1Ki 8:29
ai 2Ch 7:15
aj Isa 37:17
ak Zec 9:7
al Ps 46:1
am Isa 41:10
an Joe 3:16
ao Zec 12:8
ap Isa 10:17
aq Ob 18
ar Isa 41:15
as Isa 62:1
at Mic 4:13
au Zec 9:15
av Jer 31:38
aw Zec 2:4
ax Zec 12:10
ay Jer 23:6
az Joe 3:16
ba Zec 2:5
bb Zec 9:15

Second Col.

a Eze 34:24
b Ps 45:6
c Isa 9:6
d Ho 3:5
e Ex 14:19
f Ex 23:20
g Isa 54:17
h Hag 2:22
i Re 16:14
j Isa 32:15
k Isa 44:3
l Joe 2:28
m Ac 3:19
n 2Ch 6:21
o Ps 28:2
p Jer 31:9
q Joh 19:34
r Joh 19:37
s Joh 20:27
t Re 1:7
u Jer 6:26
v Am 8:10
w 2Ki 23:29
x 2Ch 35:22
y Jer 3:21
z Lu 23:48
aa Mr 15:40
ab Lu 23:49

among them must become in that day like David,^a and the house of David like God,^b like Jehovah's angel before them.^c 9 And it must occur in that day [that] I shall seek to annihilate all the nations that are coming against Jerusalem.^d

10 "And I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit^e of favor^f and entreaties,^g and they will certainly look to ~~the~~ ^{me} ~~One~~ whom^h they piercedⁱ through, and they will certainly wail over Him as in the wailing over an only [son]; and there will be a bitter lamentation over him as when there is bitter lamentation over the firstborn [son].^j 11 In that day the wailing in Jerusalem will be great, like the wailing of Ha-dad-rim^k mon in the valley plain of Megid^l do.^m 12 And the landⁿ will certainly wail,^o each family by itself;^p the family of the house of David by itself, and their women by themselves;^q the family of the house of Nathan^r by itself, and their women by themselves;^s 13 the family of the house of Le'vi^t by itself, and their women by themselves;^u the family of the Shim'e-ites^v by itself, and their women by themselves;^w 14 all the families that are left remaining, each family by itself, and their women by themselves.^x

13 "In that day^y there will come to be a well^z opened to the house of David and to the inhabitants of Jerusalem for sin^{aa} and for an abhorrent thing.^{ab}

2 "And it must occur in that day," is the utterance of Jehovah of armies,

12Sa 5:14; Lu 3:31; m Ex 6:16; n Ex 6:17; 1Ki 1:8; 1Ch 23:10; o Mr 15:41; CHAP. 13 p Zec 12:3; q Ps 51:7; r Isa 1:6; Eze 36:25; Joh 1:29; Ac 2:38; Ac 2:41; s 2Ch 29:5; La 1:8; Eze 36:17; Eze 36:29.

Zec 12:8* Or, "godlike ones." Heb., *ke'-lo-him'*, pl.; LXX, "like God's house"; Lat., *qua'si De'i*. Compare Ps 8:5 ftn. 10* "Spirit of." Heb., *ru'ach*; Gr., *pneu'ma*; Lat., *spi-ri-tum*. 10* "To the One whom," Th and Joh 19:37, MVg, "to me whom." 11* "Megiddo." Heb., *Meghid-dohn*; Lat., *Ma-ged'don*. Compare Re 16:16 ftn, "Har-Magedon." 12* Or, "the earth." Heb., *ha'-a'rets*. 12* Lit., "families families apart."

"me" meaning Jehovah in all acient manuscripts

Zech 12:10 Jehovah is the one who will be pierced.

John 19:34-37 Jesus is the one who was pierced.

If you don't know who Jehovah is, all the rest doesn't matter!

Watchtower's Reference Bible, 1984 Edition

Shepherd struck; flock scatters. God's war 1170

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CHAP. 13
a Ex 23:13
De 12:3
Isa 2:18
Eze 36:25
Zep 1:4
b De 13:5
Jer 3:10
Jer 23:14
Eze 14:9
c 2Co 7:1
d De 13:6
De 13:9
De 18:20
Mt 10:37
e Jer 2:26
Mic 3:7
f 2Ki 1:8
Mt 3:4
g Eze 34:23
Mic 5:4
Mt 26:55
Joh 10:11
Heb 13:20
1Pe 5:4
h Pr 8:30
Joh 1:1
Joh 16:28
Joh 17:5
i Isa 53:8
Da 9:26
Mr 14:27
Ac 3:18
Re 13:8
j Mt 26:31
Mr 14:50
Joh 16:32
k Isa 1:25
Mt 11:25
1Co 1:27
l Mt 13:41
Lu 12:46

Second Col.
a Joe 2:32
Mt 24:22
Ro 9:27
b Isa 43:2
c Ps 66:10
Isa 48:10
Mal 3:2
d Mal 3:3
1Pe 1:7
e Isa 58:9
f Jer 30:22
Ro 9:25
g Ps 144:15
Re 21:7

CHAP. 14
h Isa 2:12
Joe 2:31
2Pe 3:10
i Joe 3:2
Re 16:14
j Lu 21:20
k De 28:30
La 5:11
l Lu 21:24
m Isa 65:8
Mt 21:43
Mt 24:22
n Isa 65:18
Heb 12:22
Re 21:2
o Isa 66:16
Eze 38:23
Joe 3:14
Re 16:14
p Ex 15:3
2Ch 20:26
q Eze 11:23
Ac 1:12
r Lu 19:29
s Mic 1:4
t Lu 21:21
u Am 1:1

will be left remaining in it.^a 9 And I shall certainly bring the third [part] through the fire;^b and I shall actually refine them as in the refining of silver,^c and examine them as in the examining of gold.^d It, for its part, will call upon my name, and I, for my part, will answer it.^e I will say, 'It is my people,' and it, in its turn, will say, 'Jehovah is my God.'"^g

14 "Look! There is a day coming, belonging to Jehovah,^h and the spoil of you* will certainly be apportioned out in the midst of you. 2 And I shall certainly gather all the nations against Jerusalem for the war;ⁱ and the city will actually be captured,^j and the houses be pillaged, and the women themselves will be raped.^k And half of the city must go forth into the exile,^l but as for the remaining ones* of the people,^m they will not be cut off from the city.ⁿ

3 "And Jehovah will certainly go forth and war against those nations* as in the day of his warring, in the day of fight.^p **4** And his feet will actually stand in that day upon the mountain of the olive trees,* which is in front of Jerusalem, on the east;^q and the mountain of the olive trees must be split at its middle,^r from the sunrising and to the west.^s There will be a very great valley; and half of the mountain will actually be moved to the north, and half of it to the south.^t **5** And you people will certainly flee to the valley of my mountains;^u because the valley of [the] mountains will reach all the way to A'zel.* And you will have to flee, just as you fled because of the [earth]quake in the days of Uz-ziah the king of Judah.^v And Jehovah my God

Zec 14:1* "You," fem. sing., referring to the city" in vs 2. 2* Or, "the remnant; the rest." 4* Or, "the Mount of Olives." 4* Lit., "the sea," that is, the Mediterranean Sea to the west. 4* Or, "Negeb." 5* A site near Jerusalem. There may be an echoing of the name Azel in that of the Wadi Yasul, which is an afflux to the Kidron Valley from the Mount of Olives.

1171 Jehovah is King. Holiness belongs to God

will certainly come,^a all the holy ones being with him.^b

6 "And it must occur in that day [that] there will prove to be no precious light^c—things will be congealed.^d **7** And it must become one day that is known as belonging to Jehovah.^e It will not be day, neither will it be night;^f and it must occur [that] at evening time it will become light.^g **8** And it must occur in that day [that] living waters^h will go forth from Jerusalem,ⁱ half of them to the eastern sea^j and half of them to the western sea.^k In summer and in winter^l it will occur.^m **9** And Jehovah must become king over all the earth.ⁿ In that day Jehovah will prove to be one,^o and his name one.^p

10 "The whole land will be changed like the Ar'a-bah,* from Ge'ba^q to Rim'mon^r to the south^s of Jerusalem; and she must rise and become inhabited in her place,^t from the Gate of Benjamin^u all the way to the place of the First Gate, all the way to the Corner Gate, and [from] the Tower of Hanan^v all the way to the press vats of the king. **11** And people will certainly inhabit her; and there will occur no more any banning [to destruction],^w and Jerusalem must be inhabited in security.^x

12 "And this is what will prove to be the scourge with which Jehovah will scourge all the peoples that will actually do military service against Jerusalem:^y There will be a rotting away of one's flesh, while one is standing upon one's feet;^z and one's very eyes will rot away in their sockets, and one's very tongue will rot away in one's mouth.

13 "And it must occur in that day [that] confusion from Jehovah will become widespread among them;^a and they will actually grab hold, each one of the hand of his companion, and his hand will actually come up against the hand

Zec 14:5* "Him," TLXXSyVg and many Heb. mss; M, "you." 8* Or, "former sea." 8* Or, "hinder sea," that is, to one's back when facing east. 8* Or, "autumn," that is, the beginning of winter. 9* Or, "the land." Heb., ha'a'rets. 10* Or, "desert plain." See De 1:1 ftn, "Plains." 10* "South." Heb., ne'ghev.

CHAP. 14
a Ps 96:13
Ps 98:9
Ps 149:9
Joe 3:11
c Isa 13:10
Am 5:18
d Ex 15:8
Job 38:22
e Ps 118:24
1Th 5:2
2Th 2:2
f Ps 97:11
Pr 4:18
Re 21:25
g Isa 30:26
h Joh 4:10
Re 21:6
Re 22:17
i Jer 17:13
Eze 47:1
Joe 3:18
Re 22:1
J De 3:17
Eze 47:8
k Jos 1:4
Joe 2:20
l Isa 49:10
m Ps 97:1
Re 19:6
n De 6:4
Mal 2:10
Ga 3:20
o Isa 42:8
Isa 44:6
p De 1:7
q 1Ki 15:22
r 1Ch 4:32
s Jer 30:18
t Jer 37:13
Eze 48:32
u Ne 3:1
Jer 31:38
v Isa 60:18
Jer 31:40
w Jer 23:6
Jer 33:16
x 2Ki 19:35
Ps 110:5
Joe 3:2
Mic 4:11
Re 16:14
y Ac 12:23
z Jer 7:22
Eze 38:21
Zec 11:6

Second Col.
a 2Ch 14:13
2Ch 20:25
Zec 2:9
b Isa 66:19
Ac 15:17
c Isa 1:7
Isa 66:23
d Ps 86:9
Isa 27:13
Jer 48:15
Ro 15:11
e Ps 24:8
Ps 103:21
f Le 23:34
Ne 8:14
Joh 7:2
g Isa 45:23
Isa 60:12
h Ge 10:32
Jer 10:25
Am 3:2
i De 11:17
1Ki 8:35
Isa 5:6
J Col 2:17
Heb 10:1
k Mal 1:11
l Ex 28:36
Ex 39:30
Isa 35:8
m Isa 2:14

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If you don't know who Jehovah is, all the rest doesn't matter!

Zech 14:3-4 Jehovah's feet will stand on the Mount of Olives. Zech 14:5b Jehovah will return with all His holy ones (Saints).

Acts 1:11-12 Jesus' feet will stand on the Mount of Olives. Jude 14 & 1Thess 3:13 Jessus will return with all His Saints.

Zech 14:9 Jehovah must become king over all the earth. John 19:19 & Rev 19:16 Jesus becomes King over all the earth.

KINGDOM INTERLINEAR TRANSLATION

The word [other] not in God's Word it was added by the Watchtower.

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PHILIPPIANS 2:9—16

θανάτου δὲ σταυροῦ· 9 διὸ καὶ ὁ
of death but of stake; through which also the
θεὸς αὐτὸν ὑπερύψωσεν, καὶ
God him put high up over, and
ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
he graciously gave to him the name the over
πάν ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι
every name, in order that in the name
Ἰησοῦ πάν γόνυ κάμψη ἐπουρανίων
of Jesus every knee should bend of those in heaven
καὶ ἐπιγείων καὶ καταχθονίων,
and of those on earth and of those underground,
11 καὶ πάντα γλῶσσα ἐξομολογήσεται ὅτι
and every tongue should confess out that
Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ
Lord Jesus Christ into glory of God
πατρός.
Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς
As-and, loved (ones) of me, according as
πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ
always you obeyed, not as in the presence
μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ
of me only but now to much rather in the
ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν
absence of me, with fear and trembling the
ἐαυτῶν σωτηρίαν κατεργάζεσθε, 13 θεὸς
of selves salvation be you working down, God
γάρ ἐστίν ὁ ἐνεργῶν ἐν ὑμῖν καὶ
for is the (one) working within in you both
τὸ θέλειν καὶ τὸ ἐνεργεῖν
the to be willing and the to be working within
ὑπὲρ τῆς εὐδοκίας· 14 πάντα
over the well-thinking; all (things)
ποιεῖτε χωρὶς γογγυσμῶν
be you doing apart from murmurings
καὶ διαλογισμῶν· 15 ἵνα
and divided reckonings; in order that
γένησθε ἄμεμπτοι καὶ ἀκέραιοι,
you may become blameless and unblended,
τέκνα θεοῦ ἄμωμα μέσον
children of God unblemished (in) midst
γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν
of generation crooked and turned through, in
οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ
whom you are shining as illuminators in world
16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ
word of life having upon, into boasting to me

yes, death on a torture stake.* 9 For this very reason also God exalted him to a superior position and kindly gave him the name that is above every [other] name, 10 so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, 11 and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father.

12 Consequently, my beloved ones, in the way that you have always obeyed, not during my presence only, but now much more readily during my absence, keep working out your own salvation with fear and trembling; 13 for God is the one that, for the sake of [his] good pleasure, is acting within you in order for you both to will and to act. 14 Keep doing all things free from murmurings and arguments, 15 that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, 16 keeping a tight grip on the word of life, that I may have cause for exultation

Jesus = Yahweh Savior, the I AM of Exodus 3:14 and John 8:24; 8:28; and 8:58-59.
If you deny Him before men, He will deny you before His Father (Matt 10:33).

JW Letter to You

Mr. JW
Kingdom Hall of Jehovah's Witnesses
P.O. Box 8
Simpsonville, SC 29680

RE: Special Invitation

April 10, 2021

Dear Mr. Ch,

I hope this letter finds you doing well during these turbulent times.

As you know the COVID19 pandemic has devastated so many people around the world, including some in our nearby neighborhoods.

This being the case many people wonder about the meaning of our times.

Additionally, could any rational person see as normal such things as skyrocketing food prices, internet hackers, fraudulent telemarketers, social / political unrest, that affects us all, and the list goes on. In their personal thoughts, many people wonder for example:

Why does God allow suffering?

What is God's purpose for the earth?

How can we make our family life happier?

You can find answers to these and many other questions from God's Word the Bible with the assistance of our Bible website: www.jw.org.

It is our hope that when social distancing has concluded that we will be able to talk with you personally, however in the meantime feel free to visit our website at: www.jw.org... (visited by over 5 million people daily).

Sincerely,

Mr. JW

Your Reply to the JW

Dear Mr. JW,

In response to your *hope*, I am doing well. My wife and I both had COVID 19 and recovered without any aftereffects. Concerning people being *devasted*, it's the norm for those who are not anchored by faith in the God who is the Creator of all things.

Before we proceed, could I ask you a few questions? (1) Do you consider yourself to be an honest person? (2) Do you believe the Bible is your absolute authority for faith and life? (3) Do you believe that no truth in Scripture will ever contradict itself? If you answered yes to these questions, I don't understand how you could have any hope as a Jehovah's Witness. What do I mean by that? Doesn't the Watchtower teach its followers that Jesus is a created being and that the Father created him first and then he created everything else? If that were true, then Genesis 1:1 would have to read: In the beginning God the Father created an angel, and he was a god, and he created everything else. This WT teaching conflicts with the context and harmony of Genesis 1:1 and John 1:1-3. Both of these passages have the same subject matter: who created and what was created. The who is God and the what is the heaven and the earth. John 1:1 says that *In the beginning* (a reference to Gen 1:1) *was the Word* (Jesus was there in the beginning, not created. The Word is a title for Jesus as shown in John 1:14.) John 1:1 is saying that Jesus was with God in the beginning and was of the **same substance as God**. John 1:3 says that Jesus created all things without any exceptions, including an angel or anything else. Take a look at the **NWT John 1:3**, "All things came into existence through him [Jesus Christ], and apart from him not even one thing came into existence."

God's first revelation of Himself is in Genesis 1:1: *In the beginning God [Elohim] created . . . Elohim* is plural and translated literally it is "Gods." The verb *created* is singular. Some may say *Elohim* is a plural of majesty or the plural "we," which is used for royalty. That idea is chronologically out of order, for the "royal we" writing style postdated the early Hebrew Scriptures. Also, in Genesis 1:26, let the *US* continue the list of references of His plurality. This fits the model of the Trinity perfectly: God is in one sense plural in terms of His Persons, but singular in terms of His Being. Being is **what** one is, and person is **who** one is. God has revealed Himself as One Eternal Being (what He is) in three Eternal Persons (who He is). His Hebrew name *Yahweh* (Exodus 3:14 I AM) is used for each Person of the Godhead: Father, Son, and Spirit, and each of Them is called God throughout the Scriptures. Jesus' name in Hebrew means *Yahweh* Savior. Jesus said **I AM** (not I was) three times in John chapter eight. If you look carefully, you'll see that *he* is in italics, meaning it's not in the inspired text (John 8:24; 28;58).

All of this being said, I don't understand how you could have any hope. Jesus said this in Matthew 10:33, *But whosoever shall deny me [John 1:1-3] before men, him will I also deny before my Father which is in heaven*. There is no honest way to deny that God alone is the Creator of all things. Genesis 1:1 begins God's revelation of Himself, and John 1:1-3 adds clarity to His Being and Persons. Only God can create and give life. To deny that God (One God who exists in three Persons) is not the Creator of all things means that you do not accept the Bible as your absolute authority for faith and life.

Here is one, of many more, passages that harmonize with Gen 1:1 and John 1:1-3 and proves *Yahweh* created all things without the help of a created angel, Michael: Isa 44:24 Thus saith the LORD [*Yahweh*], thy redeemer, and he that formed thee from the womb, I am the LORD [*Yahweh*] that **maketh all things**; that **stretcheth forth the heavens alone**; that **spreadeth abroad the earth by myself**.

Sincerely in *Yahweh* my God and Savior,

Mr. RC