

## How to Witness to Cultists (Members of Cults)

- \_\_\_\_\_ that you will never win anyone to Jesus that you don't love.
- \_\_\_\_\_ . You must first know the truth before you can share it with someone else—especially someone who has a false gospel.
- \_\_\_\_\_ . The Mormon missionary or Jehovah's Witness at your door is prepared to share his or her faith with you.
- \_\_\_\_\_ , both yours and theirs. Cultists often use the same terms Christians use, but give them different meanings.
- \_\_\_\_\_ **that cultists are desperately** \_\_\_\_\_ . They are deceived, but they are not the enemy—although they do often deceive others.
- \_\_\_\_\_ . They have generally had at least some bad experiences with Christians. Many of them, e.g., LDS missionaries, are young people away from home, working long hours, and needing some friendship.
- \_\_\_\_\_ . People get defensive when you just tell them flat out that they are wrong and being used of the devil.
- \_\_\_\_\_ . Using material written or distributed by *anti*-groups will either make them defensive or cause them to break off conversation.
- \_\_\_\_\_ **that they already have a** \_\_\_\_\_ . You are attempting to lead them from *false* faith to *true* faith, from *misplaced* faith to *saving* faith. Doubt is often a pit stop on the road to salvation.
- \_\_\_\_\_ **that you are involved in** \_\_\_\_\_ . Pray! Pray! Pray!
- \_\_\_\_\_ . Read it in context.<sup>1</sup>

### Additional Thoughts:

1. Give your personal testimony of what the Lord Jesus has done in your life.<sup>2</sup>
2. What does the word "Christian" mean? It is only used in scripture three times: Acts 11:26; 26:28; 1 Peter 4:16.
  - a. Jehovah's Witnesses are always talking about Jehovah and the Kingdom of God. By contrast, the New Testament says that Christians, by the very name given to them, are always talking about Jesus Christ. "**Christian,**" means "**Christ-follower,**" or "**Christ-ones,**" "**Christ-people,**" or "**those who belong to Christ.**"
  - b. "Fundamentally, a Christian is one who has a personal, ongoing relationship with Jesus. Christianity is not so much a *religion* as it is a *relationship*. It is a relationship that begins the moment someone places faith in Christ for salvation."<sup>3</sup>
  - c. **CRITICAL:** These followers of Jesus were recognized as a distinct group.<sup>4</sup>

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<sup>1</sup> The above fill in the blanks came from Watchman.org (2006).

<sup>2</sup> Ron Rhodes, *The 10 Most Important Things You Can Say to a Jehovah's Witness* (Eugene, Ore.: Harvest House, 2001), 111.

<sup>3</sup> *Ibid.*, 112 (emphasis original).

<sup>4</sup> *ibid.*

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3. Don't overemphasize your role in a person's conversion and your need to win a debate. We are called to be "witnesses," and as such, our primary role is to tell of what Jesus Christ has done in your life to save you. We are called to be defenders of the hope in us (1 Peter 3:15), but our responsibility to combat false belief in others is limited. Paul says,
  - 23 But refuse foolish and ignorant speculations, knowing that they produce quarrels.
  - 24 The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged,
  - 25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,
  - 26 and they may come to their senses *and escape* from the snare of the devil, having been held captive by him to do his will. (2 Tim 2:23–26)
4. The **burden of proof** is upon those who say the historic church has gone into error and their group is now the only true people of God. Scripture shows that there has and will continue to exist until the rapture a faithful group of believers that have correct doctrine:
  - a. God promised that even in the midst of large scale rejection of the truth by those who claim to be part of God's people (Romans 11:4–5)
  - b. Jesus promised that on the basis of faith He would build His church and even the gates of hell would not prevail against it (Matt 16)

### Jesus is Lord and Yahweh (Jehovah):

#### Romans 10:3–13:

- 3 For not knowing about **God's righteousness** and **seeking to establish their own, they did not subject themselves to the righteousness of God.**
- 4 For Christ is the end of the law for righteousness to everyone who believes.
- 5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.
- 6 But **the righteousness** based on faith speaks as follows: "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down),
- 7 or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead)."
- 8 But what does it say? "**The word** is near you, in your mouth and in your heart"—that is, **the word of faith** which we are preaching,
- 9 that if you **confess** with your mouth Jesus **as Lord (*kurios*)**, and **believe** in your heart that God raised Him from the dead, you will be saved;
- 10 for with the heart a person believes, **resulting in righteousness**, and with the mouth he confesses, **resulting in salvation.**
- 11 For the Scripture says, "Whoever believes in Him will not be disappointed."
- 12 For there is no distinction between Jew and Greek; **for the same Lord is Lord (*kurios*) of all**, abounding in riches for all who call on Him;
- 13 for "Whoever will call on **the name of the Lord (*kurios*)** will be saved."

Paul says in v.9 that we are to confess Jesus **as Lord** if we are to be saved (cf. Phil 2:11). In v. 12 he says that **the same Lord is Lord of all**. In v. 13 he quotes Joel 2:32 and says that whoever will call on the name of the Lord (*kurios*) will be saved. But Joel says "whoever will call on the name of Yahweh/Jehovah (rendered "LORD" in English and LXX) will be saved.

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If this is the same Lord, then Jesus is Jehovah. If it is different, then how can v. 12 be true? The same Greek word, *kyrios*, “Lord,” that is repeatedly used for Jesus is used in v. 12. And Paul says that the same Lord, Jesus, is Lord of all. The Lord, Jesus, must either be Jehovah (Lord), or Jesus is Lord over Jehovah because Jesus is “Lord of all.”

Moreover, Hebrews says that “**Jesus Christ is the same yesterday and today and forever**” (Heb 13:8; cf. Heb 1:12). This description of Jesus is the same as that of God Almighty in Revelation:

“I am the Alpha and the Omega,” says the Lord God, “who is and who was and **who is to come**<sup>5</sup>, the Almighty” (Rev 1:8; cf. v. 4–5, 17; 4:8; 16:5).

Hebrews 13:8 is also the same as the name of the Lord given to Moses at the burning bush:

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

LXX (Septuagint, the Greek translation of the OT) Reads:

Ἐγὼ εἶμι ὁ ὢν “I am the One who exists.”  
καὶ εἶπεν Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ Ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς .  
of Israel, ‘The One who exists has sent me to you.’”

The TDNT says,

εἶμι, ὁ ὢν → ἐγὼ

Already in the LXX the abstract ὁ ὢν is used for God. In Ex. 3:14 the intentionally obscure self-designation יהוה אֱלֹהֵינוּ or יהוה אֱלֹהֵינוּ is pregnantly, if with a certain rationalisation, translated ἐγὼ εἶμι ὁ ὢν or ὁ ὢν. This leads Greek speaking Jews to use ὁ ὢν as a name for God. Philo employs it frequently, as also the weaker τὸ ὢν; for him ὁ ὢν is the true name of God (*Abr.*, 121), and worship of God as He who is constitutes true piety (*Deus Imm.*, 69). Josephus, too, is familiar with ὁ ὢν as a divine predicate, cf. *πεισαι δὲ τὸν λαὸν ὅτι μόνος εἶη ὁ θεὸς ὁ ὢν, ὃν ἀπ’ ἀρχῆς ἐθρήσκουσιν* (*Ant.*, 8, 350). In his rendering of Ex. 3:14 he expressly conceals the name which God gave Himself (*Ant.*, 2, 276).

In the NT ὁ ὢν is a name for God only in Rev. in the forms ὁ ὢν καὶ ὁ ἦν (11:17; 16:5), ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (1:4, 8), and ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος (4:8). The formulae occur in God’s self-predication (1:8), in worship (4:8; 11:17; 16:5), and in salutation (1:4). This explains the nondeclinability of ὁ ὢν and the use of ἦν as a kind of participle. Linguistically, this is difficult, but it is not due to negligence. It is designed to preserve the sanctity of the divine self-designation. The formula expresses the supra-temporality, eternity and deity of God. It is thus used with παντοκράτωρ (1:8; 4:8; 11:17), as also with the ἅγιος, ἅγιος, ἅγιος of Is. 6:3. V 2, p 399

We find similar formulae in Jewish tradition. Ex. r. on 3:14 gives the rendering: “I am who I have been, who I now am, and who I will be in the future.” Tg. J. I Ex. 3:14: “**I am who I was and will be.**” Tg. J. I Dt. 32:39: “**I am who is and who was, and I am who will be, and there is no other God but me.**” It is interesting that we have here both the triple and the double formula, as in Rev., and that it is used in interpretation of Ex. 3:14. The ἐρχόμενος of Rev. is thus set into all the greater relief. It shows how vital is the expectation of the end in Rev. Cf. the distinctive ἔρχεται in 1:7, the ἔρχου in 22:17, 20 (followed by the μαρναθά), and the ἔρχομαι in 2:5, 16; 3:11; 22:7, 12, 20. In Rev. the formula assumes that salvation history is pressing to its close (ἔως πότε, 6:10). God is not just non-temporal; He is the Lord of time.”<sup>6</sup>

<sup>5</sup> Literally, “who is coming,” as in, “the who is always going to be existing.”

<sup>6</sup> Friedrich Büchsel, “Εἶμι, Ὁ ὢν,” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 398–399.