

Note: The Jehovah's Witnesses don't believe that man possesses a soul, but that man is a soul and, therefore, when man dies, his soul dies. They believe the spirit is the life-force in man, and that at death that life-force leaves the body and the body begins to decay. They believe that when the Bible says at death the spirit returns to God (Eccl. 12:7), that means that God is the only one who has the power to give that life-force back to man so he can live again. (Psa. 104:29,30).

G. Doctrine of the Eternal Punishment of the Wicked

The Jehovah's Witnesses believe the wicked will be annihilated (Matt. 25:46), but they do not believe they will be eternally tormented in Hell. They say that such a doctrine is wholly unscriptural, unreasonable, contrary to God's love, and repugnant to justice.

Note: The Jehovah's Witnesses believe that Gehenna is a symbol of complete and everlasting destruction, and that the "lake of fire" is a symbol of the "second death," i.e., the death from which there is no resurrection.

IV.. Refutation of the Jehovah's Witness Doctrine of Jesus Christ

A. The Bible clearly teaches Jesus Christ is God and not an angel or only a man.

1. God the Father calls Jesus God (Heb. 1:8,9)

a. Discussion of the Vocative in verse 8

The Greek words  $\delta\ \theta\epsilon\acute{o}\varsigma$  in verse 8 may be translated as a vocative, i.e., as the person addressed. The same Greek construction that appears in this verse (the definite article followed by a noun in the nominative case) also appears in Mark 14:36 ( $\delta\ \pi\alpha\tau\acute{\eta}\rho$ ), Romans 8:15 ( $\delta\ \pi\alpha\tau\acute{\eta}\rho$ ); and Galatians 4:6 ( $\delta\ \pi\alpha\tau\acute{\eta}\rho$ ). In all three of these verses this Greek construction is translated as a vocative, i.e. as the person addressed because the context demands it. Even the New World Translation translates this Greek construction as a vocative in these verses. Since the same Greek construction that appears in these verses also appears in Hebrews 1:8, it may be translated as a vocative in that verse as well.

Note: This same Greek construction also appears in verse 9 where it says, "therefore God." Thus, the word "God" may be translated as a vocative: "O God." If it is translated as a vocative, this is the second time the speaker who is God, the Father addresses the Son as God.