

QUESTIONS

for
Jehovah's
Witnesses

"who love the truth"
2 Thess. 2:10

Bill & Joan Cetnar
R.D. #3
Kunkletown, PA 18058
April 1, 1993

Dear Jehovah's Witness:

Here are some questions for you. These questions came up while we were Jehovah's Witnesses. The answers we found are photostated in this booklet. Jehovah's Witnesses' president is the spokesman for the "faithful and wise servant"—God's Prophet—God's Channel of Communication – the Only Right Religion – and is directed by angels.

The PRODUCT of God's Prophet must be TRUTH. Is the product of the Presidents of Jehovah's Witnesses the truth? Deut. 18:21. Please answer these questions to your satisfaction keeping in mind Jesus warning "Beware of False Prophets" Matt. 7:15. It is our hope and prayer that you come to Jesus Christ as THE TRUTH John 14:6. We found Jehovah's Witnesses' Presidents to be "FALSE PROPHETS". Jesus Christ is the I AM. Jesus said: If you do not believe that, you will die in your sins. John 8:24.

JESUS IS YAHWEH.

William I. Cetnar
Joan Cetnar

DO JEHOVAH'S WITNESSES CLAIM TO BE GOD'S PROPHET? _____
ACCORDING TO DEUT. 18:21 CAN A PROPHET MAKE A MISTAKE? _____



Announcing
JEHOVAH'S
KINGDOM

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April 1, 1972

Number 7

They shall know that
**A PROPHET
WAS
AMONG THEM'**

JEHOVAH GOD is interested in having people know him. Though he is invisible to human eyes, he provides various ways by which they can know his personality. They can know what to expect from him and what he expects of them.

One can come to understand that Jehovah is a God of surpassing wisdom by observing creation. This also reveals the loving care with which he designed things for man's welfare and enjoyment. A second way to know God is through his Word of truth, the Bible. Herein one finds the full expression of Jehovah's purpose toward mankind—why man is on the earth and the blessings that God has in store.

A third way of coming to know Jehovah God is through his representatives. In ancient times he sent prophets as his special messengers. While these men foretold things to come, they also served the people by telling them of God's will for them at that time, often also warning them of dangers and calamities. People today can view the creative works. They have at hand the Bible, but it is little read or understood. So, does Jehovah have a prophet to help them, to warn them of dangers and to declare things to come?

IDENTIFYING THE "PROPHET"

These questions can be answered in the affirmative. Who is this prophet? The cler-

gy of the so-called "Christian" nations hold themselves before the people as being the ones commissioned to speak for God. But, as pointed out in the previous issue of this magazine, they have failed God and failed as proclaimers of his kingdom by approving a man-made political organization, the League

Ezek. 2:5

of Nations (now the

United Nations), as "the political expression of the Kingdom of God on earth."

However, Jehovah did not let the people of Christendom, as led by the clergy, go without being warned that the League was a counterfeit substitute for the real kingdom of God. He had a "prophet" to warn them. This "prophet" was not one man, but was a body of men and women. It was the small group of footstep followers of Jesus Christ, known at that time as International Bible Students. Today they are known as Jehovah's Christian witnesses. They are still proclaiming a warning, and have been joined and assisted in their commissioned work by hundreds of thousands of persons who have listened to their message with belief.

Of course, it is easy to say that this group acts as a "prophet" of God. It is another thing to prove it. The only way that this can be done is to review the record. What does it show?

During the World War I period this group, the International Bible Students, was very active in preaching the good news of God's kingdom, as their Leader Jesus Christ had set this work before them in his prophecy at Matthew 24:14. They took literally Jesus' words to the Roman governor Pontius Pilate: "My kingdom is no part of this world." (John 18:36) They also took to heart Jesus' words to his fol-

ARE ALL OF JEHOVAH'S WITNESSES PROPHETS?

tian doctrine of Christ's ransom sacrifice falls.—Matthew 20:28; Romans 5:12, 17-19; 1 Corinthians 15:45.

This same Catholic Bible goes so far as to cast doubt on the authenticity of Jesus' words as recorded in the Bible. Under "How to Read Your Bible," it says: "We must keep in mind that the Gospel writers did not intend to write history in the scientific sense . . . Was Jesus involved in these conversations? Did He answer exactly as related in the Bible? It is not certain."

How can sincere Catholics be expected to read the Bible with faith and "dedicate themselves to teaching and preaching Holy Scripture" to others when their church approves the publication of such faith-destroying statements? And similar undermining comments are to be found in *The Jerusalem Bible*, and in other Catholic Bibles and encyclopedias. In all fairness it must be added that many Protestant Bible commentaries are just as destructive of faith in the Bible.

All True Christians ARE Prophets

The New American Bible correctly states: "Prophet means 'one who speaks for another,' especially for God. It does not necessarily mean that he predicts the future!" Pope John Paul II said: "The 'prophetic office' of the People of God must be consciously exercised as a true service of the Word." But as we have seen, it is impossible for a Catholic to be a true prophet, or witness, for God's Word, the Bible, without betraying the doctrine of the Catholic Church, based mainly on tradition.



True Christians are prophets in that they teach others God's Word

In its final declaration, the World Catholic Federation for the Biblical Apostolate expressed the need for Bible education, particularly among the young and the poor, for inexpensive Bibles and Bible education literature, for Bible translations and Bible translators, and for full-time workers. It further stated that all Christians should preach and teach, live by the Bible, and "discern the signs of the times."

You will be interested to learn that God has on earth a people, all of whom are prophets, or witnesses for God. In fact, they are known throughout the world as Jehovah's Witnesses. Out of love for God and his Word, they are carrying on a universal Bible educational work among old and young, rich and poor. They have hundreds of thousands of full-time voluntary workers, some of whom translate and print Bibles and Bible educational literature that is distributed inexpensively, or even free of charge. They are assisted by millions of part-time workers. Any of these will be happy to help you "discern the signs of the times" and embrace the wonderful hope contained in God's Word, the Bible.

AWAKE!—June 8, 1986

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HOW DO YOU TEST SOMEONE WHO PRESUMES TO BE GOD'S PROPHET

18:20

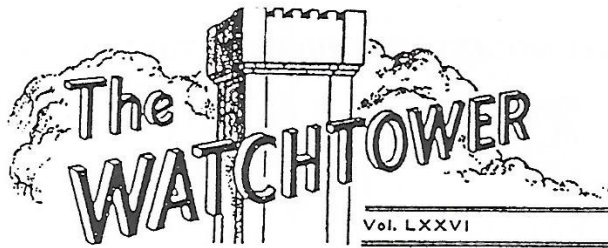
DEUTERONOMY

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²⁰ for it. 'But the prophet who presumes to say in my name a thing I have not commanded him to say, or who speaks in the name of other gods, that prophet shall die.'

²¹ "You may say in your heart, 'How are we to know what word was not spoken
²² by Yahweh?' 'When a prophet speaks in the name of Yahweh and the thing does not happen and the word is not fulfilled, then it has not been spoken by Yahweh. The prophet has spoken with presumption. You have nothing to fear from him.

IS IT CONCEITED FOR JEHOVAH'S WITNESSES TO SAY THEY ARE THE ONLY RIGHT RELIGION?



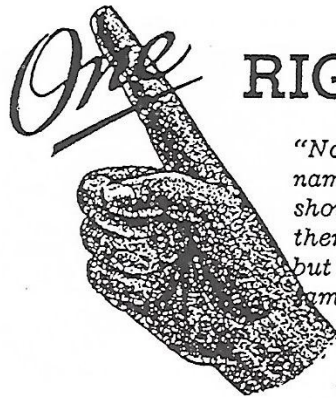
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February 15, 1955

Number 4

ONLY *One* RIGHT RELIGION



"Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought.

Does the Christ exist divided?"

—1 Cor. 1: 10, 13, NW.

THE ONE RIGHT RELIGION

²⁰ That remaining one right religion is that of Jehovah's witnesses. It is not conceited for us to say that.

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IS IT TRUE, IF IN 1909 YOU DID NOT BELIEVE C. T. RUSSELL WAS "THE FAITHFUL & WISE SERVANT" YOU WOULD LOSE THE SPIRIT OF THE LORD AND SOON BE OUTSIDE?

PREFACE

1909 Convention Report



EAR FRIENDS: It is with a great deal of pleasure and satisfaction that we are able to again gather up crumbs from the spiritual feasts that have been enjoyed this summer by many of the Believers in the Atonement—a Ransom for ALL.

It is specially gratifying to us because the Report is now publicly known to be in harmony with the WATCH TOWER BIBLE AND TRACT SOCIETY. Privately it has always been in harmony and has been considered as an auxillary publication, but now, as many of you have noticed through the columns of the TOWER, it has Brother Russell's public recognition.

a. Our reason for appreciating Brother Russell's recognition more than that of any other man living is that, we have FAITH that the Lord has returned, that He is the Chief Reaper of this Harvest, that He has been supervising that work for now about thirty-five years, that He has placed Brother Russell in charge of that work, that the WATCH TOWER BIBLE AND TRACT SOCIETY is the CHANNEL which He has been pleased to use for the dissemination of the harvest message—the "meat in due season," and we wish to be in thorough harmony with Him and the Channel He uses, and to coöperate in every way possible. We trust it has been so vividly impressed upon our minds that we will never forget the fact that, if any oppose the Lord by opposing the Channel and the Servant the Lord has delegated to do His work, to that extent he loses the favor, the Spirit of the Lord, light becomes darkness, and he is soon outside.

DID C. T. RUSSELL ADMIT IN *THE WATCHTOWER* IN ALL MODESTY AND HUMILITY THAT HE WAS "THE FAITHFUL & WISE SERVANT?" _____

(356-386)

THE WATCH TOWER 12/1/1916

BROOKLYN, N. Y.

HARVEST WORK

Pastor Russell adhered closely to the teachings of the Scriptures. He believed and taught that we are living in the time of the second presence of our Lord, and that his presence dates from 1874; that since that time we have been living in the time of the end—the “end of the age,” during which the Lord has been conducting his great harvest work; that, in harmony with the Lord’s own statement, this harvest work is separating true Christians designated as “wheat,” from merely professing Christians, designated as “tares,” and gathering the true saints into the kingdom of the Lord. It is here interesting to note that Jesus said, “Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing! Verily, I say unto you that he shall make him ruler over all his goods.” Thousands of the readers of Pastor Russell’s writings believe that he filled the office of “that faithful and wise servant,” and that his great work was giving to the household of faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation. For a more detailed account of his work, reference is made to *THE WATCH TOWER* of June 1st, 1916.

IS THE PRESIDENT OF JEHOVAH’S WITNESSES A LIAR WHEN IN 1973 HE SAID C. T. RUSSELL NEVER CLAIMED TO BE THE “FAITHFUL & WISE SERVANT?” _____

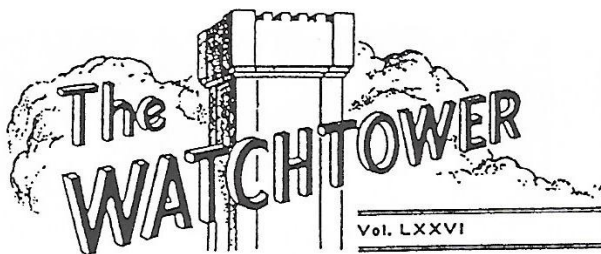
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separation vows—the body of Christ—and is not the whole body individually and collectively, giving the meat in due season to the household of faith—the great company of believers?

Blessed is that servant (the whole body of Christ) whom his Lord when he has come (Gr. *elthon*) shall find so doing. “Verily, I say unto you, that he shall make him ruler over all his goods.” “He shall inherit all things.”

⁸¹ From this it is clearly seen that the editor and publisher of *Zion’s Watch Tower* disavowed any claim to being individually, in his person, that “faithful and wise servant.” He never did claim to be such.* However, he did continue to edit the *Watch Tower* magazine down to the day of his death on October 31, 1916. He organized *Zion’s Watch Tower Tract Society* in the year 1881 and got it incorporated under State of Pennsylvania law in December, 1884. He also authored and published the six volumes of *Studies in the Scriptures* during the years 1886-1904, as well as published many booklets on Bible themes and engineered the world-famous Photo-Drama of Creation, which began to be shown in January of 1914 and was thereafter displayed around the earth. He delivered innumerable public lectures all around the globe. His death occurred during his last public lecture tour across the United States of America. It cannot be successfully disputed that, till his death in 1916, he lovingly served as a part of the “faithful and discreet slave” class in giving to the Master’s domestics “their food at the proper time.”

DO JEHOVAH'S WITNESSES CLAIM TO BE GOD'S CHANNEL OF COMMUNICATION? _____

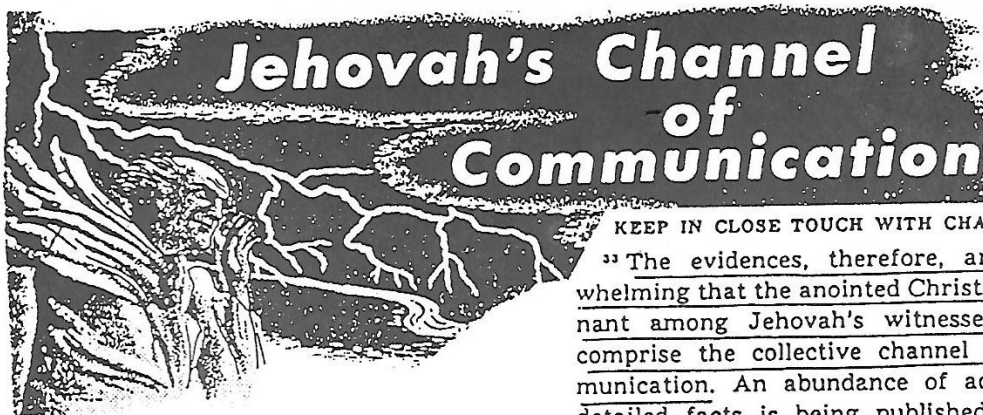


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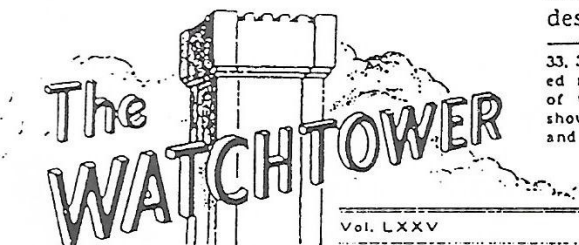
May 15, 1955

Number 10



KEEP IN CLOSE TOUCH WITH CHANNEL
33 The evidences, therefore, are overwhelming that the anointed Christian remnant among Jehovah's witnesses today comprise the collective channel of communication. An abundance of additional detailed facts is being published in the series of articles in *The Watchtower* on the history of Jehovah's witnesses. There are about 17,000 of these anointed ones still left in the earth, with a governing body of them residing at Bethel in Brooklyn, New York. Along with them there are over 560,000 "other sheep" companion associates. This small "faithful and discreet slave" class of anointed ones, as they are designated, have a legal servant known as

33, 34. (a) What is the legal servant used by the anointed remnant today? (b) What is an official mouthpiece of the "faithful and discreet slave" class? (c) Who should keep in close touch with God's channel today, and why?



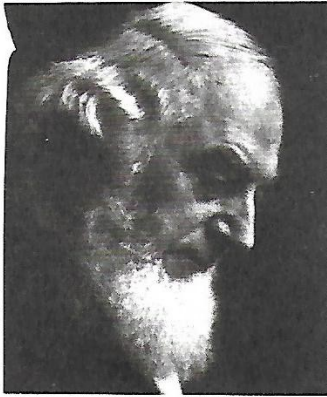
Vol. LXXV

March 15, 1954

DO JEHOVAH'S WITNESSES CLAIM TO BE THE "FAITHFUL & DISCREET SLAVE"? _____

Today the facts of the past few decades show Jehovah has been and is using the Watch Tower Society and Jehovah's witnesses as a teaching organization, anointed witnesses who make up the promised "faithful and discreet slave" appointed to give spiritual "food at the proper time." (Matt. 24:45, NIV) They cause to be published material that makes the Bible clear for our day. The publications may be likened to a telescope, the Bible to the stars.

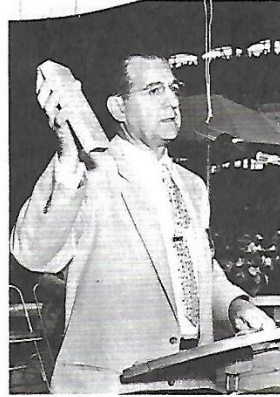
ARE THE PRESIDENTS OF JEHOVAH'S WITNESSES TRUTHFUL MEN?



Charles T. Russell
1852 - 1916
64



Joseph F. Rutherford
1869 - 1942
73



Nathan H. Knorr
1905 - 1977
72



Fred W. Franz
1893 - 1992
99

C. T. RUSSELL sued J. J. Ross for "defamatory libel" on March 1913. Ross in his booklet, **SOME FACTS ABOUT THE SELF-STYLED PASTOR C. T. RUSSELL** wrote, "Russell does not know the dead languages." In the court room Russell proved it.

Attorney Staunton: "DO YOU KNOW THE GREEK ALPHABET?"

Russell: "Oh, yes."

Attorney Staunton: "Can you tell me the correct letters if you see them?"

Russell: "Some of them, I might make a mistake on some of them."

Attorney Staunton: "Would you tell me the names of those on top of the page, page 447 I have got here?" (Wescott & Hort Greek NT)

Russell: "Well, I don't know that I would be able to."

Attorney Staunton: "You can't tell what those letters are, look at them and see if you know?"

Russell: "My way . . ." (he was interrupted at this point and not allowed to explain)

Attorney Staunton: "Are you familiar with the Greek language?"

Russell: "NO".

(Walsh vs. Latham - Scottish Court - 11/1954)

Attorney: Have you also made yourself familiar with Hebrew? Franz: Yes

Attorney: So that you have a substantial linguistic apparatus at your command? Franz: Yes, for use in my biblical work.

Attorney: I think you are able to read and follow the Bible in Hebrew, Greek, Latin, Spanish, Portuguese, German and French? Franz: Yes [Pursuer's Proof, p. 7]

Attorney: You, yourself, read and speak Hebrew, do you? Franz: I do not speak Hebrew.

Attorney: You do not? Franz: No.

Attorney: Can you, yourself, translate that into Hebrew? Franz: Which?

Attorney: That fourth verse of second chapter of Genesis? Franz: You mean here?

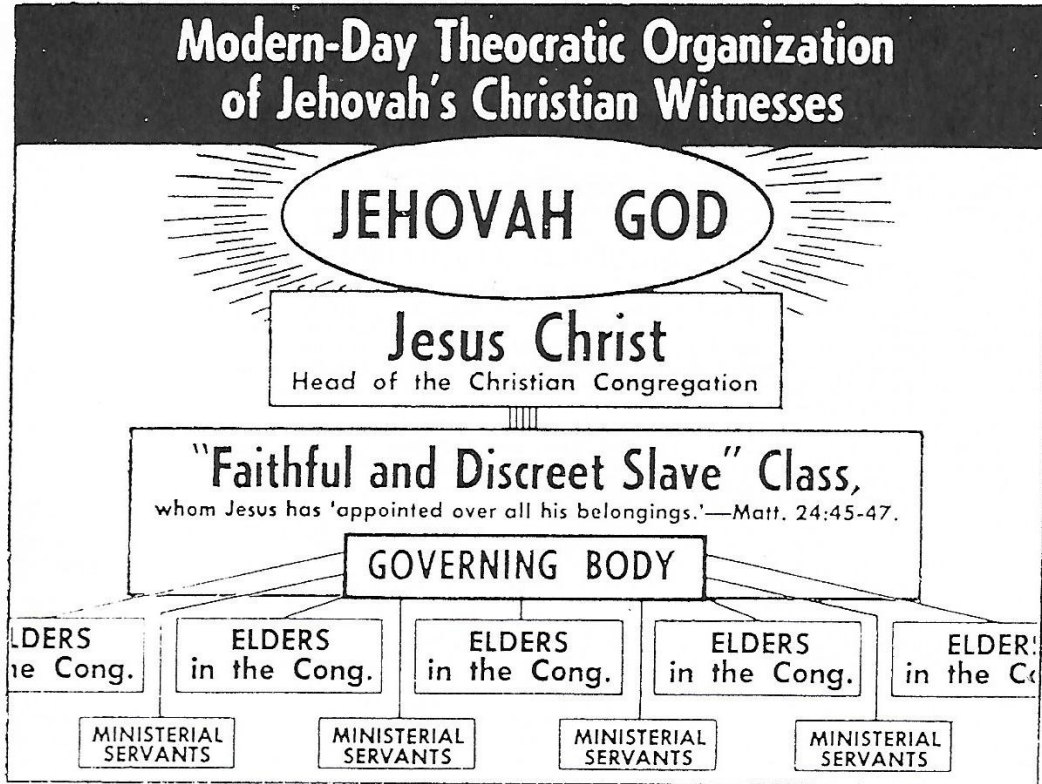
Attorney: Yes? Franz: No. I wouldn't attempt to do that [Pursuer's Proof, p. 102]

Attorney: I think you yourself left Cincinnati University without taking a degree, as Mr. Leslie elicited, but I do not think you told us one other matter. Is it the case that you sat for and were awarded a Rhodes Scholarship? Franz: Yes, I was offered a Cecil Rhodes Scholarship, I took an examination for that in the University of Ohio, the State University at Columbus, Ohio.

Attorney: What year was that when you were nominated a Rhodes Scholar? Franz: That was in 1914, but in view of my decision as to the ministry as one of Jehovah's Witnesses I turned that down.

William J. Barber, American Secretary of THE RHODES SCHOLARSHIP TRUST said however: "I have checked our records and do not find that Frederick William Franz was elected to a Rhodes Scholarship".

IS THIS REALLY GOD'S VISIBLE MODERN THEOCRATIC ORGANIZATION? _____



JEHOVAH'S GOVERNING BODY ON EARTH IN 1975

Dan Sydlik	Ted Jaracz	Ray Franz (disfellowed)	Lyman Swingle	Lloyd Barry	Milton Henschel NW-TC	Wm. Jackson (died)	Karl Klein	Grant Suiter	Albert Schroeder NW-TC	Leo Greenless
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Ewart Chitty (quit)	F. W. Franz President NW-TC	N. H. Knorr (1905-1977) 3rd President NW-TC	G. D. Gangas NW-TC	John Booth	Charles Fekel (died)
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NW-TC = New World Translation Committee

SINCE JESUS REFUSED TO SHOW UP VISIBLY IN 1874 AS RUSSELL PROPHESED, HOW DID RUSSELL CHANGE HIS PROPHECY IN 1877 TO MAKE HIS FALSE PROPHECY COME TRUE? (HE SAID JESUS RETURNED IN 1874 INVISIBLY)

(3) FEBRUARY, 1881

ZION'S WATCH TOWER

PITTSBURGH, PA.

structed concerning the evil day, there is the intimation that it will be a time of special trial, and admonitions to held fast, &c., are given as in this 38th verse. During the last six or seven years, the Lord has been leading us, his people, in a very remarkable manner. As we look backward we can see that our pathway has been as "a shining light . . . shining more and more." It has been progressive, bringing us strength with "meat in due season." It has caused us to grow both in grace and knowledge and this growth, taken in connection with the fact that we are not obliged to look back and now call darkness . . .

"a great confidence in the word, . . . of the same kind. We say then, "Cast not away your confidence" in our *Leader*, "the great Shepherd of the sheep."

If we were following a man undoubtedly it would be different with us; undoubtedly one human idea would contradict another and that which was light one or two or six years ago would be regarded as darkness now: But with God there is no variableness, neither shadow of turning, and so it is with truth; any knowledge or light coming from God must be like its author. A new view of truth never can contradict a former truth. "New light" never extinguishes older "light," but adds to it. If you were lighting up a building containing seven gas jets you would not extinguish one every time you lighted another, but would add one light to another and they would be in harmony and thus give increase of light: So is it with the light of truth; the true increase is by adding to, not by substituting one for another.

Therefore, in mentioning grounds of our confidence that we are in the shining path under the leading of the Spirit, we mention first that the tendency of present truth is to produce the proper fruit of the spirit, of which love is the chief. The tendency of our growth in knowledge is to growth in grace. "He that hath this hope in him purifieth himself even as he (Jesus) is pure." Our pathway has been one of increase of light in harmony with former light. Thus we have been led to increased confidence in our leader. Let us take

A GLANCE BACKWARD

at the steps of progress, and let all notice that the progress is not only forward but upward; i. e., the tendency is from the natural to the spiritual. We will look, not at any one person's experience, but at what serves to show the advance of the knowledge of truth for ten years past. Looking back to 1871, we see that many of our company were what are known as Second Adventists, and the light they held briefly stated, was that there would be a second advent of Jesus—that he would come to bless and immortalize the saints, to judge the world and to burn up the world and all the wicked. This, they claimed would occur in 1873, because the 6,000 years from the creation of Adam were complete then.

Well, 1873 came, the end of 6,000 years, and yet no burning of the world, &c. But prophecies were found which pointed positively to 1874 as the time when Jesus was due to be present, and the resurrection of Daniel was also due as proved by the ending of jubilee cycles and the 1335 days of Dan. xii. The autumn of 1874, anxiously expected, finally came, but the earth rolled on as ever. "All things continued as they were from the beginning of creation." All their hearts were sad. They said, "Surely we have been in error—but where? Surely it is clearly taught that Jesus will come again; perhaps our calculation of time is at fault." Carefully they examined the chronology but it seemed faultless and positively declared that the 6,000 years ended in 1873. Then the prophetic arguments were carefully re-examined. Was an error found? No, they stood the test of all investigation and the jubilee argument and "1335 days" of Daniel could not possibly be prolonged beyond the fall of '74 or the spring of 1875 and these periods were both past.

Dark indeed seemed the outlook; all were discouraged. It had seemed as though the Lord had been leading in the past, and yet now all these things which had been thought light seemed to be proved darkness.

Just at this time Bro. Keith, (one of our contributors) was used of the Lord to throw another beam of light on the subject which brought order out of confusion, and caused all of the former "light" to shine with tenfold brightness. Brother K. had been reading carefully Matt. xxiv chapter, using the "Emphatic Diaglott," a new and very exact word for word translation of the New Testament; when he came to the 37th and 39th verses he was much surprised to find that it read as follows, viz.: "For as the days of Noah thus will be the presence of the son of man. For as in those days, those before the deluge they were eating and drinking, marrying and pledging in marriage till the day that Noah entered the

Ark, and understood not till the Deluge came and swept them all away; thus will be the presence of the Son of Man."

His surprise was, at finding that the Greek word *parousia* which signifies *presence*, had in our common version been improperly rendered *coming*, but the new rendering showed that it was not the act of coming that resembled the days of Noah, but that as in Noah's days the masses of the people "knew not" so it would be in the time of Jesus' presence at the second advent. Humanity will go on eating, drinking, marrying etc. as usual and " . . . present. The

the same dis- with this new eye of faith, until the "little flock" typified by Noah had gone from among men into the condition of safety (from the coming storm) represented by the Ark—"one taken and another left."

Luke's account was in perfect accord with Matthew's, though in different words—"As it was in the days of Noah so shall it be also in the days of the Son of Man." (Luke xvii:26.)

This was communicated to others of the disappointed ones, and with the remembrance that the time arguments above referred to had been found faultless and unalterable and proved that Jesus was due here in the fall of 1874, came the thought—Can it be possible that Jesus does not come in a fleshly body at his second advent? Can it be possible that his presence began at the time indicated in those prophecies, and yet we went on eating and drinking, etc., and "knew not" of his presence?

A careful examination of the Word was begun by all deeply interested, to see whether it, as a whole, would be in harmony with this new thought. It was found to be in perfect harmony and opened up and made clear many scriptures hitherto dark: For instance the differences between *natural*, earthly bodies and *spiritual*, heavenly bodies; how that the things which are seen are temporal, natural, but the things that are not seen are eternal, spiritual; that spiritual beings could not be seen by mortals, (without a miracle) and that the object and scope of the Gospel age was, the taking out of the world of mankind a "little flock" to be associated with Jesus in the work of the future—destroying evil and blessing all the families of the earth; that God's plan was not, to destroy all mankind after the gathering of the Gospel church but to "restore all things" and destroy only the evil which now rules in the world; that the fire supposed to be literal, was really symbolic and signified a great time of trouble which would be the close of the Gospel age and dawn of the Millennial in which all evil principles of governments and society would be manifested and destroyed, as a necessary preparation for the coming blessing.

So says the Prophet: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms and pour upon them mine indignation even all my fierce anger for all the earth, shall be devoured with the fire of my jealousy: For then will I turn to the people a pure language and they shall all call upon the name of the Lord to serve him with one consent." (Zeph. iii:8-9.)

As to the manner of Christ's coming other scriptures were found to be in perfect accord with the accounts of Matt. and Luke, of its being an *unseen presence*: For instance, the angel's message—Acts i. 11.

"THIS SAME JESUS SHALL SO COME IN LIKE MANNER as ye have seen him go into heaven." This had generally been supposed to teach that Jesus would come in the flesh, and be seen of men, as he was there seen of the disciples. But when carefully examined the text does not say that any one will see him, but that he will so come as he went away not with "flaming fire" and rolling thunder and great outward demonstration, but silently, *unknown* to the world. And if he "so comes in like manner," how much in harmony with Matthew's and Luke's record—they will eat and drink and know not of his presence.

But the angels' language seemed peculiar—this same Jesus as though there had been another Jesus: Examination revealed the fact, that Jesus since his resurrection is a totally different being from the Jesus who died; that a great change had taken place. While before his death he had been the "man Christ Jesus," having the form of a servant and perfect human powers, etc., and yet none but human powers, except as the Father's power was operated and manifested through him: (John xiv. 10.) Yet now, since his resurrection he claims *divine powers* not as the Father in him, but as his own, saying—"All power in heaven and in earth is given unto me" and he is no longer a natural, but a spiritual body. It was sown a natural body, raised a spiritual body—sown mor-

RUSSELL WROTE HIS FIRST BOOKLET, OBJECT & MANNER OF OUR LORD'S RETURN IN 1877 NOT 1873 AS PRES. FRANZ SAID IN THE 1975 YEARBOOK P. 36. FRANZ BACKDATES THIS BOOKLET IN AN EFFORT TO MAKE THIS FALSE PROPHET RUSSELL A TRUE PROPHET. INCLUDING RUSSELL.

DID YOU KNOW THAT NO ONE CAN BECOME A MEMBER OF THE 144,000 AFTER OCTOBER 3, 1881? DOES THE "MIDNIGHT CRY" COME FROM DARKNESS OR LIGHT?

OCTOBER AND NOVEMBER, 1881

ZION'S WATCH TOWER

(3)

was thirty years long, and that the morning was in 1873, and the Bridegroom due in that morning in 1874.

We do not here give the time arguments or proofs. They are familiar to many, and can be had in more convenient shape. We merely notice here that the Bible chronology, first dug from Scripture by Bowen, of England, which shows clearly and positively that the 6,000 years from Adam ended in 1873, and consequently that there the morning of the Millennial day (the seventh thousand) began, in which a variety of things are due. The establishment of the kingdom of Christ, the binding of Satan, the restitution of all things, and the blessing of all the families of the earth, are all due. And if all these things are due during this thousand years which commenced in 1873, surely one of the *first* things due and on which the others all depend, is the coming of the Bridegroom, who must first exalt his church [establish his kingdom] before it can bless, restore or bind.

Brother Barbour first began to preach the message, and soon started a paper, which he appropriately called "The Midnight Cry," the circulation of which soon ran up to 15,000 copies a month, and served to arouse many of the drowsy to a fresh examination and trimming of their lamps. These began again to search the Scriptures to the time of the Bridegroom's coming.

But the disappointment had served an intended purpose in casting a reproach on the subject of "*time*," and the *prudent* ones had reached the worldly-wise conclusion that having been disappointed once and consequently had the finger of scorn pointed at them, they would be more *prudent* in future, and not expose themselves to contempt; so there was a division of the company: some could see it and others could not. "Thou hast hid these things from the (worldly) wise and *prudent*, and hast revealed them unto babes." Some rejoiced in the midnight message that the Bridegroom was due in 1874, and were able to find the evidences in the light of their lamps; others admitted that though Scripture contained a great deal of "*time*," yet they were so fearful and prudent that their lamps would give no light. Thus they said: "Our lamps are gone out." Thus one separation took place.

When 1874 came and there was no outward sign of Jesus in the literal clouds and in a fleshly form, there was a general re-examination of all the arguments upon which the "Midnight Cry" was made. And when no fault or flaw could be found, it led to the critical examination of the Scriptures which seem to bear on the manner of Christ's coming, and it was soon discovered that the expectation of Jesus in the flesh at the second advent was the mistake; that the human nature had been taken for the purpose of giving a ransom for humanity, and that the human nature remains a sacrifice forever; that Jesus, though put to death in the flesh, was quickened or made alive in spirit—Sown a natural body raised a spiritual body, &c., and that all spiritual bodies can be present unseen. Soon too, under critical examination Matt. 24:37 and Luke 17:26, 30 were seen to teach positively that "in the presence" of Christ, "in his days," the world would be ignorant of the fact, and be attending to their affairs as usual. Then the words of Paul: "Ye brethren are not in darkness that that day should come upon you as a thief," indicated that the church should possess a light on the subject while the world would be in ignorance. Peter's words, too, were in harmony: "Take heed to the sure word of prophecy, which shines as a light in a dark place."

When this was seen it was apparent at once that the "*time*" element of the Scriptures was intended only for those who would walk very close to the Lord and feed on his Word, and not to scare the world into repentance. How necessary too, if the manner of Christ's coming was such that the world would not know, but would eat, plant and build as usual, that there should be some source of information to the waiting virgins, else they too, would be in darkness. How reasonable, too, that the knowledge of Christ's presence should be presented to the household of faith in the same way all other blessings had been received, viz.; by faith in the statements of the Word of God. It is thus they knew of their justification from all sin; thus they heard the call to become the Bride and joint heirs; thus they see the crown of life and all the exceeding great and precious promises—and thus they receive the knowledge of the presence of the Bridegroom—by faith built on the statements of God through Jesus, the apostles and prophets.

This increase of knowledge, led to still greater faith in the "*time*," for it was evident that the Lord was leading, and every item of light added increased brightness to others. It was the same light and the same oil shining more and more.

It was evident, then, that though the manner in which they had expected Jesus was in error, yet the time, as indicated by the "Midnight Cry," was correct, and that the Bridegroom

came in the Autumn of 1874, and he appeared to the eyes of faith—seen by the light of the lamp—the Word. Afterward it was seen that the thirty years of tarrying between 1844 and 1874 was the exact parallel to the thirty years of tarrying at the first advent, from the time the wise men visited the babe until Jesus stood on Jordan and was anointed with the Holy Ghost for his work, at thirty years of age. (Acts, 10: 38.)

This and other points of similarity brought attention to the fact that the Jewish and Gospel ages had been parallels in their general details, both being of the same length, and both ending with comings of Jesus and the closing period in each case, called a "harvest," or end of the age. Examination of the Word disclosed the fact that God had so ordered the Jewish age and people, &c., as that they were made a pattern or "shadow" on a fleshly plane, of things to take place in the Gospel Age on a higher plane. The fact that the "time arguments" proved this parallelism was additional evidence that they were correct, and these wonderful parallelisms soon became one of the leading evidences that we are in the "Harvest," or end of the Gospel age, and that the Reaper is present, separating with the sickle of truth the wheat and tares. As there were seven years of "*favor*" to the Jews from the time Jesus' ministry began (the 70th week of Daniel, 9:27), followed by thirty-three years of trouble called fire, so here we see the parallel of seven years of favor to October 3d, 1881, to the Gospel church, to be followed by trouble called "fire," which will consume the dross of Babylon and purify those of God's children in and contaminated by her.

To return to the parable. If these movements were of God, and if Bros. Miller and Barbour were his instruments, then that "Midnight Cry," based on the prophetic and other statements and evidences, was correct, and the "Bridegroom came" in 1874. We believe that Midnight Cry was of God, and was fulfilled by the Bridegroom's coming, not because Bros. Miller and Barbour claimed it, but because the Word of God supports it.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word."

The next step in the parable, after the Bridegroom comes, is an assembling in his presence of those who are to be united to him and to become his bride. "The Bridegroom came, and they that were ready went in with him to the marriage" (verse 10.) The going in, like all other features of the parable, is a work of time, and we understand that it has been in progress during the seven years from 1874. Those who went in with him must all have recognized his presence; they include, we believe, saints out of all denominations who had made themselves living sacrifices to God (not sacrifices to sectarian churches and creeds—so many do this and call it sacrificing to God). Such as sacrificed self and became as little children, we believe the Lord has led during the past seven years, to a knowledge of the Bridegroom's presence, and as they accepted it, they went in with him to the marriage." The marriage has not yet taken place. It could not until all had gone in.

The seven years which ended October 3d, 1881, were years of favor during the presence, that of the living generation all of readiness of heart might become members of the little flock and enter into the joys of our Lord's presence. If our application of Scripture be correct, the favor has now ended, and in the language of the parable, "the door was shut"; and to those who have never fully consecrated and sacrificed self to God, we cannot any longer hold out the great prize of our high calling, viz.; to be members of the Bride of Christ, joint heirs of Glory, Honor and Immortality.

But, thank God, we do not have it to say that the door of MERCY has closed. Oh, no! "His mercy endureth forever." And while we call it the door of favor, yet we understand the Word to teach that God has many favors to many classes of His children. He has favors and mercies for those who have covenanted and failed to make living sacrifices of themselves. He has mercies and favors for Israel according to the flesh, and still other blessings for "all the families of the earth." But the favor or opportunity of being members of the Royal family and partakers of the Divine nature is the chief prize, and those who, during the Gospel age, have won this prize by so running as to obtain must first be crowned before the other favors and blessings can be given to the other classes—these with Jesus, their head, constituting the seed in whom all the families of the earth shall be blessed.

It is not ours to say which, individually, are shut out, but we believe that none were shut out who up to that time, had made an entire consecration to God.

Does some one inquire: Why has the "marriage" not taken

IS JEHOVAH THE EDITOR OF *THE WATCHTOWER* AS FRANZ TESTIFIED IN A COURT ROOM? _____

795

Fred W. Franz—For Defts—Direct

Q: Who subsequently became the Editor of the magazine, the main editor of the "Watch Tower" magazine?

A: In 1931, October 15th, as I recall, the "Watch Tower" discontinued publishing the names of any editorial committee on the second page.

The Court: He asked you who became the editor.

The Witness: And it said—

The Court: Who became the editor?

Q: Who became the editor when this was discontinued?

A: **Jehovah God.**

Q: And who wrote the magazine under the direction of Almighty God?

A: Various individuals contributed to the magazine, Judge Rutherford, and others.

Q: Who passed on what went into it?

A: Judge Rutherford, primarily, and he also called in associates—

The Court: Who had the final say?

The Witness: Judge Rutherford supervised everything that went into the magazine, sir.

F. W. Franz was born in 1893, attended Univ. of Cincinnati 9/1911 to 4/1914 but did not graduate. He studied Greek but not Biblical Greek. He had no formal instruction in Hebrew. He converted to Russellism in 1913, went to Bethel in 1920 and became Pres. of Jehovah's Witnesses in 1977.

SEPTEMBER 15, 1910

THE WATCH TOWER

(298-299)

Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the SCRIPTURE STUDIES aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the SCRIPTURE STUDIES with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures.

"Let us face the fact that no matter how much Bible reading we have done, we would never have learned the truth on our own."

— *The Watchtower*, Dec 1, 1990, page 19

through Christ Jesus. After he has accepted our Lord as his Redeemer, and has offered himself in consecration, our Lord, as his Advocate, must cover his imperfections with the Robe of His own Righteousness, and present him to the Father. Then he will be accepted and given the privilege of prayer.

POSSESSORS OF PARTICULAR QUALITIES OF MIND NATURALLY DRAWN TO GOD

The question then arises, If the world cannot approach God in prayer, what is the method by which He draws men? The Scriptures say that no man can come unto Christ except the Father draw him. (John 6:44.) The answer is that the drawing cannot be done through the Holy Spirit; for the world has not yet received that Spirit. The drawing power which the Almighty exercises over humanity is in different degrees. Some have a strong desire to worship God, others have a weak desire, and others have no desire at all. This difference is due to the shape of the brain. Mankind are born with differences in this respect.—Psa. 51:5.

Various imperfections were stamped upon us before our birth. As the Scriptures say, "There is none righteous, no, not one"; "for all have sinned, and come short of the glory of God." (Rom. 3:10, 23.) All come short of that standard which God would be pleased to recognize. But amongst mankind there are some who have not lost their reverence, whatever else they may have lost in the unbalance of mind resulting from the fall. Or perhaps they have the quality of conscientiousness or appreciation of justice well developed. These qualities draw or incline their possessors toward God; and they feel as if they cannot be happy without Him. This is the drawing influence.

This drawing influence may be illustrated by the effect of a magnet. If a quantity of steel filings were scattered throughout a box of sawdust, and a magnet were held close to the surface, the steel filings would immediately respond to the attraction of the magnet. On the other hand, the sawdust would not be affected; nor would the steel filings respond to any other influence than that of a magnet, exercised either directly or indirectly.

Man was created in the image of God. The fall has greatly marred that image, but no one is totally deprived. All have unbalanced brains, some in one direction, others in another. When the Truth comes in contact with those whose organs of veneration or conscientiousness are less impaired, they are drawn to investigate it, with the hope of being drawn close to God. Those whose organs of veneration and conscientiousness are more impaired, do not have this experience, and are not drawn unto God, if haply they may find Him.

Those who are without this drawing influence are not to be blamed; for they were born under those unfavorable conditions. Those who are reverential are, however, favored in that whoever would come to God must exercise faith in Christ; for without this faith there can be no blessing. At first this blessing and privilege are not clearly discerned by the seeker after righteousness. He merely longs to know God, and as he seeks, he finds; and as he knocks, it is opened unto him.—Matt. 7:7, 8.

Any one, therefore, who seeks God will find Him; for the Scriptures promise, "Draw nigh to God, and He will draw nigh to you." (James 4:8.) Those who thus find the way to God have something for which to be thankful in the possession of the quality of mind which led them to appreciate God. Persons of a particular character will follow on in the way and will, if faithful, attain to the reward. Those who have it not will not be drawn of the Lord until they shall have been made over in the next Age.

We are not, therefore, to suppose that everybody is being drawn during the present Age.

After a person has been drawn, guided and instructed, then his *will* comes into action. It is for him to decide what course he will pursue. When he sees that no man comes to the Father except through Christ, and that the conditions are self-sacrifice, then he has the matter squarely before his mind. There are Scriptures which warn him

Look

WHAT PASTOR RUSSELL SAID

SOUL—Bible Definition.

Question (1913)—3—What is the soul, from the standpoint of the Bible? Is it immortal?

Answer.—This is a large question for a question meeting. It would take an hour to discuss the soul properly. I will tell you what a Methodist bishop said, and perhaps that will be of great value to some. He was asked to give a definition and said, "A soul is without body, shape or parts; it has neither interior nor exterior, and you could put a million of them in a nut-shell." He might equally as well have said a billion, or a thousand million, because the bishop merely described nothing. Without interior nor exterior—that is nothing. Without body, shape or parts—that is nothing. How can you fill a nut-shell full of all kinds of nothing?

According to the Bible the soul is a very different matter. We find that people, in discussing these matters, use soul and spirit interchangeably, sometimes one and sometimes another. But the Bible distinguishes, and we are not to mix these terms. You know what the body is, and what the spirit of life is. The body of Adam was formed out of the dust of the ground. That was his form, his shape. God breathed into his nostrils the breath of lives (plural), the breath common to every living creature. The difference between Adam and the other creatures was not in the breath, or spirit of lives. Man had the same kind of spirit of life. The difference was that man had a finer organism. How do we know? Stand a man alongside of a dog. Look at their heads. The one slopes back; there is no place for the intellectual qualities at all, or at least a very small place for the thinking apparatus man has. He has more brain than the dog. If we could make a dog with the same head as a man, he would think the same as a man. But God did not endow the dog, or any other brute, with the same capacity as man. He was in God's likeness, because he gave him the superior mental powers. When the breath of life entered the organism man began to move his arms and hands, his brain began to work, he began to think. The Bible calls that the being, the individual; not the body, not the life, but the thing that results from these, the soul. The Bible always addresses the soul, not the body. You would never think of talking to my hand. You would think, "What does the hand know about it?" You do not address my brain, but my intellect. The brain is the centre of the intellectual power. It is that power you are addressing, not the matter of the brain. You are addressing me, a thinking personality.

As soon as the breath of life leaves, the body would be as before. The spark of life having gone there would be no soul. Where does the soul go? It would not go anywhere. We have a candle. You blow out the light (not out of the window), I mean you extinguish it. It does not go to some other place, but is simply extinguished. So with man. When the spark of life is extinguished the soul is dead. The Bible says the soul is asleep, using a very beautiful figure of speech. God has provided for a future life. We say in one breath that the man is dead and in another we say he is merely asleep, because God has promised that he shall be awakened. It is not the body that shall be awakened; it shall return to the dust, and the spirit shall return to the God who gave it. But how could the spirit return to God unless it wiggles off in some way? The spirit of life is the privilege or power of life. This privilege was granted to Father Adam under certain conditions. As soon as he violated the conditions he forfeited the privilege. He did not die that minute. God allowed him to hold on to the spark of life as long as he could and fight the thorns and thistles, but when he died it was his no longer. It was in God's hands, as you might give a man an option on something. Suppose I give you an option

HERE IS THE COURT RECORD STATING HOW RUTHERFORD BECAME
A 'SPECIAL' OR 'STAND-IN' JUDGE

Wednesday morning February 17th 1897.

The Circuit Court of Cooper County having adjourned to this day and Hon. D. H. Shackelford, the regular judge of this court being still absent from this county and unable to hold a part of this term, and having failed to secure another judge to hold said part of this term, the attorneys of this court who were present to wit: W. D. Leaman, George Follinger, Jasper Lee Daniel, J. W. Jamieson, W. V. Maffey, J. R. Harriman and J. F. Rutherford being more than five in number proceed in accordance with the Statutes in such cases made and provided to elect one of the members of the bar in attendance to hold court for the occasion and said election is now held by the clerk and thereupon Hon. J. F. Rutherford a member of the bar of the Circuit Court of Cooper County Missouri, and now in attendance, and having the qualifications of a Circuit Judge, and having received a majority of the votes cast by said attorneys at said election is by the clerk declared to be elected such special judge for this term of court. and the said J. F. Rutherford thereupon takes and subscribes to the same oath as is required by law to be taken by Circuit Judges and files the same with the clerk of this court.

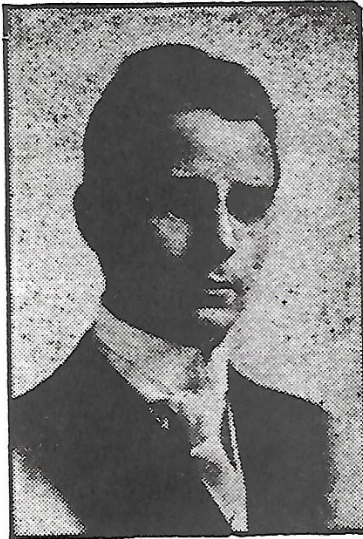
Court was opened by proclamation of the Sheriff at the Court House Park. Officers present: Hon. J. F. Rutherford, Special Judge, J. M. Pymant, Sheriff, J. G. Holliman, Clerk.

CAN YOU FIND THE FALSE STATEMENTS ON THIS HANDBILL MADE BY THE PRESIDENT OF JEHOVAH'S WITNESSES MR. FRED FRANZ? _____

CHRIST'S RETURN SOON MANIFEST

"millions now living will never die"

—Judge Rutherford



That there will be a personal, second *coming* and *presence* of Jesus Christ is generally believed by Christians, but as to the object of his *coming* and the manner, in which his *presence* will be revealed there is almost universal confusion. Indeed, few ministers care to discuss the subject.

Jesus did not leave his followers without information, however. He gave certain, clearly defined signs which should be looked for as indications of his presence in the world, and left with the injunction: Watch!

Do you know that most of these signs are either already fulfilled or are in process of fulfillment?

Do you know that most of the problems which mankind has vainly sought to solve (many of them ages old) Christ himself has come to solve during his second presence?

Do you know that the second presence of Christ means that there are millions of people living today who will never go into the tomb, but will live on the earth forever?

You are cordially invited to hear a lecture on this topic by

MR. FRED FRANZ

OF CINCINNATI, OHIO

AT **THE ORPHEUM THEATRE**

Sunday, January 22, 1922, 3 P.M.

Auspices International Bible Students Association, Organized by the late Pastor Russell.
Judge Rutherford, New York City Bar, President

NO COLLECTION

SEATS FREE

INVITE YOUR FRIENDS AND NEIGHBORS

1. Jesus did not return in 1874.
2. Christ was not manifest in 1925.
3. Death did not cease in 1925.
4. Millions living in 1925 are now all dead including their Prophet Rutherford. That generation is now dead.
5. Rutherford did not hold a law degree. Was never elected or appointed to a Judgeship. On 4 occasions he took his turn as special or stand-in Judge when the regular judge fell ill. On the basis of this service he called himself 'Judge'. (See photo of court record)
6. Rutherford never was New York City Bar President.
7. Freddy was from Covington, Ky.
8. No collection but you tripped over the contribution box as you left the theatre.

(A copy of this speech is available)

\$4.00

Mrs. W. I. Cetnar

RD 3 Box 127

Kunkletown, PA 18058

IS TIME THE ENEMY OF A FALSE PROPHET?

There is no "New York City Bar", so Rutherford could not have been its president. But he was known to frequent New York City Bars.

DID THE PRESIDENT OF JEHOVAH'S WITNESSES LIE ABOUT THE CROSS OF CHRIST?



1



2



3

THESE THREE PHOTOGRAPHS ARE FROM JUSTUS LIPSIUS' BOOK *DE CRUSE LIBER PRIMUS & DE CRUSE LIBER SECUNDUS*.

On page 1156 of THE KINGDOM INTERLINEAR TRANSLATION OF THE GREEK SCRIPTURES PHOTOGRAPH #1 is shown. On p. 1155 The president of Jehovah's Witnesses says: "Such a single stake for impalement of a criminal was called *crux simplex*, and the method of nailing him to such an instrument of torture is illustrated by the Roman Catholic scholar, Justus Lipsius, of the 16th century. We present herewith a photographic copy of his illustration on page 647, column 2, of his book *DE CRUSE LIBER PRIMUS*. This is the manner in which Jesus was impaled." This is not what Lipsius wrote, however.

On page 46 Justus Lipsius says: "In the Lord's cross there were four pieces of wood, the upright beam, the crossbar, the piece of wood placed below (for the feet) and the title inscription placed above". (Photo #2 & 3 is the Lord's Cross according to Lipsius) Justus Lipsius (Joost Lips) further states: "When a man, hands stretched out, worships God with a pure heart he resembles a Cross."

According to Justus Lipsius Jesus was not nailed on an upright stake, but on a cross. Lipsius documents his research by quoting many of the early church Fathers. The president of Jehovah's Witnesses is an enemy of the cross of Christ and lies about what Justus Lipsius said about the cross of Christ.

"I HAVE TOLD YOU OFTEN, AND I REPEAT IT TODAY WITH TEARS, THERE ARE MANY WHO ARE BEHAVING AS THE ENEMIES OF THE CROSS OF CHRIST." Philippians 3:18 THE JERUSALEM BIBLE

WOULD YOU SAY THIS IS FAITHFUL & WISE? _____

That the deliverance of the saints must take place some time before 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long before 1914 the last living members of the body of Christ will be glorified, we are not directly informed ; but it certainly will not be until their work in the flesh is done ; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

This is an enlarged photographic reproduction from page 228 in Vol. 3. Please notice that the glorification of the saints MUST happen BEFORE 1914 because the Jews are to be delivered then. Notice that any war after that, will be contrary to Divine commands "authoritively" given.

That the deliverance of the saints must take place very soon after 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long after 1914 the last living members of the body of Christ will be glorified, we are not directly informed ; but it certainly will not be until their work in the flesh is done ; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

This is a similar reproduction from the 1923 edition of the same page and book. Consider that any false prophet since the world began, could have saved his face if permitted to make such significant changes as BEFORE and AFTER. Both reproductions are enlarged.

WOULD YOU SAY THIS IS STRETCHING THE TRUTH? _____

a fixed date to mark upon the downward passage. This measure is 1542 inches, and indicates the year B. C. 1542, as the date at that point. Then measuring *down* the "Entrance Passage" from that point, to find the distance to the entrance of the "Pit," representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3416 inches, symbolizing 3416 years from the above date, B. C. 1542. This calculation shows A. D. 1874 as marking the beginning of the period of trouble; for 1542 years B. C. plus 1874 years A. D. equals 3416 years. Thus the Pyramid witnesses that the close of 1874 was the *chronological* beginning of the time of trouble such as was not since there was a nation—no, nor

By this enlarged reproduction from page 342 of Vol. 3 (early edition), the reader may see that the Great Pyramid proves that the world's greatest trouble was due to begin in 1874. In the edition of 1923, the same Pyramid proves it was due to begin in 1914. If the war would not fit the Pyramid, the Pyramid must be made to fit the war — easy enough if you know how.

downward passage. This measure is 1542 inches, and indicates the year B. C. 1542, as the date at that point. Then measuring *down* the "Entrance Passage" from that point, to find the distance to the entrance of the "Pit," representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3457 inches, symbolizing 3457 years from the above date, B. C. 1542. This calculation shows A. D. 1915 as marking the beginning of the period of trouble; for 1542 years B. C. plus 1915 years A. D. equals 3457 years. Thus the Pyramid witnesses that the close of 1914 will be the beginning of the time of trouble such as was not since there was a nation—no, nor ever shall be afterward. And thus it will be noted

The Egyptians are very careless with their pyramids and leave them out in the hot sun, but I do not believe that pyramid warped in *Egypt* after the "Dawn" people mis-guessed the war by 40 years. This reproduction from the edition dated 1923 indicates that the pyramid was stretched in the U. S. A. Both editions prove their claim by "very accurate measurements" made in 1872.

**ACTUALLY NEITHER MEASUREMENT IS CORRECT. THE EXACT LENGTH IS 3384.904 INCHES.
RUSSELL WAS OFF 31 INCHES IN 1889 EDITION - 72 INCHES OFF IN THE 1905 EDITION.**

PYRAMID DISCOURSE - 1929 Morton Edgar

ACCORDING TO WATCHTOWER PROPHET WILL MAN EVER REACH THE MOON BY ROCKET?

"THE TRUTH SHALL MAKE YOU FREE"

285

Our planet earth is surrounded by an invisible air mass, which is the "firmament" or expanse of atmosphere extending up about one hundred miles higher than man. In like manner the symbolic "earth" has invisible spirit powers in control of it, namely, the demons under Satan the Devil. This organization of wicked spirits with Satan as their prince is both higher than man and unseen to him. Hence that demon organization constitutes the "heavens" with relation to man's present earthly organization. Man on earth can no more get rid of these demonic "heavens" than man can by airplane or rockets or other means get up above the air envelope which is about our earthly globe and in which man breathes. God alone can and will deliver humankind from such demon powers of control.

THIS 'TRUTH' WAS PRINTED IN 1943 BY WATCHTOWER

**THIS 'TRUTH' BECAME FALSEHOOD OCTOBER 4, 1957
WHEN SPUTNIK I GOT ABOVE THE AIR ENVELOPE.**

**IF JESUS REALLY RETURNED IN 1914 INVISIBLY, OF COURSE, WHY DID THE
EYES OF UNDERSTANDING NOT SEE HIS INVISIBLE RETURN UNTIL 1931? _____**

DAYS OF UNDERSTANDING

65

The restitution or restoring of all things, of which Jesus spoke, and also that mentioned by the Apostle Peter, must begin with the restoring to the people of God the truths that had been hidden during the dark ages. That restitution work would progress during the manifestation of the second presence of Jesus Christ. It would be expected that the days of understanding of the prophecies would begin sometime after the manifestation of the Lord's second presence, and the understanding would continue to increase thereafter.

The Scriptural proof is that the second presence of the Lord Jesus Christ began in 1874 A.D. This proof

FROM BOOK PROPHECY PRINTED IN 1929 BY J.F. RUTHERFORD

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

Vol. LIX

NOVEMBER 1, 1938

No. 21

"FILL THE EARTH"

PART 2

"Be fruitful and multiply and fill the earth."—Gen. 1: 28, Rotherham.

JEHOVAH has committed into the hand of Christ Jesus the execution of his purpose; concerning which Jesus, after being raised from the dead, said: "All power is given unto me in heaven and in earth." (Matt. 28: 18) This must include the execution of the divine mandate to "fill the earth", that is to say, to have complete supervision over the part performed by human creatures. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24: 1) Therefore Christ Jesus has supervision over all things as the official representative of his Father. Lucifer was the overlord of the earth until he rebelled against Jehovah and lost everything pertaining to righteousness. Christ Jesus is now the Lord over the earth, including those who shall live on the earth for ever. He shall minister life unto them by the authority given to him by Jehovah. The reign of Christ Jesus is and ever will be righteous. (Isa. 32: 1) The divine mandate given first to perfect Adam and restated to Noah must and shall be carried out in righteousness. Those who have faith in Jehovah and in Christ Jesus know that this statement is true.

² Armageddon will clear the earth of unrighteousness, and thereafter those who live must be on the side of God and Christ his King. The Scriptures appear to clearly show that the survivors of Armageddon will be those Jonadabs who henceforth 'seek righteousness and meekness' and who form the "great multitude". (Rev. 7: 9-15) Together with the faithful prophets and servants of God, who maintained their integrity toward God before the first coming of Christ Jesus, these shall live for ever on the earth. The entire number will doubtless be but a few millions, a small number compared to the mass of humanity now on earth. But there is no need to be appalled by the great world-wide destruction of Armageddon. It is certain that the day of Jehovah's wrath will conclude with the victorious war of Christ against Satan and then there will be found on earth a far greater number of persons than those who survived the deluge of Noah's day. But the fact that a great multitude of persons do maintain their integrity toward God and are carried over Armageddon conclusively disproves and nullifies Satan's wicked challenge and will be a vindication of

Jehovah's name and his word. The power of God is unlimited, and there is nothing that can hinder him in carrying out his mandate to "fill the earth". When stripped of wickedness, the earth will be in a condition for the execution of that divine mandate in harmony with the will of Almighty God.

³ Only eight persons survived the flood, and now, after centuries, brief indeed so far as God is concerned, the earth is filled with creatures the most of whom have turned to violence. If millions survive Armageddon and are wholly devoted to God and his King, Christ Jesus, what may those few millions do under the direction of Christ Jesus toward 'filling the earth' within a few short centuries? Within the millennial reign of Christ Jesus will the divine mandate be completely fulfilled? Members of Noah's family pictured the Jonadabs or great multitude, the survivors of Armageddon who will receive life everlasting on the earth from Jehovah as a gracious gift ministered to them by Christ Jesus, the Greater-than-Noah. Seeing that God's mandate was and is given only to righteous men and the survivors of Armageddon are the ones who have obeyed God in seeking righteousness and meekness, is it not both reasonable and Scriptural that Jehovah will use that righteous great multitude to carry out and perform his mandate to "be fruitful and multiply and fill the earth"? If that conclusion is correct, then it would mean that the members of the great multitude will marry and produce children and "fill the earth" with a righteous population, and this during the reign of Christ Jesus.

SHOULD THEY MARRY NOW?

⁴ If in obedience to the divine command the Jonadabs or great multitude will marry and rear children after Armageddon, would it not be Scripturally proper for them to begin doing so immediately before Armageddon? and should the Jonadabs now be encouraged to marry and rear children? No, is the answer, supported by the Scriptures. Referring now to the prophetic drama or picture made in the day of the deluge, note that Noah's three sons and their wives did not have or rear any children before or during the flood, and not until after the flood: "Now these are

IS TIME THE ENEMY OF A "FALSE PROPHET"?

FINISHED MYSTERY 1917 edition

The Boiling Caldron

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away and without outward expression sink together into the fellowship of helpless grief.

24:24. Thus Ezekiel is unto you a sign; according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.—Thus the silent sorrow at Pastor Russell's heart was to be a sign to Christendom. The sorrowful experiences of Pastor Russell in this connection shall later on be those of all Christendom; "and when this cometh" they shall know that Jehovah God is supreme, and back of all the judgments of the trouble time.

PASTOR RUSSELL DEAD, BUT SPEAKING AGAIN

24:25, 26. Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters. That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?—Also, in the year 1918, when God destroys the churches wholesale and the church members by millions, it shall be that any that escape shall come to the works of Pastor Russell to learn the meaning of the downfall of "Christianity."

24:27. In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the Lord.—Pastor Russell's voice has been stilled in death; and his voice is, comparatively speaking, dumb to what it will be. In the time of revolution and anarchy he shall speak, and be no more dumb to those that escape the destruction of that day. Pastor Russell shall "be a sign unto them," shall tell them the truth about the Divine appointment of the trouble, as they consult his books, scattered to the number of ten million throughout Christendom. His words shall be a sign of hope unto them, enabling them to see the bright side of the cloud and to look forward with anticipation to the glorious Kingdom of God to be established. Then "they shall know the Lord."

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DOES ADMISSION TO FALSE PROPHECIES MAKE YOU A FALSE PROPHET?

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The WATCHTOWER

BROOKLYN, N. Y.

11/1/72

Does this admission of making mistakes stamp them as false prophets? Not at all, for false prophets do not admit to making mistakes.

DID RUSSELL TEACH THE BLACK MAN WOULD SOON BECOME WHITE? _____

Like Kamwana, the Nyasa Watch Tower prophets in the Southern Rhodesian mines articulated the nationalist aspirations of the colonized. 'Goliath was a big man,' preached one George Kunga in 1923. 'David was a small man. The white race are now powerful but it will be the same as happened to Goliath. David the small man rose up and killed him. So it will be with the white and black races. The king of the white man will cease to be king and we shall reign.'⁶¹ In the Bulawayo location, Lot Mumbi preached in 1924 that when the Kingdom of God was established in 1925, blacks would turn into whites and the settlers into 'amaboys'.⁶² As the only supra-tribal association of any significance in the Southern Rhodesian mines, above all at the Wankie colliery, the Watch Tower became a kind of surrogate union movement in the decade 1915-1925. At its height in 1923, the Watch Tower at Wankie dominated African life and was a major element in one of the earliest strikes in the country. Furthermore, from the mines, Watch Tower ideas spread to rural Mashonaland, where they had a major, though temporary, impact in the late 1920's. But the colonial government in Southern Rhodesia, seeing the movement as subversive of white authority and supremacy, tried to eradicate Watch Tower influence and arrested many of the movement's leaders and prophets. In 1927, the government adopted the Rhodesian Native Affairs Act in a bid to curb Watch Tower activities, and the movement remained effectively illegal until 1948.

**QUOTES FROM: MINORITY RIGHTS GROUP
June 1976 REPORT # 28
TONY HODGES p. 9-10**

**WHAT DOES THE 1976 JW YEARBOOK
SAY IN ITS DEFENSE? p. 96 _____**

NEEDED CLARIFICATION AND AID

In the Congo, Tom Nyirenda committed further atrocities before he was arrested by Northern Rhodesian police, tried, convicted and hanged in Broken Hill Prison Square in front of the native chiefs. These fiendish deeds were linked to the name "Watch Tower." But Mwana Lesa had no connection whatsoever with the Watch Tower Bible and Tract Society, or the Bible Students, as Jehovah's witnesses were known then. To the contrary, Mr. Lindberg reported that Tom Nyirenda "had been received into the Roman Catholic Church and given absolution while in prison" before he was executed. In spite of this the enemies of God's kingdom, the clergy of Christendom's denominations, did their best to pin the blame for this on the genuine Watch Tower Bible and Tract Society and to prejudice authorities and the public against us to try to keep the Witnesses out of the country. So, we can appreciate the mountainous obstacle that had to be overcome to establish the Kingdom work in Northern Rhodesia.

WHAT TROUBLE DID THIS WATCHTOWER TEACHING CAUSE IN AFRICA?

In some districts of Northern Rhodesia, the Watch Tower movement won wide acceptance as a cult which fused millenarian ideas with the promise of witchcraft eradication. In this respect, it mirrored other anti-sorcery cults which flourished in central Africa at this time. The social dislocations and difficulties experienced by Africans as a result of colonial conquest gave rise to heightened fears about witchcraft; and great store was placed on the successful operation of witch-finders, who, it was believed, could expose and neutralize the malevolent individuals supposedly responsible for troubled times. The elements of cleansing people from the fears and suspicion of witchcraft were attached by several Watch Tower prophets to the movement's rite of baptism by total immersion. Malevolence, it was said, could be discerned if an individual did not 'dip' properly but 'floated'. The most notorious of the anti-witchcraft Watch Tower prophets was Tomo Nyirenda, the Mwana Lesa (son of God), who won a substantial following among the Lala who straddle the border between Katanga and what is now Zambia's Copperbelt Province. The Mwana Lesa and his associates carried out their much-acclaimed witchcraft eradication functions by killing those who 'floated' during baptism. A total of 174 people were murdered before Nyirenda was caught by the British colonial authorities and executed in February 1926.⁶⁷

Despite the fact that Nyirenda's methods were not adopted by any other Watch Tower prophets, the colonial regime took advantage of the sensational character of the *Mwana Lesa* affair to clamp down on the Watch Tower movement in general. The disclosure of the killings also drove the WTBS to sever official connections with the entire Northern Rhodesian Watch Tower movement. But the Mwana Lesa affair proved only a temporary setback to the movement. New growth came in the 1930's. The movement won support, for example, in Barotseland. Here it appeared as an overt movement of protest, but this time not so much against the whites (whose presence in Barotseland at this time was marginal) as against the ruling Lozi elite which had succeeded in setting up a hierarchical conquest-state in the region of the Upper Zambezi following a successful invasion in the nineteenth century. When Watch Tower ideas were introduced into Barotseland, the movement's revolutionary millennialism made a direct appeal to vassal peoples like the Wiko and the Luvale. The Watch Tower preached against taxes, transport work and law enforcement, all of which were carried out by the Lozi bureaucracy and not the District Commissioners. Not surprisingly, the Lozi rulers tried to crush the movement by arresting Watch Tower followers and restricting the sect's activities.

DOES THE 'FAITHFUL & WISE' SERVANT HAVE A COMFORTING THOUGHT FOR THE NEGRO? _____
WHAT IS THE SECRET OF THE GREATER INTELLIGENCE OF THE CAUCASIAN? _____

JULY 15, 1902

ZION'S WATCH TOWER

(215-216)

THE NEGRO NOT A BEAST

The secret of the greater intelligence and aptitude of the Caucasian undoubtedly in great measure is to be attributed to the commingling of blood amongst its various branches; and this was evidently forced in large measure by circumstances under divine control. It remains to be proven that the similar commingling of the various tribes of Chinese for several centuries would not equally brighten their intellects; and the same with the peoples of India and Africa.

NOAH'S CHARACTER AND HIS "CURSE" UPON HAM

(4) *Question.*—Those who hold that the negro is a beast deny that he is the offspring of Noah's sons, and claim that the curse of Noah was not upon Ham, but upon one of Ham's sons, Canaan. They belittle Noah's curse, by saying that it was the senseless babbling of a drunken sot. What say you on this point?

Answer.—Those who use such language evidently are not familiar with the subject sufficiently to discuss it at all. The word "curse" is used by Noah after the same manner that God is said to have cursed the earth, and cursed mankind; from which curse man was redeemed by our Lord. The word "curse" here is used in the sense of penalty, retribution, and not in the sense of an imprecation or a profane denunciation. God declared man to be under the sentence of his divine law,—a death-sentence "curse" or penalty. Noah declared, prophetically, that Ham's characteristics which had led him to unseemly conduct disrespectful to his father, would be found cropping out later, inherited by his son,—and prophetically he foretold that this degeneracy would mark the posterity of Canaan, degrading him, making him servile. We are not able to determine to a certainty that the sons of Ham and Canaan are the negroes; but we consider that general view as probable as any other.

(229-230)

ZION'S WATCH TOWER

8-1-1898

ALLEGHENY, PA.

The negro race is supposed to be descended from Ham, whose special degradation is mentioned in Gen. 9:22, 25.

Genesis 9:25 says Noah cursed Canaan not Ham. You do not have to be the "faithful & wise servant" to know that the Canaanites or Phoenicians were not black. The Black race is from Cush and is not due to curse on Canaan.

The "faithful & wise servant" believing blacks were from Canaan and hence cursed to be slaves said: "There is no servant in the world as good as a good Colored servant, and the joy that he gets from rendering faithful service is one of the purest joys there is in the world." THE GOLDEN AGE 10-1-1929 p. 702

"While it is true that 'of one blood God hath made all nations of men', nevertheless under present imperfect conditions a wise segregation is probably an advantage to all concerned." THE GOLDEN AGE 10-1-1919 p. 8

Today THE WATCHTOWER SAYS after realizing publication sales to blacks are high: "Really, our colored brothers have a great cause for rejoicing. Their race is meek and teachable, and from it comes a high percentage of the theocratic increase."

THE WATCHTOWER February 1, 1952 p. 95

DID THE SUCCESS OF THE 'DRAMA' DEPEND ON WHERE THE BLACK PEOPLE SAT IN THE THEATRE?

NOTICE THAT 'IN A LITTLE WHILE' GOD WILL RESTORE COLOR OF MAN TO ORIGINAL STANDARD. THIS WAS PRINTED APRIL 1914. October 1914 blacks will become white.

(105-106)

THE WATCH TOWER

4-1-1914

BROOKLYN, N. Y.

THE COLOR LINE FOUND NECESSARY

We might have anticipated that many colored people would be deeply interested in this Drama. But it did not impress itself upon us until gradually their numbers increased to about twenty-five per cent. of the whole audience. Of course, we were glad to see them, glad that they were interested in the Drama. We had the same feeling respecting them as others; but it was quickly discerned that it was not a case of feeling, but that, whereas the colored people of New York City are about five per cent. of the population, in our audiences they are about twenty-five per cent. and the number increasing. What shall we do? As the attendance of the colored people would increase, proportionately the number of the whites would decrease; for explain it how we will, a majority of whites prefer not to intermingle closely with other races.

Recognizing that it meant either the success or the failure of the enterprise of the Drama as respects the whites, we have been compelled to assign the colored friends to the gallery, which, however, is just as good for seeing and hearing as any other part of The Temple. Some were offended at this arrangement.

We have received numerous letters from the colored friends, some claiming that it is not right to make a difference, others indignantly and bitterly denouncing us as enemies of the colored people. Some, confident that Brother Russell had never sanctioned such a discrimination, told that they believe it would be duty to stand up for equal rights and always to help the oppressed, etc. We were obliged to explain the facts, assuring all of our loving interest in the colored people, and of our desire to do them good, and not injury. We again suggested that if a suitable place could be found in which the Drama could be presented for the benefit of the colored people alone, we would be glad to make such arrangements, or to co-operate with any others in doing so.

ALLEGHENY, PA., FEBRUARY 15, 1904

VIEWS FROM THE WATCH TOWER

"CAN THE ETHIOPIAN CHANGE HIS SKIN?"

We answer, No. But all will admit that what the Ethiopian cannot do for himself God could readily do for him. The difference between the races of men and the differences between their languages have long been arguments against the solidarity of the human family. The doctrine of restitution has also raised the question. How could all men be brought to perfection and which color of skin was the original? The answer is now provided. God can change the Ethiopian's skin in his own due time.

Prof. H. A. Edwards, Supt. of Schools in Slater, Mo., has written for the public press an elaborate description of how Julius Jackson, of New Frankfort, Mo., a negro boy of nine years, began to grow white in September, 1901, and is now fully nine-tenths white. He assures us that this is no whitish skin disease; but that the new white skin is as healthy as that of any white boy, and that the changed boy has never been sick and never has taken medicines. Realizing that his story would be doubted, he interested Dr. F. A. Howard, chief division surgeon of the Chicago and Alton Ry., who corroborates the statement in the following published extract from a letter:

"I am obliged to you for an opportunity of seeing and examining the negro child, Julius Jackson.

"I found his heart action, respiration and temperature perfectly normal and his mental faculties seem acute for one of his age.

"The white skin now covering at least 90 per cent. of his body is, so far as I am able to judge, in full possession of all its organs and those organs seem to be performing their natural functions—no roughness, chalky, or ashen appearance is present.

"It seems to me that the conditions warrant your opinion—the change is certainly caused by chemical conditions of the blood. Very truly,
"F. A. HOWARD."

Our explanations were apparently entirely satisfactory to all of the fully consecrated. To these we explained that it is a question of putting either the interests of God's cause first, or else the interests of the race first. We believed it our duty to put God first and the truth first—at any cost to others or to ourself! We explained that we thought that all the colored brethren should know our attitude toward them—they should know that we love to serve them in any way possible and to give them the very best we have to give of the Gospel message; and that it is only a question of whether our giving to them in one way would entirely deprive us of giving the truth to others.

Some who were still tenacious and quarrelsome we merely reminded of our Lord's declaration that in inviting visitors into the house it is the place of the host to say where they shall sit, and then we showed them the parable of the man who chose the chief seat of honor and was given a lower one.

In answer to the query as to how our course of conduct squared with the Golden Rule, we replied that it squares exactly. We would wish others to put God first. If our personal interests are or ever have been in conflict with the real and apparently best interests of the Lord's cause, it is a part of our consecration vow to ignore our interests in favor of the interests of the Lord's cause. This is what we mean by the declaration that we are dead to self and alive to our God as new creatures.

We reminded one dear sister that the Lord enjoins humility, and assures us that unless we humble ourselves we shall not be exalted. If nature favors the colored brethren and sisters in the exercise of humility it is that much to their advantage, if they are rightly exercised by it. A little while, and our humility will work out for our good. A little while, and those who shall have been faithful to their Covenant of Sacrifice will be granted new bodies, spiritual, beyond the veil, where color and sex distinctions will be no more. A little while, and the Millennial kingdom will be inaugurated, which will bring restitution to all mankind—restitution to the perfection of mind and body, feature and color, to the grand original standard, which God declared "very good," and which was lost for a time through sin, but which is soon to be restored by the powerful kingdom of Messiah.

THE VOLUNTEER WORK

There are probably as many as a hundred colored brethren on the Watch Tower lists, some of them very clear in the truth, and very earnest in its service, financially and otherwise. We have received letters from several of these, who had intended engaging in the volunteer work, expressing surprise that in the call for volunteers in the March 1st issue we restricted the inquiry to white Protestant churches. They rightly realized that we have not the slightest of race prejudice, and that we love the colored brethren with just the same warmth of heart that we love the white, and they queried therefore why such a distinction should be made in the call. The reason is that so far as we are able to judge, colored people have less education than whites—many of them quite insufficient to permit them to profit by such reading as we have to give forth. Our conclusion therefore is based upon the supposition that reading matter distributed to a colored congregation would more than half of it be utterly wasted, and a very small percentage indeed likely to yield good results. We advise, therefore, that where the Watch Tower literature is introduced to colored people it be not by promiscuous circulation, but only to those who give evidence of some ear for the truth.

THE WATCHTOWER

April 15, 1900

DOES GOD FORBID THE EATING OF BLOOD? YES
ACCORDING TO: GEN. 9:4 LEV. 7:24-27 LEV. 17:14-14 ACTS 15:28

GENESIS

¹ **9** God blessed Noah and his sons, saying to them, "Be fruitful, multiply and
² fill the earth. Be the terror and the dread of all the wild beasts and all the
birds of heaven, of everything that crawls on the ground and all the fish of the
³ sea; they are handed over to you. Every living and crawling thing shall provide
⁴ food for you, no less than the foliage of plants. I give you everything, with
⁵ this exception: you must not eat flesh with life, that is to say blood, in it.

ACTS 15: 28 It has been decided by the Holy Spirit and by
²⁹ ourselves not to saddle you with any burden beyond these essentials: you
are to abstain from food sacrificed to idols, from blood, from the meat of
strangled animals and from fornication. Avoid these, and you will do what is
right. Farewell."

WHAT WAS THE PUNISHMENT FOR EATING BLOOD? _____

"Cutting off"—excommunication—outlawed from the people—was the punishment. Eating blood, fat or flesh of an animal not properly killed was atoned for by washing one's clothes and person, and remaining unclean until evening.

The Bible in Today's English Version

LEVITICUS *The Sacredness of Blood*

17

¹⁰ If any Israelite or any foreigner living in the community eats meat with blood still in it, the LORD will turn against him and no longer consider him one of his people. ¹¹ The life of every living thing is in the blood, and that is why the LORD has commanded that all blood be poured out on the altar to take away the people's sins. Blood, which is life, takes away sins. ¹² That is why the LORD has told the people of Israel that neither they nor any foreigner living among them shall eat any meat with blood still in it.

¹³ If any Israelite or any foreigner living in the community catches an animal or a bird which is ritually clean, he must pour its blood out on the ground and cover it with dirt. ¹⁴ The life of every living thing is in the blood, and that is why the LORD has told the people of Israel that they shall not eat any meat with blood still in it and that anyone who does so will no longer be considered one of his people.

¹⁵ Any person, Israelite or foreigner, who eats meat from an animal that has died a natural death or has been killed by wild animals must wash his clothes, take a bath, and wait until evening before he is ritually clean. ¹⁶ If he does not, he must suffer the consequences.

LEVITICUS 7: THE JERUSALEM BIBLE

²² Yahweh spoke to Moses; he said, "Speak to the sons of Israel, say to them:
²³ 'You must not eat the fat of ox, sheep or goat. The fat of an animal that
has died a natural death or been savaged by beasts may be used for any other
²⁵ purpose, but you must not eat it. Anyone who eats the fat of an animal offered
as a burnt offering to Yahweh shall be outlawed from his people.
²⁶ 'Wherever you live, you must not eat blood, whether it be of bird or of beast.
²⁷ Anyone who eats blood, whoever he may be, shall be outlawed from his people.'"

LEVITICUS 17:

¹⁰ 'If any man of the House of Israel or stranger living among you eats blood of any kind, I will set my face against the man who has eaten the blood and will outlaw him from his people. The life of the flesh is in the blood. This blood I myself have given you to perform the rite of atonement for your lives at the altar; for it is blood that atones for a life. That is why I have said to the sons of Israel: None of you nor any stranger living among you shall eat blood.
¹³ 'If any son of Israel or any stranger living among you catches game or bird that it is lawful to eat, he must pour out its blood and cover it with earth. For the life of all flesh is its blood, and I have said to the sons of Israel: You must not eat the blood of any flesh, for the life of all flesh is in its blood, and anyone who eats it shall be outlawed from his people.
¹⁵ 'Anyone, native or stranger, who eats an animal that has died a natural death or been savaged by beasts must wash his clothing and wash himself; he
¹⁶ shall be unclean until evening, then he will be clean. But if he does not wash his clothing and wash his body, he must bear the consequences of his fault.'"

ACCORDING TO COMPREHENSIVE COMMENTARY WHAT DOES "CUT OFF FROM ISRAEL" MEAN?

Verses 15-18.
Cut off from Israel. (15.) It does not appear, that the magistrate was required to put the offender to death, even if his offence were known; but the Lord Himself threatened to inflict punishment on him, however secretly he violated the command.—It is not agreed, what is meant by this expression; (M. R. c.) but something beyond exclusion from the religious privilege of an Israelite must be intended, as the strangers also are included in it (19).—During all the seven days, sacrifices were appointed to be offered; but, on the first, and on the last, 'a holy convocation' was held, or an assembly of the people for solemn worship. These days were accounted holy, like the sabbaths, and no manner of work was permitted to be done, except preparing their food. (M. R. e.) Scott.

violated, not only would the violator be guilty of sacrilegious conduct (cf. also 19:5-8) but also the whole offering would be deemed worthless. Because the peace offering meat lost its sacredness through contact with anything unclean between the time of offering and consumption, it was to be burned if such occurred. Finally, a state of legal purity was required of all participants in the sacred repast. To partake of the victim in a state of uncleanness from whatever cause—e.g., disease or contact with some species of unclean animal—was to incur serious guilt. 20. shall be cut off from his people: The phrase does not necessarily mean the death penalty, although such is the meaning in certain instances. The offender could be socially ostracized, forbidden free access and participation in cult, and, as a result, be separated from the divine favor that fell upon the community of God's people. The particulars regarding the penalty's nature and duration are not stated.

Verses 28-34 summarize the priest's action in the peace offering. The fatty portions and designated organs (3:3-4) were burned; the choice parts, the breast, and right leg, reverted to Aaron and his sons. 30-32. *wave offering (t'nūpāh) . . . raised offering (t'rūmāh):* Many commentators connect the two terms with the manner of offering the victim. The former was moved to and fro before the altar (*nūp*, "to swing," "to wave"); the latter, raised aloft (*rūm*, "to be high," "to be elevated"). However, Driver (*op. cit.*, 100-105) claims that such a conclusion is not supported by the evidence. Their repeated use together (7:34; 10:14,15; Nm 6:20) is indicative of their mutual affinity, but Driver notes that the motion idea is completely absent in certain instances of use, e.g., Ex 25:2; Nm 8:11,13,15. Moreover, none of the ancient versions attests to any special rite in their rendering of the term. Thus, postulating a Hebr root *nwp*, meaning "to be supereminent," he sees *t'nūpāh* as derived ultimately from the Babylonian and to be rendered "special contribution" or "additional gift." *T'rūmāh*, best associated with the Assyrian *tarānu*, takes its Hebr origin from the root *tm* meaning "to levy" (despite its repeated use with the causative form of *rūm*). The substantive refers to something levied or assessed. Either term, then, can be translated as "contribution," being virtually interchangeable in use and identical in application. Driver argues that what were originally Assyro-Babylonian commercial terms were primitively taken over by Israelite cult and are used without precise understanding by the Priestly editors, whose sacrificial terminology on more than one occasion has lacked clarity and consistency.

18 (f) **BLOOD AND FAT PROHIBITIONS (7:22-27).** This section represents an interruption in the peace-offering ritual; thus it is treated separately. The fatty parts of the ox, sheep, or goat, specified in 3:3,9,14, could be eaten under no circumstances whatsoever (see comment on 3:1-5). This prohibition applied even if their death proceeded from natural or violent causes, although the law allowed the use of such fat for other purposes. Moreover, it did not extend to the fat of other species of clean animals or even to the fat from other parts of the specified animals. The law forbidding blood is universal and is emphatically enunciated three times elsewhere in Lv (3:17; 17:10-14; 19:26). The sanction is separation from the community (see 7:20).

(g) **CONCLUSION (7:35-38).** Verse 35 loosely connects the sacrificial code with the ordination of Aaron and his sons, announced in Ex 29 and executed in Lv 8:1ff. The final verses, enumerating the various sacrifices, link them with the historical focal point of all Israelite law: Mt. Sinai. The purpose is for emphasis, for the discussion between Moses and Yahweh has thus far been centered around the meeting tent, situated at

ACCORDING TO JW PRESIDENT WHAT WAS THE PUNISHMENT FOR EATING BLOOD? _____

BLOOD

EATING BLOOD

Some ancient pagan nations drank animal blood and, among certain peoples, warriors drank the blood of vanquished enemies in the belief that they would thereby appropriate the qualities of courage and strength possessed by the enemy. There was a religious significance attached to the act, much as cannibalism is a religious rite.

In the Law covenant made by Jehovah with the nation of Israel, he incorporated the law given to Noah. He made it clear that "bloodguilt" attached to anyone who ignored the procedure stipulated by God's law even in the killing of an animal. (Lev. 17:3, 4) The blood of an animal to be used for food was to be poured out on the ground and covered with dust. (Lev. 17:13, 14) Anyone who ate blood of any sort of flesh was to be 'cut off from among his people.' Deliberate violation of this law regarding the sacredness of blood meant "cutting off" in death.—Lev. 17:10; 7:26, 27; Num. 15:30, 31.

Commenting on Leviticus 17:11, 12, McClintock and Strong's *Cyclopædia*, Volume I, page 834, column 1, reads: "This strict injunction not only applied to the Israelites, but even to the strangers residing among them. The penalty assigned to its transgression was the being 'cut off from the people,' by which the punishment of death appears to be intended (comp. Heb. x, 28), although it is difficult to ascertain whether it was inflicted by the sword or by stoning."

Jehovah caused Israel to be extremely careful about things having to do with blood. A woman during menstruation was considered "unclean" to the touch, and anything she had sat on or lain on was unclean. The uncleanness continued throughout the duration of her flow of blood. (Lev. 15:19-27) If intercourse was indulged in deliberately during a period of blood flow, both the man and the woman were subject to the death penalty.—Lev. 18:19 29

AID TO BIBLE UNDERSTANDING p 244

"The person deliberately disregarding this law about blood was to be "cut off," executed." Lev. 7:26, 27;

Jehovah's Witnesses and the Question of Blood (p. 9)

THE UNIVERSAL JEWISH ENCYCLOPEDIA

Because of the awe in which blood was regarded, Biblical law forbids it to be drunk on pain of dire punishment. Not only the blood itself, but also the flesh containing blood is prohibited. Therefore, before the flesh of an animal could be eaten, the blood was to be carefully drained and covered with earth (Lev. 7:26; 17:12, 14).

BLOOD

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**CAN YOU FIND A SCRIPTURE WHERE
A PERSON WAS PUT TO DEATH FOR
DRINKING BLOOD? _____**

WHAT WAS THE PUNISHMENT FOR AN ISRAELITE WHO GATHERED WOOD ON THE SABBATH? NUMBER 15: THE JERUSALEM BIBLE

Breaking the sabbath

³² While the sons of Israel were in the wilderness, a man was caught gathering
³³ wood on the sabbath day. Those who caught him gathering wood brought
³⁴ him before Moses, Aaron and the whole community. He was kept in custody,
³⁵ because the penalty he should undergo had not yet been fixed. Yahweh said to
Moses, "This man must be put to death. The whole community must stone him
³⁶ outside the camp." The whole community took him outside the camp and stoned
him till he was dead, as Yahweh had commanded Moses.

WHICH SIN WOULD BE THE MORE SERIOUS — BREAKING THE SABBATH OR EATING BLOOD? IF BREAKING THE SABBATH WAS A CAPITAL CRIME, WHY DID JESUS WORK ON THE SABBATH?

THE ANSWER IS AT MATTHEW 12:11 — LUKE 14:5 — LUKE 6:9 THE JERUSALEM BIBLE

¹ **12** At that time Jesus took a walk one sabbath day through the cornfields.
His disciples were hungry and began to pick ears of corn and eat them.
² The Pharisees noticed it and said to him, "Look, your disciples are doing
³ something that is forbidden on the sabbath." But he said to them, "Have you
⁴ not read what David did when he and his followers were hungry—how he went
into the house of God and how they ate the loaves of offering which neither he
nor his followers were allowed to eat, but which were for the priests alone?
⁵ Or again, have you not read in the Law that on the sabbath day the Temple
⁶ priests break the sabbath without being blamed for it? Now here, I tell you,
⁷ is something greater than the Temple. And if you had understood the meaning
of the words: What I want is mercy, not sacrifice, you would not have condemned
⁸ the blameless. For the Son of Man is master of the sabbath."

Cure of the man with a withered hand

⁹ He moved on from there and went to their synagogue, and a man was there
¹⁰ at the time who had a withered hand. They asked him, "Is it against the law to
¹¹ cure a man on the sabbath day?" hoping for something to use against him. But he
said to them, "If any one of you here had only one sheep and it fell down a hole
¹² on the sabbath day, would he not get hold of it and lift it out? Now a man is far
more important than a sheep, so it follows that it is permitted to do good on the
¹³ sabbath day." Then he said to the man, "Stretch out your hand." He stretched it
¹⁴ out and his hand was better, as sound as the other one.

¹ **14** Now on a sabbath day he had gone for a meal to the house of one of the
² leading Pharisees; and they watched him closely. There in front of him was
³ a man with dropsy, and Jesus addressed the lawyers and Pharisees. "Is it
⁴ against the law," he asked, "to cure a man on the sabbath, or not?" But they
⁵ remained silent, so he took the man and cured him and sent him away. Then
he said to them, "Which of you here, if his son falls into a well, or his ox, will
⁶ not pull him out on a sabbath day without hesitation?" And to this they could
find no answer.

¹ **6** Now one sabbath he happened to be taking a walk through the cornfields,
and his disciples were picking ears of corn, rubbing them in their hands
² and eating them. Some of the Pharisees said, "Why are you doing something
³ that is forbidden on the sabbath day?" Jesus answered them, "So you have not
⁴ read what David did when he and his followers were hungry—how he went into
the house of God, took the loaves of offering and ate them and gave them to his
⁵ followers, loaves which only the priests are allowed to eat?" And he said to them,
"The Son of Man is master of the sabbath."

Cure of the man with a withered hand

⁶ Now on another sabbath he went into the synagogue and began to teach, and
⁷ a man was there whose right hand was withered. The scribes and the Pharisees
were watching him to see if he would cure a man on the sabbath, hoping to
⁸ find something to use against him. But he knew their thoughts; and he said to the
man with the withered hand, "Stand up! Come out into the middle." And he came
⁹ out and stood there. Then Jesus said to them, "I put it to you: is it against the
¹⁰ law on the sabbath to do good, or to do evil; to save life, or to destroy it?" Then
¹¹ he looked around at them all and said to the man, "Stretch out your hand." He did
so. and his hand was better.

**JESUS, THE LORD OF THE SABBATH, PERMITTED WORK ON THE SABBATH WHICH WAS
NECESSARY TO SAVE LIFE.**

IS THERE A LAW IN THE BIBLE FORBIDDING BLOOD TRANSFUSION? NO

AT MARK 7:14 JESUS SAID: “NOTHING THAT GOES INTO A MAN FROM THE OUTSIDE CAN MAKE HIM UNCLEAN:”

SINCE THERE IS NO LAW IN THE SCRIPTURES FORBIDDING BLOOD TRANSFUSIONS, THE SCRIPTURAL RULE APPLIES: “FOR WHERE THERE IS NO LAW THERE IS NO TRANSGRESSION.” ROMANS 4:15

IF THERE WERE A LAW FORBIDDING BLOOD TRANSFUSION, DO YOU BELIEVE JESUS WOULD SET IT ASIDE AS HE DID THE SABBATH LAW IN ORDER TO SAVE A LIFE? YES

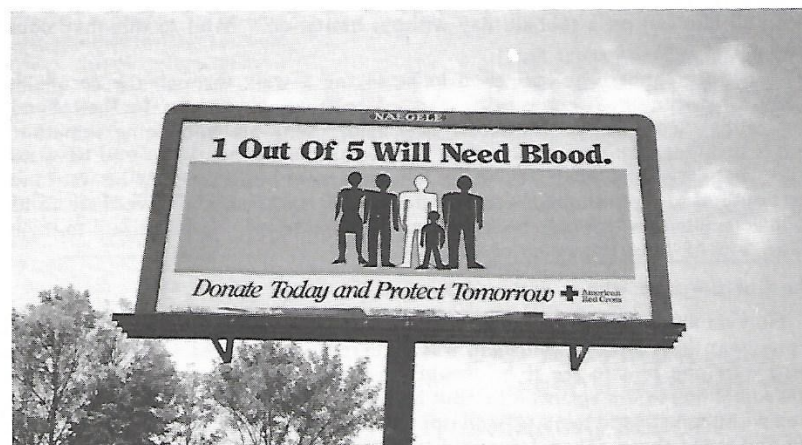
THE PRESIDENT OF JEHOVAH’S WITNESSES LIKE THE SCRIBES AND PHARISES OF OLD, DOES NOT UNDERSTAND THE MEANING OF JESUS WORDS: “WHAT I WANT IS MERCY, NOT SACRIFICE”. MATT. 12:8

FORBIDDING THE SAVING OF LIFE VIA BLOOD TRANSFUSION IS A DOCTRINE OF DEMONS. SATAN’S GOAL IS TO ‘STEAL AND KILL’. JEHOVAH’S WITNESSES DOCTRINES WILL NOT ONLY TAKE THIS FROM YOU BUT MORE IMPORTANTLY TAKE AWAY YOUR ‘REAL LIFE’ YOUR ‘ETERNAL LIFE.’

JESUS CALLED THESE LYING FALSE PROPHETS “RAVENOUS WOLVES.” MATT. 7:15

Are Jehovah’s Witnesses a ‘Killer Cult’?

11 MILLION JEHOVAH’S WITNESSES ATTENDED THEIR ANNUAL COMMUNION IN 1993. ACCORDING TO THE AMERICAN RED CROSS, ONE OF THE NATION’S LEADING SUPPLIERS OF BLOOD PRODUCTS, 200 PEOPLE PER THOUSAND OR 20% OF THE POPULACE WILL NEED BLOOD IN SOME FORM EVERY YEAR. THEREFORE, OVER 6,000 JEHOVAH’S WITNESSES PER DAY PUT THEIR LIVES IN JEOPARDY.



This billboard appeared on U.S. highways recently

Parents hide infant to prevent transfusion

"Your blood of your soul I shall ask back. From the hand of every living creature shall I ask it back." — Genesis 9:5

SAUGUS, Mass. (UPI) — Thomas and Leah Kearley are law-abiding Jehovah's Witnesses. But this week they fled their home, police, doctors and the state Welfare Department — perhaps to see their son die.

The Kearleys have told doctors they will not violate their religion's tenets and allow 20-month-old Bradford to receive blood from another human being.

The boy has severe anemia and his 25-pound body cannot fight infection well.

His parents were allowed to take him from Salem

thought they would bring him back."

But the Kearleys did not return. They failed to appear Thursday morning in two courts as hospital officials went through the red tape of transferring the child's custody to the Massachusetts Department of Public Welfare.

"When they failed to appear or send word, this department was awarded custody of the child," said a state Welfare Department spokesman. "We went to the home but were unsuccessful in finding them."

Police believe the couple may have gone to northern New England to live with friends. Saturday authorities

reported few leads in finding the brown-haired boy or his parents.

Steve Shard of Westwood is member of one of Boston Jehovah's Witness congregations. Citing several scriptural passages from the Bible, he offered some reasons why the Kearleys may be evading those trying to save Brad's life.

The Old Testament scriptures refer often to the Hebrew belief that eating blood is a sin. "Some people say transfusing blood is not eating blood, but in our belief it is the same thing — primarily like intravenous feeding," Shard said.

He also talked of the medical risks of transfusions

State and local police yesterday pressed their two-day, two-state search for a Jehovah's Witnesses couple and their 20-month old son, who may soon die from a critical anemia condition unless he receives blood transfusions.

Thomas and Leah Kearley of Saugus have refused to allow their son, Bradford, to have the transfusions because, as Jehovah's Witnesses, they believe the scriptures explicitly prohibit the transfer of human blood.

The Kearleys have apparently left their Saugus home with the child and local police believe they may be living with friends in New Hampshire. Custody of the child was transferred to the Massachusetts Department of Public Welfare on Thursday morning on a petition from officials at the North Shore Children's Hospital in Salem, where

the child had been undergoing treatment.

Bradford is suffering from a severe form of anemia, which affects the bone marrow. The disease is rendering the child's body helpless against the onslaught of infection, doctors said.

The severity of the child's condition was discovered by doctors at the Salem Children's hospital after Bradford was admitted a week ago Friday suffering from a fever and anemia.

Dr William Fowley, attending physician, said he told the Kearleys the severity of Bradford's illness and that without the transfusions "the child's life expectancy was a matter of weeks."

Kearley, 37, and his 29-year-old wife told doctors they would not violate the tenets of their religion by allowing their son to receive blood from another

human being. To do so would probably have subjected them to a form of excommunication, in which they would be expelled from their religious community and not allowed to return.

Dr. Rowley said that on Wednesday he again stressed the severity of the illness and told the parents that Bradford should be transferred to a Boston hospital for the transfusions. Hospital officials also informed the Kearleys they would request a court order Thursday morning transferring custody of the child to the Welfare Department. The Kearleys were then allowed to take the child home on a temporary pass.

The Kearleys failed to appear at two custody hearings Thursday morning. A Lynn District Court judge awarded custody of Bradford to the Welfare Department.

due to infection and hepatitis.

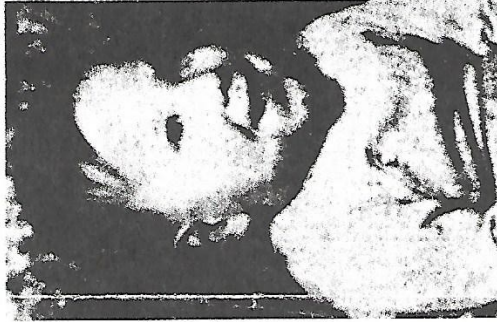
"To us life is just as valuable as to anyone else," he said. "But we're not going to violate God's law."

Shard said if the couple consented to transfusions for their son, they would probably be subject to "a form of excommunication. They would be sort of kicked out of the religion — and not allowed to come back in."

BOSTON SUNDAY GLOBE

AUGUST 20, 1978

3



BEADFORD KEARLEY ... needs transfusion

Boston Sunday Globe

Published Daily by Globe Publishing Co., 135 Merrimack Blvd., Boston, Mass. 02107 (Established March 4, 1872. Evening edition first issued March 7, 1878. Sunday first issued Oct. 14, 1872.)

SUBSCRIPTION RATES
 Morning Per Per Per Per
 Mo. New England States Mo. Yr.
 8.00 96.00 8.00 96.00 5.50 66.00
 Elsewhere in U.S. and Possessions and Canada
 10.00 120.00 10.00 120.00 7.00 84.00

15.00 180.00 15.00 180.00 10.00 120.00
 Servicemen & Students
 Daily only 4.00 per mo. 48.00 per yr.
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THE FIRST TWO PRESIDENTS OF JEHOVAH'S WITNESSES DID NOT SPEAK OUT AGAINST BLOOD TRANSFUSION. RUTHERFORD WAS SEEMINGLY FAVORABLE TO TRANSFUSIONS IN AN ARTICLE IN *CONSOLATION* December 25, 1940

CONSOLATION

“And in His name shall the nations hope.”—Matthew 12:21, A. R. V.

Volume XXII

Brooklyn, N. Y., Wednesday, December 25, 1940

Number 555

The Mending of a Heart

◆ In New York city a housewife in moving a boarder's things accidentally shot herself through the heart with his revolver. She was rushed to a hospital, her left breast was cut around, four ribs were cut away, the heart was lifted out,

three stitches were taken, one of the attending physicians in the great emergency gave a quart of his blood for transfusion, and today the woman lives and smiles gaily over what happened to her in the busiest 23 minutes of her life.

WHY DID THE 'FAITHFUL & WISE SERVANT' RECOMMEND BLOOD TRANSFUSIONS IN 1945? _____

“GOD HAS NEVER PUBLISHED A DECREE WHICH FORBIDS EMPLOYING MEDICINE, INJECTIONS AND BLOOD TRANSFUSIONS. IT IS A HUMAN INVENTION LIKE THE PHARISEE'S DISREGARD FOR MERCY AND GRACE. TO SERVE JEHOVAH WITH ALL THE MIND DOES NOT MEAN TO PUT OUR INTELLIGENCE IN A BOX. PRINCIPALLY BECAUSE THERE IS A HUMAN LIFE AT STAKE. THE LIFE BEING OF GREAT VALUE IS HOLY TO JEHOVAH.” *CONSOLATION* SEPTEMBER 1945, p. 29 (Dutch edition)

WHEN DID JEHOVAH'S WITNESSES FIRST FORBID BLOOD TRANSFUSIONS? _____

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The WATCHTOWER

of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.” This same rule applied also to individuals sinning through ignorance, no matter who. “Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.” But presumptuous sinners, no matter who, were a reproach to God and were ordered to be destroyed.—Num. 15: 24-31; Ezek. 14: 7.

³² Not only as a descendant of Noah, but now also as one bound by God's law to Israel which incorporated the everlasting covenant regarding the sanctity of life-sustaining blood, the stranger was forbidden to eat or drink blood, whether by transfusion or by the mouth. (Gen. 9: 4; Lev. 17: 10-14) Even the touching and eating of a dead carcass not slain by man for needed food required him to undergo cleansing according to God's law. (Lev. 17: 15, 16; Num. 19: 10-12) Cleanness extended also to marriages. Impure unions between humans, and also between man and beast, must be abhorred and shunned: “Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you.”—Lev. 18: 6-26.

Horse Blood for Transfusions

◆ At the California Institute of Technology “scientists” have used horse blood in transfusion into humans and for serums for immunization against disease. Dr. Dan H. Campbell, of the institute, reports:

We now can use cow or horse blood in transfusions to human [creatures], but the first transfusion sets up a hypersensitivity or allergy in the patient so that a second transfusion is dangerous and may prove fatal. We hope to overcome this in future experiments. Under present methods of immunization, for instance, meningitis germs are injected into a horse. It is these anti-bodies in serums made from the animal's blood which immunize persons against meningitis. Other serums are obtained similarly.

The divine prohibition as to eating or partaking of blood does not appear to trouble the “scientists”.

CONSOLATION 12/1943 23

ARE BLOOD TRANSFUSIONS NO LONGER FORBIDDEN BY GOD?

ORGAN TRANSPLANTS ARE FORBIDDEN BY GOD AS THEY ARE EQUIVALENT TO CANNIBALISM DECLARED THE PRESIDENT OF JEHOVAH'S WITNESSES IN WATCHTOWER 11/15/67 & 6/8/68.

ORGAN TRANSPLANTS ARE NOT FORBIDDEN BY GOD AS THEY ARE NOT EQUIVALENT TO CANNIBALISM SO DECLARED THE PRESIDENT OF JEHOVAH'S WITNESSES IN WATCHTOWER 3/15/1980. GOD CHANGED HIS MIND AGAIN.

BLOOD TRANSFUSION IS ESSENTIALLY AN ORGAN TRANSPLANT DECLARES THE PRESIDENT OF JEHOVAH'S WITNESSES IN: *JEHOVAH'S WITNESSES AND THE QUESTION OF BLOOD* P. 41. SINCE GOD LIFTED THE BAN ON TRANSPLANTS, BLOOD TRANSFUSIONS ARE NO LONGER FORBIDDEN BY GOD.

Heart Transplants Held Cannibalism

BY HILEY H. WARD
Free Press Religion Writer July, 1968

Transplants of hearts and other organs are a form of "cannibalism," the presiding officer of the nation's 350,000 Jehovah's Witnesses said in Detroit Sunday.

In an interview, Milton G. Henschel, 48, said there has been some development in the teaching of the Witnesses, but bans against transfusions—and transplanting, which is done with wide use of transfusion—still exist.

"Transplanting organs is really cannibalism," said the tall, 6-foot-4 pleasant man who is almost a spitting image of a thinner Bob Hope.

"In transplants, you are taking something from another body to sustain your life."

From the Scriptures he referred to Gen. 9:3,4—"Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul—its blood—you must not eat."

AND ACTS 15:29—"Abstain from meats offered to idols, and from blood."

We are confident of the resurrection, and don't fear death," Mr. Henschel said. "If a person gains another five years, because of a transplant, what has he gained, if he loses the future?"

The future, Mr. Henschel said, includes the battle of Armageddon, in which God will defeat the devil, in a short span, possibly several months. There is no date for Armageddon (Rev. 16: 16), but, said Mr. Henschel, "1975 is a year to watch."

Witnesses believe the last generation is dated from the first global war, 1914, and time is getting near to the end of that generation. World War, confusion, famine, are all signs of the final times (Matt. 24), Mr. Henschel said.

The year 1975 is the year to watch, because also by

adding up the generations since creation (based on length of lives of people in the Bible), they believe 6,000 years will end in 1975.

Then comes a paradise (after Armageddon) which will be ruled over by an invisible Christ. The dead—except for 144,000 spiritually elite already in the hands of a spiritual realm of God—will be resurrected. * * *

THE HARD-CORE EVIL, who have already had a chance in their lives on earth,



Henschel

will not be resurrected but are blotted out from God's memory forever and are lost forever. There is no hell of torment. Others who now get a solid chance of accepting Christ's new jurisdiction, and

do so, will be saved and live in an eternity on earth which is being formed during the 1,000 years of Christ's special rule over earth.

Asked if the Witnesses, who come out a tradition of groups expecting the end of the world, and incorporated as the Watchtower Bible and Tract Society, ever "reform" or change, Mr. Henschel said they are always growing in new Bible understanding.

"We don't have ecumenical councils," he said, "but in our Bible study, we have come to see, for instance, that the resurrection is going to involve more people that we thought."

"We had thought, for instance, those who lived in Christ's day and were rebuked by him would be lost, but now we see this refers only to the leaders."

The resurrection in the special 1,000 year period, will now include billions, he said, giving all a fair chance, and from these there will still be the sorting out finally during the 1,000 years of Christ's rule in the earthly paradise.

In the "renewed" or growing thinking of the Witnesses, Mr. Henschel said, even Sodom and Gomorrah have won a reprieve, as a people, if not among their leaders. The reason, he said, is new attention on Jesus' references to Sodom and Gomorrah that some will be worse off than those destroyed in those cities (Matt. 10: 15; 11:24). * * *

THERE HAS been no change in total rejection of participation in war or in refusing to pay homage to flags and other "images," he said.

"A Christian is neutral to all things of the world," said Mr. Henschel, who is one of seven international directors of the Witnesses. The seven elect the international president, Nathan Knorr. Mr. Henschel has been a Witness all his life, having traveled with his Jehovah Witness father in a sound truck across the nation as a boy. They number some 1.2 million in the world.

"We don't interfere with governments. We never petition, nor protest, and we try to obey laws that do not conflict with God's laws."

The society has no argument against space travel, but think it's largely a waste of time.

"Man was made for the earth."


JEHOVAH'S WITNESSES AND THE QUESTION OF BLOOD

Consequently, whether having religious objections to blood transfusions or not, many a person might decline blood simply because it is essentially an organ transplant that at best is only partially compatible with his own blood. (p. 41)

WHERE ARE JEHOVAH'S WITNESSES TOLD TO PUT THEIR FAITH? _____

MARCH 1, 1979

THE WATCHTOWER
Announcing Jehovah's Kingdom



**PUT FAITH in a
VICTORIOUS ORGANIZATION**

Page 12

²²Today we Witnesses face a future that is due to bring the greatest religious upset in all human history. Yes, an upset more startling than that of the year 33 C.E. in apostolic days. Down will come the Devil's agency of religious persecution, Christendom, as utterly rejected by Jehovah God and Jesus Christ. No, more than that, down will come Christendom's religious mother, Babylon the Great, the entire world empire of false religion. Up will come Jehovah's persecuted witnesses in an overwhelming display of his choice and approval of them before all heaven and earth. The former political pamperers of Babylon the Great will fight against these vindicated witnesses of Jehovah in vain. They will lose the war against Theocracy!

²³What, then, should be our position today? Is there any cause for us to lose faith in Jehovah's visible organization because of mounting difficulties in this world? Those who believe that Jehovah will never desert his faithful witnesses answer, "Absolutely not!" In demonstration of such faith, we will keep on sticking to it and working with it without slacking the hand. Our unwavering faith will be rewarded with victory and the crown of life!

21. During the past 33 years since World War II, why have Jehovah's Witnesses kept faith in Jehovah's theocratic organization?

22, 23. (a) What will prove to be the greatest religious upset in all human history? (b) In demonstration of our faith in Jehovah's not deserting his faithful people, what will we do, and with what reward for this?

THE WATCHTOWER — MARCH 1, 1979

WHERE DOES THE BIBLE TELL US TO PUT OUR FAITH? _____

"This is a trustworthy saying that deserves full acceptance, that we have put our hope in the LIVING GOD, who is the Savior of all men, and especially of those who believe."
1 Timothy 4:9, 10 NIV

Jesus said, "Exercise faith in GOD, exercise faith also in ME."

John 14:1 New World Trans.

"I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our LORD JESUS."
Acts 20:21 NIV

You Can Live Forever in Paradise on Earth —But How?

Four Requirements

Jesus Christ identified a first requirement when he said in prayer to his Father: "This means everlasting life, their *taking in knowledge* of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Knowledge of God and of Jesus Christ includes knowledge of God's purposes regarding the earth and of Christ's role as earth's new King. Will you take in such knowledge by studying the Bible?

Many have found the second requirement more difficult. It is to *obey God's laws*, yes, to conform one's life to the moral requirements set out in the Bible. This includes refraining from a debauched, immoral way of life.—1 Corinthians 6:9, 10; 1 Peter 4:3, 4.

A third requirement is that we *be associated with God's channel*, his organization. God has always used an organization. For example, only those in the ark in Noah's day survived the Flood, and only those associated with the Christian congregation in the first century had God's favor. (Acts 4:12) Similarly, Jehovah is using only one organization today to accomplish his will. To receive everlasting life in the earthly Paradise we must identify that organization and serve God as part of it.

The fourth requirement is connected with loyalty. God requires that prospective subjects of his Kingdom support his government by *loyally advocating his Kingdom rule to others*. Jesus Christ explained: "This good news of the kingdom will be preached in all the inhabited earth." (Matthew 24:14) Will you meet this requirement by telling others about God's Kingdom?

WHAT DOES GOD REQUIRE? _____

John 17:3 really says, "This IS eternal life: that they may KNOW you, the only true God and Jesus Christ..." NIV

Jesus said, "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life." John 5:39,40 NIV

"He who has the Son has the life, he who does not have the Son of God does not have life." 1 John 5:11-13 NAS

"For by the grace you have been saved through faith; and that not of yourselves it is the gift of God, not as a result of works, that no one should boast." Eph. 2:8,9

"He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy..." Titus 3:5

"What shall we do, that we may work the works of God? Jesus answered..This is the work of God, that you believe in Him whom He has sent." John 6:28,29

Nowhere in Scripture are we told to be in an organization to receive eternal life. "Jesus said, 'I am THE WAY, and THE TRUTH, and THE LIFE, no one comes to the Father, but by Me.'" John 14:6

Jesus said, "Truly, truly, I say to you unless one is born again, he cannot see the kingdom of God." John 3:3,5

What is the real good news (gospel) of the Kingdom? 1 Corinthians 15:1-4 says, "By this gospel you are saved, for what I received I passed on to you as of FIRST importance, THAT CHRIST DIED FOR OUR SINS according to the Scriptures, THAT HE WAS BURIED, THAT HE WAS RAISED ON THE THIRD DAY... AND THAT HE APPEARED..."

"But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!" Gal. 1:8

DID MR. FRANZ UNDER OATH TESTIFY THAT HE WAS OFFERED A RHODES SCHOLARSHIP? _____

Pursuer's Proof

SCOTTISH COURT OF SESSIONS - NOVEMBER, 1954

**F. W. Franz
Re-examined**

175

- Franz: Yes, in the University of Cincinnati we studied the famous Westcott and Hort Edition of the Greek Text.
Attorney: I think you yourself left Cincinnati University without taking a degree, as Mr. Leslie elicited, but I do not think you told us one other matter. Is it the case that you sat for and were awarded a Rhodes Scholarship?
Franz: Yes, I was offered a Cecil Rhodes Scholarship, I took an examination for that in the University of Ohio, the State University at Columbus, Ohio.
Attorney: What year was that when you were nominated a Rhodes Scholar?
Franz: That was in 1914, but in view of my decision as to the ministry as one of Jehovah's Witnesses I turned that down.

**DID F. W. FRANZ, PRESIDENT OF JEHOVAH'S WITNESSES
EVER RECEIVE A RHODES SCHOLARSHIP AS HE CLAIMED? _____**

**HAS ANYONE EVER RECEIVED A RHODES SCHOLARSHIP TO
CAMBRIDGE UNIVERSITY? _____**

STABILITY AND STRENGTH DESPITE PERSECUTION

While World War II still raged, Knorr made his first official tour of our branch offices down into Mexico, through the Caribbean area and on into Central and South America. His purpose was to learn first-hand what the conditions of our people were and how they could be helped to advance their activity by sending specially trained missionaries into these fertile fields.

He was accompanied on this tour by Fred W. Franz, vice-president of the Watch Tower Bible and Tract Society, whose facility with the Spanish language made him an invaluable traveling companion. Franz had already shown his value to Knorr in assisting him to discharge his literary responsibilities. A scholar from his youth, Franz is a keen student of the Bible. Born in Covington, Kentucky, in 1893, he carried away the honors of the University of Cincinnati and was offered the privilege of going to Oxford or Cambridge in England under the Rhodes Plan. Instead, in 1914, he entered the full-time ministry. His mother was a devout woman and a sincere Bible student and had brought her children up in that way. When Franz came to headquarters in 1920, Rutherford saw at once that he was a young man of literary ability and possibilities, so he put him to work as an editorial assistant. Besides Spanish, Franz has a fluent knowledge of Portuguese and German and

FAITH ON THE MARCH p. 181 (A JW PUBLICATION)

SHOULD MR. FRANZ, PRESIDENT OF JEHOVAH'S WITNESSES, BE DISFELLOWSHIPED FOR LYING? _____

HOW CAN YOU TURN DOWN A SCHOLARSHIP YOU NEVER RECEIVED? _____

The Rhodes Scholarship Trust

OFFICE OF THE
AMERICAN SECRETARY

WESLEYAN UNIVERSITY
MIDDLETOWN, CONN. 06457
203-347-9411
203-346-7640

14 January 1981

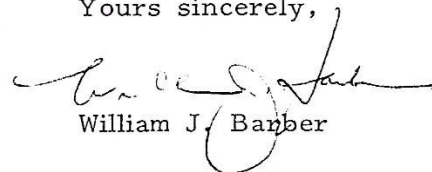
Mr. William I. Cetnar
Cornerstone Financial Services, Inc.
Route 2, Weir Lake Road
Kunkletown, Pennsylvania 18058

Dear Mr. Cetnar:

Thank you for your letter of December 27.

I have checked our records and do not find that Frederick William Franz was elected to a Rhodes Scholarship. Our records, I should note, refer only to Scholars elected from the United States. Unless Mr. Franz has competed successfully as a candidate for the Scholarship in another country, you may conclude that his claim to have been a Rhodes Scholar is incorrect.

Yours sincerely,



William J. Barber

WJB mh

Witnesses Predict End Times Come in September

By RICHARD DALRYMPLE
Herald-Examiner Religion Editor

If there is truth in what the Jehovah's Witnesses claim, the time is short and sinners had better respond to the "salvation message" or be prepared for the worst.

This September is the month marked by the more than 2-million-member Watch Tower Bible and Tract Society for Jesus Christ to begin His 1,000-year reign here. But to kick things off unbelievers will experience "a tremendous devastation equal to the Flood, and a great tribulation."

The whole world system will be changed, says Elder Lyle E. Reusch, an overseer for the church. "What this earth needs is a good Saturday night bath. After that, what we envision is a garden home . . . a paradise for those remaining."

To escape adverse judgment with "divine protection," and be one of "those remaining," certain requirements must be met. Among them are having faith in "God's promises, following His principles" and, above all, "supporting God's Kingdom." This doesn't mean that one has to become a Jehovah's Witness but, as one Witness put it, "one would automatically become a Witness if he met God's requirements." Along with the present order of things, the Witnesses believe "all of Christendom is doomed" (which the Watch Tower people deny being part of) because it has compromised with the world.

The tribulation period that the society believes will begin in September is based on Biblical chronology, it claims. "We don't know for sure," says Elder Reusch, "but it is supposed to take place at the end of 6,000 years after the creation period." Adam, he says, was created 6,000 years ago but the group has not been able to determine the date when Eve, the last of God's creations, came into existence.

How many will perish and how many will remain for the 1,000-year reign has not been established by the society. "It says 'a great multitude that no man can number' will be spared," adds Reusch. "I'm confident the number will run into the millions."

Although predictions of a Second Coming are perhaps more theologically plausible today than in the past, this is not the first time the society has made the announcement. Charles Taze Russell (1852-1916), the society's founder, made two such predictions which proved an embarrassment to the group when not fulfilled. Too, the group was not the only sect that made such predictions in the 19th Century.

It may be for these reasons that members of the society are keeping a low profile for the expected event. "There will be no general trend of selling our homes or automobiles," says Elder Reusch. "We are a practical people and when the time comes we will be directed by God as to what to do. We are taking a wait-and-see attitude."

In fact, he says, about the only thing they are doing in preparation is learning how to work together. This is exercised during the Witnesses' massive, worldwide conventions.

Ninety-one conventions will have been held by the Witnesses by summer's end just in the western hemisphere. Three conventions were held in Los Angeles recently for Witnesses in the Southern California area. Instead of having one gigantic convention, Reusch explains, "we split them up because you can't get 100,000 people in Dodger Stadium."

The Witnesses claim to be growing at a tremendous rate and the expected crisis no doubt helps their avid conversion activities. "People should know what the requirements are for salvation," says Reusch. "It is a matter of life and death and that is why we try to get the word out." Witnesses view Hades as being a void.

When asked if sincere Jewish believers and Christians of any other sects will be spared the tribulation, Reusch said: "Noah preached for 50 years of an impending flood — that the only safe place would be in the Ark. There were probably many sincere people at that time who believed it wasn't necessary to go into the Ark. They perished just the same."

He maintains, however, that "as long as people are responding to the message of salvation (the brand espoused by the Witnesses), God isn't going to cut them off unmercifully."

Although there may be "millions" who will be left on a blissful earth after the tribulation, there will be only a select number who will be taken up to help govern earth with the heavenly Host. "Only 144,000 (Witnesses) will go to heaven," he says. "The selection of this number has been going on for 1,900 years. The majority of Witnesses seek a heavenly hope, not an earthly hope."

The Witnesses trace their organization from Jesus Christ to the Apostle Paul to Auius to Peter Waldo to Martin Luther to Russell. "Jehovah God is the Founder and Organizer of his witnesses on earth," said Nathan H. Knorr, the group's current president. "The first witness was Abel."

Los Angeles Herald-Examiner, Saturday, July 12, 1975



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXXIX

August 15, 1968

Number 16

WHY ARE YOU LOOKING FORWARD TO 1975?

WHAT about all this talk concerning the year 1975? Lively discussions, some based on speculation, have burst into flame during recent months among serious students of the Bible. Their interest has been kindled by the belief that 1975 will mark the end of 6,000 years of human history since Adam's creation. The nearness of such an important date indeed fires the imagination and presents unlimited possibilities for discussion.

² But wait! How do we know their calculations are correct? What basis is there for saying Adam was created nearly 5,993 years ago? Does the one Book that can be implicitly trusted for its truthful historical accuracy, namely, the Inspired Word of Jehovah, the Holy Bible, give support and credence to such a conclusion?

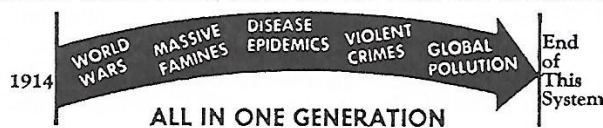
1, 2. (a) What has sparked special interest in the year 1975, and with what results? (b) But what questions are raised?

³ In the marginal references of the Protestant *Authorized* or *King James Version*, and in the footnotes of certain editions of the Catholic *Douay* version, the date of man's creation is said to be 4004 B.C.E. This marginal date, however, is no part of the inspired text of the Holy Scriptures, since it was first suggested more than fifteen centuries after the last Bible writer died, and was not added to any edition of the Bible until 1701 C.E. It is an insertion based upon the conclusions of an Irish prelate, the Anglican Archbishop James Ussher (1581-1656). Ussher's chronology was only one of the many sincere efforts made during the past centuries to determine the time of Adam's creation. A hundred years ago when a count was taken, no less than 140 different timetables had been published by se-

3. Is the date for Adam's creation as found in many copies of the Bible part of the Inspired Scriptures, and do all agree on the date?

Why Are You Looking Forward to 1975? 494

"IT MAY INVOLVE ONLY A DIFFERENCE OF WEEKS OR MONTHS, NOT YEARS." p. 499



WOULD YOU SAY THIS GENERATION IS ABOUT SHOT?

WATCHTOWER PROPHETS TEACH GOD'S CREATIVE WEEK TO BE 49,000 YEARS LONG. 1975 IS THE 48,000th YEAR WHEN THE MILLENNIUM WILL START TO FINISH THE WEEK. ARMAGEDDON MUST PRECEDE THE MILLENNIUM. THOSE OF AGE (20) IN 1914 WILL LIVE THRU ARMAGEDDON. THEREFORE MILLIONS NOW LIVING WILL NEVER DIE! IS THIS A FALSE PROPHECY? _____

Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume XLIX

Brooklyn, N.Y., October 8, 1968

Number 19

What will the 1970's Bring?

THE fact that fifty-four years of the period called the "last days" have already gone by is highly significant. It means that only a few years, at most, remain before the corrupt system of things dominating the earth is destroyed by God. How can we be so certain of this?

One way is by noting what Jesus said when he gave his great prophecy about the "last days." After he listed the many events that would mark this period, he also stated: "Truly I say to you that this generation will by no means pass away until all these things occur."—Matt. 24:34.

Jesus was obviously speaking about those who were old enough to witness *with understanding* what took place when the "last days" began. Jesus was saying that some of those persons who were alive at the appearance of the 'sign of the last days' would still be alive when God brought this system to its end.

Even if we presume that youngsters 15 years of age would be *perceptive enough* to realize the import of what happened in 1914, it would still make the youngest of "this generation" nearly 70 years old today. So the great majority of the generation to which Jesus was referring has already passed away in death. The remaining ones are approaching old age. And remember, Jesus said that the end of this wicked world would come *before* that generation passed away in death. This, of itself, tells us that the years left before the foretold end comes cannot be many.

How fitting it would be for God, following this pattern, to end man's misery after six thousand years of human rule and follow it with His glorious Kingdom rule for a thousand years!

When Do 6,000 Years End?

How can it be determined when 6,000 years of human history will end?

According to reliable Bible chronology, Adam and Eve were created in 4026 B.C.E.* From the autumn of

4026 B.C.E. to 1 B.C.E.	4,025 years
1 B.C.E. to 1 C.E.	1 year
1 C.E. to 1968 C.E.	1,967 years

Total to autumn 1968 5,993 years

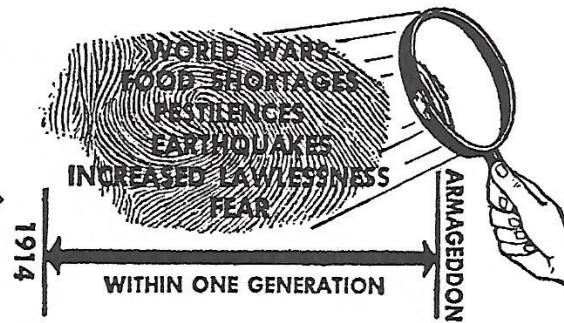
This would leave only seven more years from the autumn of 1968 to complete 6,000 full years of human history. That seven-year period will evidently finish in the autumn of the year 1975.

6,000 = 48,000

Does this mean that the above evidence positively points to 1975 as the time for the complete end of this system of things? Since the Bible does not specifically state this, no man can say. However, of this we can be sure: The 1970's will certainly see the most critical times mankind has yet known. The deterioration in human relations—within families, communities, cities and nations, and between nations—will worsen, not improve. (2 Tim. 3:13) If the 1970's should see intervention by Jehovah God to bring an end to a corrupt world drifting toward ultimate disintegration, that should surely not surprise us.

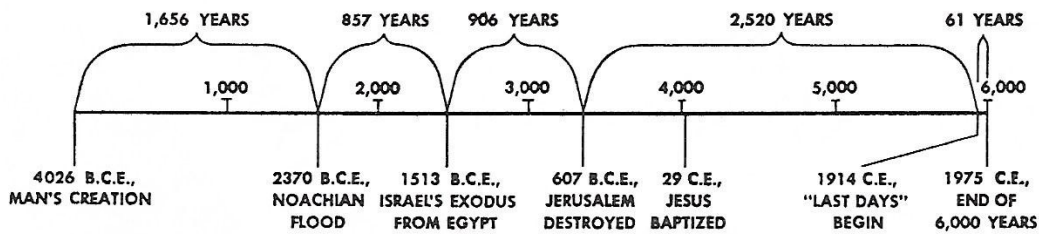
NOW 90

THE SIGN OF THE "LAST DAYS"



AWAKE ! 10-8-1968

6,000 YEARS OF HUMAN HISTORY ENDING IN 1975



CHAPTER 2

War Between Heaven and Earth Precedes the Thousand Years

WE HAVE just read the description given us by the apostle John of the preview that he had of the thousand years. Such wonderful things are foretold for it that it is called The Millennium. Ah, but what did John describe as taking place immediately ahead of that glorious Millennium? It was a battle between heavenly forces and earthly human forces. Down till now such a fight has not taken place since the day of Pentecost of 33 C.E., the festival day when the Christian congregation came to life spiritually by being begotten of God's life-giving spirit. True, Jesus Christ was in heaven and at God's right hand at that festival time, more than sixty years before John got the Revelation of "what must shortly happen." (Revelation 1:1, 2, *NE*) But even after John got the Revelation, no such battle occurred back there between the "King of kings" and the "kings of the earth." That battle is yet ahead of us, and we ought to be in-

1. (a) According to the Revelation, what conflict must precede the coming of The Millennium? (b) Why must that battle be evidently yet ahead of us, and what should be our attitude toward it?

Relax, the World Is No Longer Expected to End in '75

Jehovah's Witnesses List 'Evidence' Sect Foresees Destruction of World by 1975

7-11-66
540-6661
By JOHN DART
Times Religion Writer
Jehovah's Witnesses, who for years have issued

the sect if nothing calamitous happened by late 1975 or shortly thereafter. A similar prediction was made for the year 1914 by Charles Taze

days* before the establishment of the Kingdom of God on earth. Many fundamentalist Christians believe that present conflicts and morality are signs that the world is in the "last days" mentioned in the Bible. "I will make Jehovah's Witnesses

Now we are approaching the final 1,000 years of the last 7,000 years — a period during which Christ will rule the earth, following Armageddon. In 1966, Awake took note that time was growing short. "This seventh day, God's rest day, has progressed nearly 6,000 years and there is still the 1,000 year reign of Christ to go before its

Use of Awake for the significance of butressing quo on 12-A)

By MARY WALTON
Times Religion Writer
The end of the world has been postponed. Again.

The first time that it was supposed to end and didn't, a number of disoriented Jehovah's Witnesses deserted the denomination's leaders in 1914, had transpired what really really had transpired was not the end of the world but the beginning of "the final days." A sort of interim period, as it

and also other signs that we see, we're due for something to happen." And, in fact, the Watch Tower Bible and Tract Society — the national organization's official name — cannot be held to an irrevocable prediction that 1975 will mark the end of the world. But in 1966, and again in 1969, Read-ers of its bimonthly publication, Awake, were informed with certainty

rate chronology tracing the creation of Adam to 4026 B.C. According to Jehovah's Witnesses, each of the seven days during which God created the universe, and rested was actually 7,000 years in length. We are now nearing the end of God's day of rest. In fact, according to the Witnesses, 6,000 years have passed

work to do to prepare for the final judgment. Says Philadelphia Overseer Vincent M. Ross, "We don't expect when Armageddon comes that our Kingdom Hall (meeting places) will close down. We'll have all those people in graves to educate." (The theory is that "all those people in graves" will rise to be

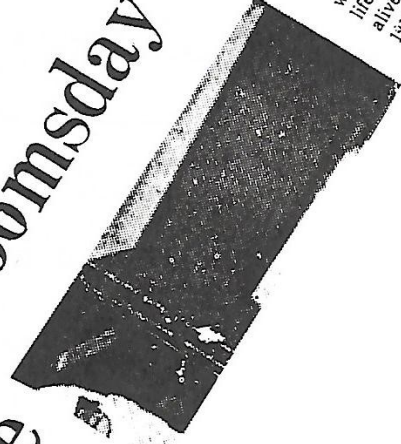
But another for Jehovah's They believe world must exist alive when th 1914

New Timetable Postpones Doomsday Until Further Notice

DOOM, From I.A. tion from former U. S. Secretary of State Dean Acheson, who said in 1960 that "15 years from today this world is going to be too dangerous to live in." Awake added fatalistically, "It is every appropriate for God to bring an end to man's rule." The society's leaders maintain that "It is followers: ever have been com

deadline is not far away. Witnesses, even if the pass without incident. e that the end of the our sometime during the ore persons who were e final days began in e apostle Matthew's as: "The Kingdom shall not

But another for Jehovah's They believe world must exist alive when th 1914



IS "JEHOVAH" A FALSE TRANSLITERATION OF GOD'S NAME? _____

JEHOVAH — "False reading of Hebrew YAHWEH." WEBSTER'S COLLEGIATE DICTIONARY

JEHOVAH — "Intended as a transliteration of Hebrew YAHWEH, the vowel points of Hebrew ADHONAY (my lord) being erroneously substituted for those of YAHWEH; from the fact that in some Hebrew manuscripts the vowel points of ADHONAY (used as a euphemism for YAHWEH) were written under the consonants YHWH of YAHWEH to indicate that ADHONAY was to be substituted in oral reading for YAHWEH. Jehovah is a Christian transliteration of the tetragrammaton long assumed by many Christians to be the authentic reproduction of the Hebrew sacred name for God but now recognized to be a late hybrid form never used by the Jews." WEBSTER'S THIRD NEW INTERNATIONAL DICTIONARY

JEHOVAH — "is an erroneous form of the name of the God of Israel." ENCYCLOPEDIA AMERICANA

JEHOVAH — "the pronunciation "Jehovah" is an error resulting among Christians from combining the consonants YHWH with the vowels of ADHONAY." ENCYCLOPEDIA BRITANNICA

JEHOVAH — "false form of the divine name YAHWEH." NEW CATHOLIC ENCYCLOPEDIA

JEHOVAH — "is a mispronunciation of the Hebrew YHWH the name of God. This pronunciation is grammatically impossible. The form "Jehovah" is a philological impossibility." THE JEWISH ENCYCLOPEDIA (p. 160)

JEHOVAH — "an erroneous pronunciation of the Tetragrammaton, or four-lettered name of God made up of the Hebrew letters Yod He Vav He. The word "Jehovah" therefore, is a misreading for which there is no warrant and which makes no sense in Hebrew." THE UNIVERSAL JEWISH ENCYCLOPEDIA

JEHOVAH — "is an erroneous form of the divine name of the covenant God of Israel." THE NEW SCHAFF—HERZOG ENCYCLOPEDIA

JEHOVAH — "is an artificial form" THE INTERPRETERS DICTIONARY OF THE BIBLE

JEHOVAH — "the vowels of one word with the consonants of the other were misread as "Jehovah"." ENCYCLOPEDIA INTERNATIONAL

JEHOVAH — "is an inaccurate reconstruction of the name of God in the Old Testament." MERITS STUDENT ENCYCLOPEDIA

YHWH — "When Christian scholars of Europe first began to study Hebrew, they did not understand what this really meant, and they introduced the hybrid name "Jehovah" . . . *THE TRUE PRONUNCIATION OF THE NAME YHWH WAS NEVER LOST*. Several early Greek writers of the Christian church testify that the name was pronounced "YAHWEH". This is confirmed, at least for the vowel of the first syllable of the name, by the shorter form Yah, which is sometimes used in poetry (e.g. Ex. 15:2) . . . The personal name of God of Israel is written in the Hebrew Bible with the four consonants YHWH and is referred to as the "Tetragrammaton." At least until the destruction of the First Temple in 586 B.C.E. this name was regularly pronounced with its proper vowels, as is clear from the Lachish Letters, written shortly before that date." ENCYCLOPAEDIA JUDAICA (Jerusalem) p. 680 Vol. 7

JEHOVAH GOD — "a supreme deity recognized and the only deity worshiped by Jehovah's Witnesses." WEBSTER'S THIRD NEW INTERNATIONAL DICTIONARY



JEHOVAH'S DO WITNESSES Stumble Over God's Name



“Down through the centuries, the correct pronunciation of the divine name in Hebrew has been lost. Hence, it is uncertain what vowels should be used to fill in the name.” WT 2/1/80

Why do Jehovah's Witnesses say—“Since certainty of pronunciation is not now attainable, there seems to be no reason for abandoning in English the well-known form “Jehovah” in favor of some other suggested pronunciation.”? _____

AID TO BIBLE UNDERSTANDING p. 885

Why do Jehovah's Witnesses say — “EXACT PRONUNCIATION LOST OF YHWH”? _____

Watchtower August 1, 1960 p. 454

Why does the ENCYCLOPEDIA JUDAICA (Jerusalem 1971) say—“The true pronunciation of the name YHWH was never lost”? _____

Why does Greber (spirit medium) say: “Thus says Jehovah” p. 6. Introduction of his translation? _____

Why did ‘false prophethood’ Ellen G. White of the Seventh Day Adventists talk to Jehovah? _____

Why did ‘false prophet’ Joseph Smith Jr. of the Mormons talk to Jehovah? _____

Why do Jehovah's Witnesses in their Perversion of the Bible drop the name “Jehovah” in the following Scriptures: _____

1 Peter 3:15 quoted from Isaiah 8:12

“But sanctify the Christ as (JEHOVAH) in your hearts,”

Philippians 2:10, 11 quoted from Isaiah 45:23

“and every tongue should openly acknowledge that Jesus Christ is (JEHOVAH) to the glory of God the Father.” (See Romans 14:10)

1 Peter 2:3 quoted from Psalms 34:8

“provided you have tasted that (JEHOVAH) is kind. Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God,”

Rom. 10:9 to 13

Hebrews 1:10 quoted from Psalms 102:25

And: “You at the beginning, O (JEHOVAH), laid the foundations of the earth itself,”

“It will be evident to the attentive reader that the term LORD, so frequently applied to Christ in the N.T. is generally synonymous with JEHOVAH in the Old Testament.” (See Jehovah)

Mc'CLINTOCK & STRONG CYCLOPEDIA OF BIBLICAL, THEOLOGICAL & ECCLESIASTICAL LITERATURE

JESUS IS THE MIGHTY GOD - YAHWEH!

JEREMIAH 32:18

“Great and mighty God, whose name is Yahweh”

ISAIAH 9:6

“For there is a child born for us,
a son given to us
and dominion is laid on his shoulders;
and this is the name they give him:
Wonderful Counselor, Mighty God,
Eternal Father, Prince of Peace.” The Jerusalem Bible

PHILIPPIANS 2:11

ROMANS 10:9 & 13 13

ACT 4:12

ISAIAH 45:22

WHAT DID HEBREW SCHOLAR AND BIBLE TRANSLATOR JOSEPH B. ROTHERHAM SAY ABOUT THE MONSTROUS COMBINATION "JEHOVAH"? (See THE EMPHASIZED BIBLE by J. B. ROTHERHAM p. 21)

II.—THE NAME RESTORED.

A. WHY?

se its suppression was a mistake. So grave a mistake cannot be corrected too soon. An unwarrantable liberty has been taken; the path of humility is to retrace our steps.

2. Because thereby serious evil may be averted. Men are saying to-day that "Y" was a mere tribal name, and are suggesting that "Y" Himself was but a local deity. As against this, only let The Name be boldly and uniformly printed, and the humblest Sunday School teacher will be able to show the groundlessness of the assertion.

3. Because solid advantage may be counted upon as certain to follow the restoration. Even if the meaning of The Name should not disclose itself, the word itself would gradually gather about it the fitting associations—and that would be a gain; and godly readers would be put on quest—and that would be a further gain; and if the true significance of the *Tétragrammaton* should be brought to light, there would be a trained constituency to whom appeal could be made—and that would be a yet greater gain.

A PLAUSIBLE OBJECTION ANSWERED.—A plausible argument in favour of leaving The Name veiled, as it is now, may be based upon its concealment by the Septuagint. The plea takes the following form. The Septuagint conceals the *Tétragrammaton* under the common title *Kuriós*, "Lord." Jesus used that version as it stood, notably in citing Psalm cx. 1.^a Therefore what was good enough for Him should be good enough for us. *Answer First*: Jesus Christ was not a scribe or literary critic: His mission was much higher. *Answer Second*: Jesus had to plead his Messiahship at the bar of the Scriptures as then current; and any criticism by Him of the nation's Sacred Documents might have placed a needless obstacle in the people's path. We thus conclude that the objection may and should be set aside as inconclusive, and so fall back on the reasons given why the Divine Name should be suffered uniformly to appear.

B. In What Form?

1. Why not in the form "*Jehovah*"? Is that not euphonious? It is, without question. Is it not widely used? It is, and may still be freely employed to assist through a period of transition. But is it not hallowed and endeared by many a beautiful hymn and many a pious memory? Without doubt; and therefore it is with reluctance that it is here declined. But why is it not accepted? There it is—familiar, acceptable, ready for adoption. The reason is, that it is too heavily burdened with merited critical condemnation—as modern, as a compromise, as a "mongrel" word, "hybrid," "fantastic," "monstrous." The facts have only to be known to justify this verdict, and to vindicate the propriety of not employing it in a new and independent translation. What are the facts? And first as to age. "The pronunciation *Jehovah* was unknown until 1520, when it was introduced by Galatinus; but was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety."^b Next, as to formation. "Erroneously written and pronounced *Jehovah*,

which is merely a combination of the sacred *Tétragrammaton* and the vowels in the Hebrew word for Lord, substituted by the Jews for JHVH, because they shrank from pronouncing The Name, owing to an old misconception of the two passages, Ex. xx. 7 and Lev. xxiv. 16. . . . To give the name JHVH the vowels of the word for Lord (Heb. Adonai) and pronounce it *Jehovah*, is about as hybrid a combination as it would be to spell the name *Germany* with the vowels in the name *Portugal*—viz., *Gormuna*. The monstrous combination *Jehovah* is not older than about 1520 A.D."^a From this we may gather that the Jewish scribes are not responsible for the "hybrid" combination. They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High.

2. The form "*Yahweh*," is here adopted as practically the best. The only competing form would be "Yehweh," differing, it will be observed, only in a single vowel—"e" for "a" in the first syllable. But even this difference vanishes on examination. It is true that "Yehweh" is intended to suggest the derivation of the noun from the simple (*Kal*) conjugation of the verb, and that some scholars take "Yahweh" as indicating a formation from the causative (*Hiphil*) conjugation; but, since other scholars (presumably because of the aspirate *h*) regard "Yahweh" itself as consistent with a *Kal* formation, thereby leaving us free to accept the spelling "Yahweh" without prejudging the question of the precise line of derivation from the admitted root *hdyáh*, we may very well accept the spelling now widely preferred by scholars, and write the name—"Yahweh."

3. The exact pronunciation claims a word to itself. "The true pronunciation seems to have been Yahwé (or *Iahway*, the initial I=y, as in Iachimo). The final e should be pronounced like the French é, or the English e in *there*, and the first h sounded as an aspirate. The accent should be on the final syllable."^a This statement gives rise to a question of rhythm, which is sure sooner or later to make itself felt. We are so used to the three syllables of the form "Jehovah," with its delightfully varied vowels, that we shrink back dismayed in anticipation of the disturbing effect on our Psalmody of the substitution of Yahweh for Jehovah. Our apprehensions may be dismissed. The readjustment is mainly the business of our hymn-writers; and if it should prove literally true, that "new mercies" shall "new songs" demand,—which shall enshrine a new accent in a new rhythm, then we may rest assured that sanctified genius and enthusiasm will prove equal to the occasion. The Translator of THE EMPHASIZED BIBLE has in his own humble province recast a good many lines in his rendering of "The Psalms" in consideration of the modified rhythm now required. As for the rest, it may with confidence be counted upon that increasing familiarisation and the silent growth of hallowed memories will ultimately render thrice welcome what was at first so strange.

III.—THE NAME EXPLAINED.

1. It certainly appears to be explained in Exodus iii. 14. It does not follow that the statements there made are rightly understood; nor can any compelling reason be assigned why a translator should be ready to expound everything which he has to

^a See Mat. xxii. 41-45.

^b "Oxford Gesenius," p. 218.

The Way to Paradise

A brief history of the 7,000 years of sin,
from the time
when sin was unknown
to the time
when again there will be no sin.

Brief Scriptural biographies of
MICHAEL
who became the Christ,
and of
LUCIFER
who became the devil.

In simple, pictorial language with many Scripture
citations and quotations
adapted to
Intermediate Students of the Bible
100,000 Edition

By W. E. VAN AMBURGH

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privilege of the heavenly invitation. God proved that he could easily find enough from the Gentiles to fill all the places of highest honor in his kingdom. This will be very humiliating to the Jews when they see what they have missed.

The Jewish legal year begins in the fall, about our October first. The year 1926 would therefore begin about October first, 1925. It would be very reasonable to expect to see some beginning of God's favor returning to the Jewish people, as a part of the world, shortly after that date. Many of the Jews are already looking longingly towards their old home-land, Palestine. God's limit of time to the Gentiles as nations expired in 1914, as we have already seen. Thus as the Jewish nation, as a nation, lost favor with God when they crucified Jesus, and the Gentile nations have no further recognition by God as nations, Christ will soon begin to deal with the world as individuals, commencing with the Jew first, through the ancient worthies. We should, therefore, expect shortly after 1925 to see the awakening of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Melchisedec, Job, Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, John the Baptist, and others mentioned in the eleventh chapter of Hebrews.

These will form a nucleus of the new kingdom on earth. One of the first things necessary will be to put Jerusalem in condition to be the capital of the world. This will necessitate a great deal of work, but there will be many willing

workers. Current news is already being centered thousands of Jews are already considerable way of building better fields. However, we see much systematic work "princes" have been charge.

The capital of every rect and quick commu its territory. If Jerusa the world, it should be touch with every localy. to undo in one thousan brought about in the pe years. Old-fashioned me Already we see great da wireless and radio can ar around the world now; princes are brought forth be perfected to reach all t

Everybody in the world so to speak. The room will we may have been accus in; but what of that? Now 2:3 and Zechariah 14:16 it will be for all the peop salem." The princes can structions to any part of Prince Abraham having s tions to give, calling "At

every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matthew 7:7, 8.

We know that God heareth not sinners. (John 9:31) All will want to be among those who desire to serve the Lord in spirit and in truth, that these promises may apply to them.

Let us suppose that you are living after the kingdom is established and the blessings have begun to flow out to the people in abundant measure. Of course it will take some time to get things in smoothly running order after the great stress between now and 1926. It may be ten years or more before you get your home all fixed up, and the gardens bringing forth the luscious fruits and appetizing vegetables in abundance. Even if it takes a while longer you will be that much better prepared.

You will have secured the services of the best decorators you can find. Some of them used to be undertakers; but since there are no more people dying, they have had to seek some new occupation. Their experience as undertakers prepared them to become decorators with very little difficulty.

You have made all preparations for father and mother. The home is all ready; a special room is prepared for them, fitted with everything you can think of that might give pleasure and delight. You then call up the princes at Jerusalem, state your case, and make request that your father and your mother might be

awakened. In joyful expectancy you wait. Some morning you hear talking in the room you have prepared. There was no one there last night. You know that there are no thieves or intruders; for all such experiences have been eliminated. You do not need to be fearful; so you listen at the door. You hear father's familiar voice saying, "Mother, where are we? Are we dreaming? Why, I thought I attended your funeral last summer; then I was taken sick, and they had the doctor, and that is the last I can remember."

Mother says: "I don't understand it either, Dear. The last I can remember is that I was so sick, and you and the doctors were standing at the bedside, and you were holding my hand. What has happened? We are not sick now, and this room is different from any room I ever saw. It is so beautiful and everything is so peaceful. Just hear those birds sing, and did you ever! Why, where did you get that suit of clothes? You are as handsome as you were on our wedding day."

Father exclaims: "Well, suppose you give me a chance to ask you some questions! Where did you get that dress? You must be getting stylish in your old age. And you needn't talk to me about being good-looking. Look into the glass yourself. Well, I wonder what has happened, anyway. Are we in heaven or crazy or what?"

You can stand it no longer. With heart running over with joy and all excitement, you burst open the door and rush in exclaiming, "O

Father! O Mother! you nor crazy! You are just selves. Yes! you are really so happy, that I don't know want to look at you, and you, to be sure you are re but you are looking well ing so handsome!"

You throw your arms and embrace them. Then you at them, almost fearing excitement! You call ev house, and everybody is questions and trying the same time. Such a hubbub wonder what is the matter you get settled enough Father and mother look in innocent surprise, was that is for. Things are se they ever saw before. The they are in heaven; only angels with wings flying

It gradually dawns upon been dead, and that they How long were they dead? possible!" "No! it is a fact seem an hour ago that I that's the last I can remem They will begin to inq pened, and about all the re bors. After breakfast you

vs informs us that attention itered upon Palestine, and are trying to return there. work has been done in the roads and cultivating the should not expect to see work under way until these awakened and placed in

ry country should be in dication with all parts of salem is to be the capital of be able to get into quick ality. Christ's kingdom is usand years all the evil re previous six thousand d methods will not suffice. t changes coming in. The n carry messages half way ow; and by the time the forth these inventions will all the way around.

orld will be "in one room," n will be a little larger than eustomed to hold meeting Now when we read Isaiah 4: 16, 17 we see how easy people to go "up to Jeru- can easily radio their in- t of the world. Think of ing some general instruc- "Attention"; and all the

people everywhere listening, and hearing every word he speaks, as easily as though he were addressing them from the platform of a public hall!

Of course if any one desires to visit Jerusalem and personally interview the princes, or if the princes should desire to make a personal inspection of some public work, aeroplanes will soon be so perfected that it will be a matter of but a few hours ride to any part of the earth to or from Jerusalem. This will indeed be a new world, made glorious in every way.—Zechariah 14: 20, 21; Revelation 21: Psalms 72 and 145.

These ancient worthies will also have the power to use the "rod of iron," if necessary, to deal with the wilful and disobedient. All must learn that unrighteousness will not be permitted. Justice is the foundation law of the new kingdom.—Psalm 37: 9, 10, 2, 38.

No doubt many boys and girls who read this book will live to see Abraham, Isaac, Jacob, Joseph, Daniel, and those other faithful men of old, come forth in the glory of their "better resurrection," perfect in mind and body. It will not take long for Christ to appoint them to their posts of honor and authority as his earthly representatives. The world and all the present conveniences will seem strange to them at first, but they will soon become accustomed to the new methods. They may have some amusing experiences at first; for they never saw telephones, radios, automobiles, electric lights, aeroplanes,

steam engines, and many other things so familiar to us.

What a privilege to be living just at this time and to see the ending of the old and the coming in of the new! Of all the times in earth's history, today is the most wonderful.

Who would not desire to become acquainted with those whom God honors! See how it might come into play in one's own experience. Suppose in your own case for instance. As the blessings of the kingdom expand, and every one becoming the owner of a home all his own, you would be one of them. As you were improving it and fixing it up with every convenience possible, your heart would begin to go out to others. You know that is the way love always works. "*It is more blessed to give than to receive.*" So let us suppose that you are among those mentioned in Isaiah 65: 21-25.

You will begin to wish that father and mother, whom you with sad heart laid away in the tomb before the kingdom came in, could return and enjoy all these good things with you. Who knows but that it will be your privilege to make requests of those princes, and that they will recommend your petition to Christ and that it will be granted? This must come, sooner or later; for the promise is that "*all that are in the graves shall hear his voice and shall come forth.*" (John 5: 28, 29) Jesus also said: "*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For*

you are neither in heaven just here, your old dear really here. I am so glad, t know what to do. I just and love you, and touch re really alive again. My! ell. I never saw you look-

ns around their necks and you hold them off and look ig you are dreaming. Such l everybody else in the ly is talking and asking t to explain it all at the bSub! Even the neighbors tter at your house. Finally gh to think of breakfast. ook at almost everything wondering what this or re so different from what They almost believe that only they fail to see any ing around.

upon them that they have hey have been awakened. ead? "Forty years!" "Im- a fact." "Why, it does not t I was so sick, and then member."

inquire how it all hap- ie relatives and old neigh- you go to the telephone,

call up some of the friends, and tell them the good news. Soon the whole neighborhood is rushing in. It reminds you of the experience of Lazarus and his sisters when Christ called him forth from the tomb. (John 12: 9) So the excitement spreads. After a while you will propose to take them for an automobile ride to see the great changes that have taken place since they went to sleep. They wonder what an automobile is; and when they see it, they are almost afraid of "the thing." What makes it go? What has become of all the horses? "My! Don't go so fast!" So many questions, and your joy at sceing their surprise and pleasure, and your endeavor to explain it all! It is too much for one occasion. They will have to take time to get acquainted with the "new world."

After things have become somewhat settled, and they have been here for a year or more, they will begin to think about their fathers and mothers, and want to arrange for them to come back. Everything is so strange and different from what it used to be. Instead of the crape on the door, telling that some loved one had gone, there are yellow, white, and blue—the color of gold, which stands for the divine kingdom; the white for truth and justice; and the blue for faithfulness. These are the colors of the new kingdom, and the sign on the door indicates that some loved one has come back. There are no more obituary notices in the papers. Instead, there are lists of those who have been awakened.

So your father and your mother will set about getting ready for their loved ones. When ready, the request is made; and in due time they also are awakened. The experience is somewhat similar, except that to the new arrivals the changes will seem even greater. When you speak over the telephone it will look to them as though you were speaking to an iron post with a cup fastened on one end and a string on the other so that it could not get away. "Talking to somebody a hundred miles away?" "Not much!" "You can't fool me that way." "You must think that we have lost our senses." Some of the older ones will try to blow out the electric light at night, as they used to do with the old tallow candles. When you try to explain some of the wonderful conveniences of the new kingdom they will look at you somewhat sympathetically, and think that you are telling some "whoppers," and that you must think they have lost their minds to believe such stuff. When you suggest a ride in an aeroplane, "No, indeed! If I have gotten back to earth once, I intend to stay here. I shall not take any chances of being carried away again."

Won't it be fun to see the surprises when the dead begin to come back? It will continue until all in the graves have come forth. Then will go forth the challenge, "*O grave, where is thy victory?*"—1 Corinthians 15: 55.

Some will say, "I see you do all your own work; where are your servants?" And you will answer, "Oh! We settled the servant question

YAHWEH

The full and proper name of the Lord of Israel, written with four consonants YHWH, known as the Tetragrammaton. Its form and meaning and the history of the sacred Tetragrammaton are considered in this article.

It appears only twice outside the Bible: in the 9th-century (B.C.) *Mesha Inscription and in the 6th-century (B.C.) *Lachis Letters (Pritchard ANET 320, 322). A shortened form *yhw* or *yāhū* appears at the end of names, e.g., Isaia (*y'ša'yāhū*), both in the Bible and in the 5th-century *Elephantine Papyri. The form *yh* is used in names, e.g., 'ābiyyā, and in poetical passages, or liturgical formulas, e.g., *hal'lūyāh* [Ps 103 (104).35]. The name occurs in other abbreviated forms (*y'hō-*, *yō-*, *yē-*) in many compound proper names.

Judging from Greek transcriptions of the sacred name (*ιαβε, ιαουαι*), YHWH ought to be pronounced Yahweh. The pronunciation *Jehovah was unknown in ancient Jewish circles, and is based upon a later misunderstanding of the scribal practice of using the vowels of the word Adonai with the consonants of YHWH.

JEHOVAH, false form of the divine name Yahweh. The name Jehovah first appeared in manuscripts in the 13th century A.D., but had probably been in use for some time. The form arose from a misunderstanding of the precautions taken by pious Jewish scribes to prevent the profanation of the divine name. About the 3d century B.C., the practice arose of reading the word *Adonai "Lord" or *Elohim "God" instead of *Yahweh. After the invention of vowel signs, the vowels of the word Adonai were written beneath the consonants of the sacred name YHWH. With the passage of time the correct pronunciation of Yahweh was forgotten. The hybrid form of Jehovah, resulting from reading the consonants of Yahweh with the vowels of Adonai, the first "a" being changed to a short "e," became widespread in English-speaking circles because of its use in Ex 6.3 of the King James Version. In modern versions either Lord in capital letters or Yahweh is used for the sacred Tetragrammaton.

Bibliography: EncDietBibl 1109-10. P. Joüon, *Grammaire de l'hébreu biblique* (2d ed. Rome 1947).

[R. T. A. MURPHY]

NEW CATHOLIC ENCYCLOPEDIA p. 1065 p. 863

Yahweh, the personal name of the God of the Israelites. It was revealed to Moses as four Hebrew consonants (YHWH) called the Tetragrammaton. After the Exile (6th century BC), especially from the 3rd century BC on, Jews ceased to use the name Yahweh for two very different reasons. As Judaism began to become a universal religion through its proselytizing in the Greco-Roman world, the more common noun *elohim* (q.v.), meaning "god," tended to replace Yahweh to demonstrate the universal sovereignty of Israel's God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered; it was thus replaced vocally in the synagogue ritual by the Hebrew word Adonai (My Lord), which was translated as Kyrios (Lord) in the Septuagint, the Greek version of the Old Testament.

The Masoretes, who from about the 6th to the 10th century worked to reproduce the original text of the Hebrew Bible, replaced the vowels of the name YHWH with the vowel signs of the Hebrew words Adonai or Elohim. Thus, the artificial name Jehovah (YeHo-WaH) came into being. Although Christian scholars after the Renaissance and Reformation periods used the term Jehovah for YHWH, in the 19th and 20th centuries biblical scholars again began to use the form Yahweh. Early Christian writers, such as Clement of Alexandria in the 2nd century, had used the form Yahweh, and this pronunciation of the Tetragrammaton was never really lost. Other Greek transcriptions also indicated that YHWH should be pronounced Yahweh.

ENCYCLOPEDIA BRITANNICA - MICROPAEDIA p. 786

Julius R. Mantey
414 Palmette Road
New Port Richey, FL 33552
July 11, 1974

Watchtower Bible & Tract Society
117 Adams St.
Brooklyn
New York 11201

Dear Sirs:

I have a copy of your letter addressed to *Caris* in Santa Ana, California, and I am writing to express my disagreement with statements made in that letter, as well as in quotations you have made from the Dana-Mantey Greek Grammar.

(1) Your statement: "their work allows for the rendering found in the *Kingdom Interlinear Translation of the Greek Scriptures* at John 1:1." There is no statement in our grammar that was ever meant to imply that "a god" was a permissible translation in John 1:1.

A. We had no "rule" to argue in support of the trinity.

B. Neither did we state that we did have such intention. We were simply delineating the facts inherent in Biblical language.

C. Your quotation from p. 148 (3) was in a paragraph under the heading: "*With the Subject in a Copulative sentence.*" Two examples occur there to illustrate that "the article points out the subject in these examples." But we made no statement in this paragraph about the predicate except that, "as it stands the other persons of the trinity may be implied in *theos*." And isn't that the opposite of what your translation "a god" infers? You quoted me out of context. On pages 139 and 140 (VI) in our grammar we stated: "without the article *theos* signifies divine essence . . . *theos en ho logos* emphasizes Christ's participation in the essence of the divine nature." Our interpretation is in agreement with that in NEB and the TEV: "What God was, the Word was"; and with that of Barclay: "The nature of the Word was the same as the nature of God", which you quoted in your letter to *Caris*.

(2) Since Colwell's and Harner's articles in JBL, especially that of Harner, it is neither scholarly nor reasonable to translate John 1:1 "The Word was a god". Word-order has made obsolete and incorrect such a rendering.

(3) Your quotation of Colwell's rule is inadequate because it quotes only a part of his findings. You did not quote this strong assertion: "A predicate nominative which precedes the verb cannot be translated as an indefinite or a 'qualitative' noun solely because of the absence of the article."

(4) Prof. Harner, vol. 92:1 (1973) in JBL, has gone beyond Colwell's research and has discovered that anarthrous predicate nouns preceding the verb function primarily to express the nature or character of the subject. He found this true in 53 passages in the Gospel of John and 8 in the Gospel of Mark. Both scholars wrote

that when indefiniteness was intended the gospel writers regularly placed the predicate noun after the verb, and both Colwell and Harner have stated that *theos* in John 1:1 is not indefinite and should not be translated "a god". Watchtower writers appear to be the only ones advocating such a translation now. The evidence appears to be 99% against them.

(5) Your statement in your letter that the sacred text itself should guide one and "not just someone's rule book". We agree with you. But our study proves that Jehovah's Witnesses do the opposite of that whenever the "sacred text" differs with their heretical beliefs. For example the translation of *kolasis* as *cutting off* when punishment is the only meaning cited in the lexicons for it. The mistranslation of *ego eimi* as "I have been" in John 8:58. The addition of "for all time" in Heb. 9:27 when nothing in the Greek New Testament supports it. The attempt to belittle Christ by mistranslating *arche tes ktiseos* "beginning of the creation" when he is magnified as "the creator of all things" (John 1:2) and as "equal with God" (Phil. 2:6) before he humbled himself and lived in a human body here on earth. Your quotation of "The Father is greater than I am" (John 14:28) to prove that Jesus was not equal to God overlooks the fact stated in Phil. 2:6-8. When Jesus said that he not equal to God overlooks the fact stated in Phil. 2:6-8. When Jesus said that he was still in his voluntary state of humiliation. That state ended when he ascended to heaven. Why the attempt to deliberately deceive people by misspunctuation by placing a comma after "today" in Luke 23:43 when in the Greek, Latin, German and all English translations except yours, *even in the Greek in your KIT*, the comma occurs after *lego* (I say)? — "Today you will be with me in Paradise". 2 Cor. 5:8, "to be out of the body and at home with the Lord". These passages teach that the redeemed go immediately to heaven after death, which does not agree with your teachings that death ends all life until the resurrection. Cf. Ps. 23:6 and Heb. 1:10. The above are only a few examples of Watchtower mistranslations and perversions of God's Word.

In view of the preceding facts, especially because you have been quoting me out of context, I herewith request you not to quote the *Manual Grammar of the Greek New Testament* again, which you have been doing for 24 years. Also that you not quote it or me in any of your publications from this time on.

Also that you publicly and immediately apologize in the Watchtower magazine, since my words had no relevance to the absence of the article before *theos* in John 1:1. And please write to *Caris* and state that you misused and misquoted my "rule".

On the page before the *Preface* in the grammar are these words: "All rights reserved — no part of this book may be reproduced in any form without permission in writing from the publisher."

If you have such permission, please send me a photo-copy of it.

If you do not heed these requests you will suffer the consequences.

Regretfully yours,

Julius R. Mantey
Julius R. Mantey

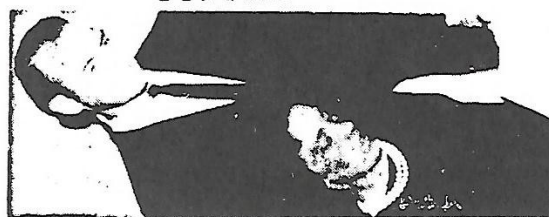
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The Register

ORANGE COUNTY'S WATCHFUL NEWSPAPER

EVENING EDITION
 Friday (e) August 7, 1964 C1

Dad Aids In Ban Of Jehovah Witness



MR. AND MRS. W. I. CETNAR

Ex-communication of a Santhe Witnesses' headquarters in Ana mother of three from Brooklyn, N. Y.

The Jehovah's Witnesses has been ordered through a Pennsylvania congregational mission headed by her father because of her stand against the religious sect's ban on blood transfusions.

Mrs. William I. Cetnar, a fourth generation Witness who lives at 1813 W. 21st St., said she was informed via letter July 12 of being "disfellowshipped" from the world-wide mission-member organization.

The official ground for ex-communication was listed as "apostasy," because she had attended pro-transfusion lectures given in Orange County by her husband, himself a former minister and high-ranking official who served for several years at

clined to comment on the Cetnar said she is in full accord with and Jesus ruled on the side of her husband's views and added, "A few years ago the Witness doctor deems it necessary to give one of my children a transfusion, he will certainly get my immediate permission."

Acts 15:29, as written in the Witnesses' New World Translation of the Holy Scriptures, states in part: "keep yourselves free from things sacrificed to idols and from blood and from things strangled, and from fornication, if you carefully keep yourselves free from these things, you will prosper. Good health to you!"

The Cetnars have several strong arguments to offer against the sect's order against blood transfusions. Local and regional officials of the Witness organization de-

17-year-old girl in danger of losing her life while giving birth to a child at Anaheim's Martin Luther hospital.

Last September, a Witness member, a blood transfusion, died when he received a transfusion in surgery.

According to Cetnar, should a Witness speak to them it would place that person in danger of ex-communication.

Although they now attend the First Christian Church in Santa Ana, the Cetnars are no longer members of any particular faith. "But we still consider ourselves practicing Christians," Cetnar, whose ministerial activities for the Witnesses spanned twenty years back to 1942, said.

"one of the most effective therapies known to modern medicine. Because of it tens of thousands of persons this year various painting contractors including his brother, Leo W. Cetnar of Tustin.

By BILL FARR, Register Staff Writer

1962, Jehovah's Witnesses frequently change their views and may in the course of time they will change on blood transfusion. "The difficulty here is that their ruling is not retro-active. They cannot bring back the life of some child after they change their mind."

Dr. Hugh Plumb of the Orange County Medical Association said that the most effective therapies known to modern medicine. Because of it tens of thousands of persons this year various painting contractors including his brother, Leo W. Cetnar of Tustin.

**QUESTIONS
from
READERS**

● Is Jesus the "mediator" only for anointed Christians?

The term "mediator" occurs just six times in the Christian Greek Scriptures and Scripturally is always used regarding a formal covenant.

Moses was the "mediator" of the Law covenant made between God and the nation of Israel. (Gal. 3:19, 20) Christ, though, is the "mediator of a new covenant" between Jehovah and spiritual Israel, the "Israel of God" that will serve as kings and priests in heaven with Jesus. (Heb. 8:6; 9:15; 12:24; Gal. 6:16) At a time when God was selecting those to be taken into that new covenant, the apostle Paul wrote that Christ was the "one mediator between God and men." (1 Tim. 2:5) Reasonably Paul was here using the word "mediator" in the same way he did the other five times, which occurred before the writing of 1 Timothy 2:5, referring to those then being taken into the new covenant for which Christ is "mediator." So in this strict Biblical sense Jesus is the "mediator" only for anointed Christians.

The new covenant will terminate with the glorification of the remnant who are today in that covenant mediated by Christ. The "great crowd" of "other sheep" that is forming today is not in that new covenant. However,

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by their associating with the "little flock" of those yet in that covenant they come under benefits that flow from that new covenant. During the millennium Jesus Christ will be their king, high priest and judge. For more detailed information, see *Aid to Bible Understanding*, pages 1129 and 1130 under "Mediator"; also *God's "Eternal Purpose" Now Triumphant for Man's Good*, page 160, paragraph 10; also *The Watchtower* issues of February 15, 1966, pages 105 through 123; November 15, 1972, pages 685 and 686, under the subheading "Leading the Way to a New Covenant"; and April 1, 1973, pages 198 and 199, under the subheading "The New Covenant."

● At Psalm 89:19, who are the "loyal ones" to whom Jehovah spoke in a vision?

An examination of Psalm 89 reveals that the subject matter is the Kingdom covenant. Verses 19, 20 and 29 of this psalm read: "At that time you spoke in a vision to your loyal ones, and you proceeded to say: 'I have placed help upon a mighty one; I have exalted a chosen one from among the people. I have found David my servant; with my holy oil I have anointed him . . . And I shall certainly set up his seed forever and his throne as the days of heaven.'"

The account of 1 Chronicles 17 reveals that the promise of a continuing dynasty in the house of David was revealed to the prophet Nathan in a vision. First Chronicles 17:15 tells us: "According to all these words and according to all this vision was the way that Nathan spoke to David." Therefore, the "loyal ones" are Nathan and David, with David receiving the divine revelation through Nathan.

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ANSWER FROM GOD'S WORD: 1 Tim. 2:5 (Jerusalem Bible)

"For there is only one God, and there is only one mediator between God and *mankind*, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all."

ACCORDING TO THESE SCRIPTURES WHO IS "THE FIRST AND THE LAST"?

YAHWEH

ISAIAH 44:6 (Rotherham)

||Thus|| saith Yahweh—King of Israel,
Even his Redeemer Yahweh of hosts,—
||I|| am |First|, and ||I|| |Last|,
And <besides me> there is' no' God.

THE JERUSALEM BIBLE

Thus says Israel's king
and his redeemer, Yahweh Sabaoth:
I am the first and the last;
there is no other God besides me.

**REVELATION 1:8
THE AMERICAN BIBLE**

8*+ The Lord God says, "I am the Alpha and the Omega, the One who is and who was and who is to come, the Almighty!"

IS

THE FIRST & THE LAST = ETERNAL

REVELATION 1:17

17*+ When I caught sight of him I fell down at his feet as though dead. He touched me with his right hand and said: "There is nothing to fear. I am the First and the Last 18+ and the One who lives. Once I was dead but now I live—forever and ever. I

JESUS

REVELATION 2:8

To Smyrna. 8+ "To the presiding spirit of the church in Smyrna, write this:

"The First and the Last who once died but now lives has this to say: 9*+ I know

REVELATION 22:12

12* "Remember, I am coming soon! I bring with me the reward that will be given to each man as his conduct deserves. 13*+ I am the Alpha and the Omega, the First and the Last, the Beginning and the End!

REVELATION 22:20

20+ The One who gives this testimony says, "Yes, I am coming soon!" Amen! Come, Lord Jesus!

21 The grace of the Lord Jesus be with you all. Amen!

WHY DOES THE "FAITHFUL & WISE SERVANT" QUOTE A FORGERY OF ARCHBISHOP NEWCOME'S NEW TRANSLATION AND A SPIRIT MEDIUM JOHANNES GREBER, IN ORDER TO SUPPORT THEIR DOCTRINE OF DEMONS THAT JESUS IS "a god"? _____



WHO IS HE? ACCORDING TO JOHN

⁴ Of course, the Bible reader who uses the generally accepted versions or translations will at once say: "Why, there should be no difficulty about knowing who the Word is. It plainly says that the Word is God; and God is God." But, in answer, we must say that not all our newer modern translations by Greek scholars read that way, to say just that. For instance, take the following examples: *The New English Bible*, issued in March of 1961, says: "And what God was, the Word was." The Greek word translated "Word" is *logos*; and so Dr. James Moffatt's *New Translation of the Bible* (1922) reads: "The Logos was divine." *The Complete Bible—An American Translation* (Smith-Goodspeed) reads: "The Word was divine." So does Hugh J. Schonfield's *The Authentic New Testament*. Other readings (by Germans) are: By Boehmer: "It was tightly bound up with God, yes, itself of divine being."* By Stage: "The Word was itself of divine being."† By Menge: "And God (=of divine being) the Word was."‡ By Pfaefflin: "And was of divine weightiness."⁴ And by Thimme: "And God of a sort the Word was."⁵

⁵ But most controversial of all is the following reading of John 1:1, 2: "The Word was in the beginning, and the Word was with God, and the Word was a god. This Word was in the beginning with God." This reading is found in *The New Testament in An Improved Version*, published in London, England, in 1808.* Similar is the reading by a former Roman Catholic priest: "In the beginning was the Word, and the Word was with God, and the Word was a god. This was with God in the beginning. Everything came into being through the Word, and without it nothing created sprang into existence." (John 1:1-3)† Alongside that reading with its much-debated expression "a god" may be placed the reading found in *The Four Gospels—A New Translation*, by Professor Charles Cutler Torrey, second edition of 1947, namely: "In the beginning was the Word, and the Word was with God, and the Word was god. When he was in the beginning with God all things were created through him; without him came no created thing into being." (John 1:1-3) Note that what the Word is said to be is spelled without a capital initial letter, namely, "god."

⁶ So in the above-quoted Bible translations we are confronted with the expressions "God," "divine," "God of a sort," "god," and "a god." Men who teach a triune God, a Trinity, strongly object to the translation "a god." They say, among other things, that it means to believe in polytheism. Or they call it Unitarianism or Arianism. The Trinity is taught throughout those parts of Christendom found in Europe, the Americas and Australia, where the great majority of the 4,000,000 readers of *The Watchtower* live. Readers in the other parts, in Asia and Africa, come in contact with the teaching of the Trinity through the missionaries of Christendom. It becomes plain, in view of this, that we have to make sure of not only who the Word or Logos is but also who God himself is.

* The title page reads: "The New Testament in An Improved Version, upon the basis of Archbishop Newcome's New Translation: with a Corrected Text, and Notes Critical and Explanatory. Published by a Society for Promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books."—Unitarian.
† *The New Testament—A New Translation and Explanation Based on the Oldest Manuscripts*, by Johannes Greber (a translation from German into English), edition of 1837, the front cover of this bound translation being stamped with a golden cross.

⁶ With what differing expressions are we confronted in the above-quoted translations, and so now whose identity do we have to find out?

WHO REALLY TRANSLATED 'THE IMPROVED VERSION OF THE NEW TESTAMENT'?
ANSWER: Not William Newcome, Archbishop of Armagh, but Thos. Belsham. A unitarian, who altered Newcome's translation.

**HISTORICAL CATALOGUE OF PRINTED EDITIONS
 OF THE ENGLISH BIBLE (1525-1961) p. 334**

Mr. Thos. Belsham's translation
 of St. Paul's Epistle (1822)

ADVERTISEMENT.

¹ *The Improved Version of the New Testament.* The Author of the present Work regards it as an honour to have been one of a Committee appointed by the Unitarian Society for publishing the Improved Version of the New Testament. He was indeed the party chiefly concerned in carrying it through the press. He is also responsible for the whole of the Introduction, and for many, perhaps the major part, of the Notes: but whatever credit may be due to the alterations in the Primate's text, to this he can lay but a very limited claim. It having been determined to adopt Archbishop Newcome's text as the basis of the Improved Version, it was his own wish, in no case to have departed from that text, excepting in those instances in which the learned Prelate's predilection for system might be supposed to have given a bias to his Version. Others, however, members of the same Committee, thought differently; and many contributed, some in a greater and others in a less degree, their corrections of the Primate's Version; which corrections were admitted and published. It was, however, agreed, that every variation from the Primate's text should be noted in the margin, and that his own words should be inserted there; that so his character might be protected from every shadow of responsibility for any alteration that was introduced. This rule was invariably observed, except in very few instances, owing to inadvertency, which candour, not indeed always exercised, would readily excuse. This being the state of the case, it is surely no great breach of decorum in the Editors to have given the Work the title of the *Improved Version*, at which some have taken such great offence. No biblical scholar can deny the great superiority of Archbishop Newcome's Version, with all the helps and discoveries of the last two centuries, over that of King James's translators, which was made in the beginning of the seventeenth century, and, for the time in which it appeared, is no doubt excellent, but which makes no pretensions to be either inspired or immaculate.

1808 The New Testament, in an improved version, upon the basis of Archbishop Newcome's new translation: with a corrected text, and notes critical and explanatory. Published by a Society for promoting Christian knowledge and the practice of virtue, by the distribution of books.

RICHARD TAYLOR AND CO.: London

1517. (1007)

21.5 x 13

This original version is supposed to show a Unitarian bias.

For an account of its production, and Mr. Thos. Belsham's share therein, 'consult the advertisement prefixed to Mr. Belsham's translation of St. Paul's Epistles, 4^o 1822' (Cotton, p. 113 n.). See also Orme, pp. 328-9; and Horne, p. 304, who cites certain pamphlets and articles criticising this version, for which Archbishop Newcome seems to have been in no way responsible.

William Newcome (1729-1800), Archbishop of Armagh, devoted most of his leisure to Biblical studies with a view to an amended edition of the English Scriptures, and he set forth a plan for revision in his 'Historical View of the English Biblical Translations' (1792). His 'Attempt towards an improved version . . . of the Twelve Minor Prophets . . . appeared in 1785 (No 1309); and his version of Ezekiel in 1788 (No. 1329). His New Testament was printed at Dublin in 1796 (No 1414), under the title 'An attempt towards revising our English translation of the Greek Scriptures', the Greek text adopted being Griesbach's first edition of 1775-7. The work was not published till after his death in 1800. His interleaved Bible, in four folio volumes, containing his collections for a revised version of the Old Testament, is preserved in Lambeth Palace Library.

Pp. xxvii. 612. Printed in paragraphs, with footnotes. The Introduction deals with the 'Origin, Progress and Design of the Work—Canon of the NT . . .—Brief Account of the Received Text . . .—Means of improving the Received Text . . .—Critical Editions of the Greek Testament . . .—Priority of editing a Correct Text . . .', etc. A table is given of *Undisputed* and *Disputed Books* according to Eusebius. With maps. Copy also in N.N.AB. This was frequently re-issued.

Harmonies of the Gospels based on his text appeared in 1802 and 1827 (DM 1115).

1808 The New Testament, in an improved version, upon the basis of Archbishop Newcome's new translation . . .

R. TAYLOR AND CO.: London



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXVII

February 15, 1956

Number 4

¹⁰ Says Johannes Greber in the introduction of his translation of The New Testament, copyrighted in 1937: "I myself was a Catholic priest, and until I was forty-eight years old had never as much as believed in the possibility of communicating with the world of God's spirits. The day came, however, when I involuntarily took my first step toward such communication, and experienced things that shook me to the depths of my soul. . . . My experiences are related in a book that has appeared in both German and English and bears the title, *Communication with the Spirit-World: Its Laws and Its Purpose.*" (Page 15, ¶ 2, 3) In keeping with his Roman Catholic extraction Greber's translation is bound with a gold-leaf cross on its stiff front cover. In the Foreword of his aforementioned book ex-priest Greber says: "The most significant spiritualistic book is the Bible." Under this impression Greber endeavors to make his New Testament translation read very spiritualistic.

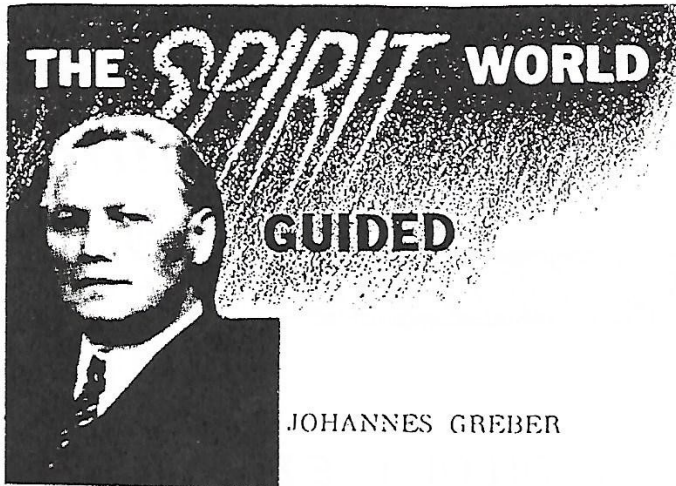
¹¹ Spiritualism claims that there are good spirits and bad spirits and that it does not want to have anything to do with the bad spirits but tries to communicate only with the good spirits. At 1 John 4:1-3 the Bible says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Greber's translation of these verses reads: "My dear friends, do not believe every spirit, but test the spirits to learn whether they come from God. For many false spirits have emerged from the abyss and gone out into the world, and are speaking through human mediums. This is

how you can find out whether a spirit comes from God: every spirit who confesses that Jesus Christ appeared on earth as a man, comes from God. While every spirit who seeks to destroy belief in Jesus as our Lord incarnated does not come from God, but is sent by the adversary of Christ. You have been told that such spirits would come, and they are already appearing in the world." Very plainly the spirits in which ex-priest Greber believes helped him in his translation.

"TRY THE SPIRITS"

¹² However, when the apostle John says, "Try the spirits," or, "Test the spirits," he does not mean for us to dabble in spiritualism and get in touch with the spirits by means of spirit mediums, ouija boards or planchettes or other spiritistic paraphernalia and try out which is a good spirit and which is a bad one. By "spirits" here John is referring, not to invisible spirit creatures, but to the purpose, the intent or the motivation of the prophesying or public declaration made by men respecting God and Christ. Hence *An American Translation* reads: "Do not believe every inspired utterance, but test the utterances to see whether they come from God, for many false prophets have come out into the world." And the *New World Translation* reads: "Do not believe every inspired expression, but test the inspired expressions to see whether they originate with God." To test these inspired utterances or inspired expressions of the prophets or mouthpieces of various religions to see whether they are inspired by God's spirit or not, we do not have to go to spiritualist séances or mediums. Long ago Jehovah God inspired his prophet Isaiah to say: "Bind up the testimony, seal the teaching among my disciples. And when they say to you, 'Consult the mediums and the wizards who chirp and mutter,' should not a people consult their God? Should they consult the dead

11, 12. (a) What is a questionable translation of 1 John 4:1-3? (b) What right understanding of this passage is derived from its accurate translation?



JOHANNES GREBER

Late in the summer of 1923 God's holy spirits contacted Pastor Greber. They revealed great truths to him and approximately two and one-half years later he was given permanent leave from the church to take care of his relief organization (Hilfsbund). He continued in his capacity as a leader in the self-help organization until 1929, when he emigrated to the United States. Here he received additional proof that what he had been told in Germany was God's truth.

He started a number of prayer groups in and around New York City. In his spare time he started to work on his book Communication with the Spirit World. Later he translated the New Testament with the help of God's spirit world.

The task was not simple. Many contradictions between what appears in the ancient scrolls and the New Testament, as we have grown to know it, arose and were the subject of his constant prayers for guidance — prayers that were answered, and the discrepancies clarified to him, by God's Spirit World.

At times he was given the correct answers in large illuminated letters and words passing before his eyes. Other times he was given the correct answers during prayer meetings. His wife, a medium of God's Spiritworld was often instrumental in conveying the correct answers from God's Messengers to Pastor Greber.

WHY THEN DOES THE WATCHTOWER QUOTE JOHANNES GREBER TO SUPPORT THEIR DOCTRINES SINCE HE IS A SPIRIT MEDIUM?

AID TO BIBLE UNDERSTANDING	Page 1669	THE WORD
AID TO BIBLE UNDERSTANDING	Page 1134	MEMORIAL TOMBS
MAKE SURE OF ALL THINGS . . .	Page 489	"A GOD"
THE WATCHTOWER 9/15/1962	Page 554	THE WORD
THE WATCHTOWER 10/15/1975	Page 640	NO RESURRECTION
THE WATCHTOWER 4/15/1976	Page 231	NO RESURRECTION
THE WORD	Page 5	"A GOD"

Books where Greber is quoted by Watchtower.

PARTICIPATION WITH DEMONS FORBIDDEN

WHAT DO

JEHOVAH'S
WITNESSES

and

SPIRIT

Mediums

Have in

COMMON?

1. A TRANSLATION OF THE BIBLE!
AND
2. DOCTRINES OF DEMONS!

The
New Testament

by

Johannes Greber

a medium of God's Spiritworld

The Gospel according to
JOHN

CHAPTER 1.

IN the beginning was the Word, and the Word was with God; and the Word was a god.

HEBREWS

CHAPTER 1.

⁸ messengers, and flames of fire His servants." But of His son He says, "God is your throne for ever; the sceptre of the royalty with which He invests you is a sceptre of justice. To please God has been

*New World Translation
of the
Holy Scriptures*

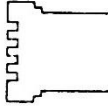
ACCORDING TO
JOHN

1 In [the] beginning the Word^a was, and the Word^a was with God,^o and the Word^a was a god.^o **2**

HEBREWS 1

⁸ But with reference to the Son: "God is your throne forever, and [the] scepter of your^a kingdom is the scepter of uprightness. ⁹ You loved righteousness, and you

WHY DOES THE WATCHTOWER LIE TO RANK AND FILE JEHOVAH'S WITNESSES AS TO WHERE THEY CAN OBTAIN A COPY OF GREBER'S BIBLE? _____ WE CAN SUPPLY YOU WITH A COPY.



WATCHTOWER
BIBLE AND TRACT SOCIETY OF NEW YORK, INC.

34 COLUMBIA HEIGHTS, BROOKLYN, NEW YORK 11201, U.S.A. PHONE (212) 435-3400
EW:ESG December 10, 1981

CABLE WATCHTOWER

Keith Morse

St. Louis, MO 63103

Dear Friend:

We are in receipt of your recent letter, and are taking this opportunity to reply to your inquiry, concerning which you would like to hear from us.

With reference to your inquiry regarding the publication of the New Testament, by Johannes Greber, we have to inform you that we do not publish or stock this book. In line with your comments, on the title page of our library copy of this book, against the date 1937, the name of the publishers are given as John Felsberg, Inc., 88 N. Fourth Ave., New York, NY. This is really the only information that we have, and can only suggest that you might possibly get some help by making inquiries at a secondhand book store.

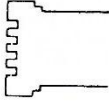
Please be assured of our best wishes.

Yours sincerely,

Watchtower B. & T. Society
OF NEW YORK, INC.

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117 ADAMS STREET, BROOKLYN, NEW YORK 11201, U.S.A. PHONE (212) 623-1240
EG:ESP December 20, 1980

CABLE WATCHTOWER

JOHANNES GREBER MEMORIAL FOUNDATION
139 Hillside Ave.
Teaneck, NJ 07666

Gentlemen:

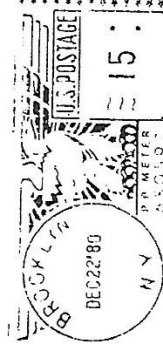
This is to acknowledge receipt of the two books you recently sent to us, The New Testament translated by Johannes Greber, and his book "Communication with the Spirit World of God."

We appreciate your sending these volumes on to us. For some years we have been aware of the translation by Johannes Greber and have on occasion even quoted it. Copies of the translation, though, have been hard to obtain. Since we have four libraries in our headquarters facilities consulted by the members of our staff, including the writers for our journals and books, we wonder about the possibility of obtaining a few additional copies of The New Testament.

Please direct any communication about the above request to the Writing Department, Desk EG.

Sincerely,

Watchtower B. & T. Society
OF NEW YORK, INC.



JOHANNES GREBER MEMORIAL FOUNDATION
139 Hillside Ave.
Teaneck, NJ 07666

WHY HAS *THE WATCHTOWER*, IN RECENT YEARS MADE USE OF A SPIRIT MEDIUM TRANSLATION OF THE BIBLE? _____

THE WATCHTOWER — APRIL 1, 1983

Questions from Readers

■ Why, in recent years, has *The Watchtower* not made use of the translation by the former Catholic priest, Johannes Greber?

This translation was used occasionally in support of renderings of Matthew 27:52, 53 and John 1:1, as given in the *New World Translation* and other authoritative Bible versions. But as indicated in a foreword to the 1980 edition of *The New Testament* by Johannes Greber, this translator relied on "God's Spirit World" to clarify for him how he should translate difficult passages. It is stated: "His wife, a medium of God's Spiritworld was often instrumental in conveying the correct answers from God's Messengers to Pastor Greber." *The Watchtower* has deemed it improper to make use of a translation that has such a close rapport with spiritism. (Deu-

teronomy 18:10-12) The scholarship that forms the basis for the rendering of the above-cited texts

in the *New World Translation* is sound and for this reason does not depend at all on Greber's translation for authority. Nothing is lost, therefore, by ceasing to use his *New Testament*.

1937 edition of Greber's New Testament

INTRODUCTION

Whoever, then, seeks to know what is true and what is untrue in the Bible as we have it to-day, can find out only in the way in which all God-fearing people in the past have sought the truth, namely by communicating with God's spirit-world. He must accept the invitation which God extends to each one of us through the prophet Jeremiah: "Ask Me and I will answer you and show you great and mighty things, which you did not know before." God's answer will come through His spirits, for "God's spirits are His servants, sent to serve all who earnestly desire salvation." The assurance that God will send us His messengers in answer to our prayers was given to us by Christ when he said: "If you, then, being evil, know how to give good gifts to your children, how much more will your Father in heaven give a holy spirit to those who ask Him for it."

I myself was a Catholic priest, and until I was forty-eight years old had never so much as believed in the possibility of communicating with the world of God's spirits. The day came, however, when I involuntarily took my first step toward such communication, and experienced things that shook me to the depths of my soul. After I had taken the first step, I could not stop. I must go forward, I must have enlightenment. On I went, treading carefully, and bearing in mind the words of the apostle Paul: "Test all things, keep that which is good." It was only the good that I sought. I wanted the truth. I was ready to accept it, come what might. I knew that God does not desert an earnest, disinterested seeker, and that, in the words of Christ, He will not offer a humble suppliant a stone instead of bread. I also realized the grave consequences of my step. My position as a clergyman, my entire material existence, my whole future in the worldly sense were threatened with ruin if I proceeded further. I knew that I was bound to undergo abuse, ridicule, persecution, and suffering to excess. But the truth meant more to me. And on the path that I followed I found the truth.

My experiences are related in a book that has appeared in both German and English and bears the title, *Communication with the Spirit-World: Its Laws and Its Purpose. (Der Verkehr mit der Geisterwelt, seine Gesetze und sein Zweck)*. Many of the readers of this book who have sought to communicate with God's spirit-world have had experiences similar to my own and found the same truths that I found.

I availed myself of this contact with the source of truth to seek enlightenment above all in regard to the text of the Bible as we know it to-day; for on the occasion of my first experience with the world of divine spirits my attention had been called to the fact that the books of both the Old and the New Testament contained a great deal of spurious matter which had given rise to the many erroneous ideas prevailing in the Christian churches of our day. Subsequently I learned about these falsifications in detail.

This led me to a close study of the manuscripts of the New Testament. I found that the text of *Codex D (Codex Bezae Cantabrigiensis)*, which unfortunately has several gaps, most nearly approaches the truth. It was consequently the one that I used as the basis for my translation.

In the rare instances in which a text pronounced correct by the divine spirits can be found in none of the manuscripts available to-day, I have used the text as it was given to me by those spirits. But in my Explanation I have always been careful to indicate which passages are derived from this source.

In my German translation I made it my chief concern to reproduce the exact meaning of the Greek text in good but simple German, so that people of limited education may be able to understand every sentence without difficulty. The translation of the German original into English was made by a professional translator,

In the beginning was the word But WHY was the word misquoted?

John 1:1

This text 'THE WORD WAS GOD' has been a problem for four presidents of Jehovah's Witnesses. C. T. Russell thought he found relief when in 1876 N.H. Barbour, an Adventist, introduced him to Wilson's EMPHATIC DIAGLOTT. Mr. Wilson never studied Biblical Greek in a college. He was a follower of John Thomas, a 'false prophet' and founder of the Christadelphians. Thomas nor Wilson believed "THE WORD WAS GOD". In the interlinear feature of his book which is no translation at all, Wilson placed 'a god' under theos. In his translation, however, of theos, he wrote: "the LOGOS was God."

F. W. Franz, the current President of Jehovah's Witnesses, realized the deficiency of the DIAGLOTT, decided to translate his own Bible called THE NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES. Mr. Franz never studied biblical or koine Greek. He did not graduate from any college nor did he receive a Rhodes Scholarship as he claims. He translates the phrase "the Word was a god." in his KINGDOM INTERLINEAR he interlineates "god was the Word." Such a translation creates another god. "To us there is one God."

F. W. Franz found a translation that agrees with his, THE NEW TESTAMENT by Johannes Greber. (SEE MAKE SURE OF ALL THINGS p. 489 1965 revision) Who was Johannes Greber? He is the author of another book: COMMUNICATION WITH THE SPIRIT WORLD OF GOD. In it Greber writes on page 300: "After I had convinced myself at the spiritistic meetings that God's spirits speak to men through mediums, as they had spoken to the early Christian communities, my first thought was to beg for full enlightenment on these problems concerning Christ. Who was Christ? My request was granted, to the smallest details, and that knowledge thenceforth constituted the most precious possession of my soul. In what follows, I shall repeat the truths regarding Christ. His life, and his work of Redemption, as they were imparted to me by the spirit which taught them." The spirit said: "At that time you were told that Christ is the highest of the spirits created by God and the sole one to be created directly; Christ Himself was not God, but only the first of God's sons." It is interesting that this is exactly what Franz the president of Jehovah's Witnesses teaches. Franz claims to get information from angels also. The Apostle John warns: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world" 1 John 4:1. Greber's translation is directly from the demon world. He is quoted in Watchtower publications. (See AID TO BIBLE UNDERSTANDING p. 1134)

In the Watchtower publication ALL SCRIPTURE IS INSPIRED OF GOD & BENEFICIAL p. 327 it states: "Note what Hebrew and Greek scholar Alexander Thomson has to say in his review of the NEW WORLD TRANSLATION: "The translation is evidently the work of skilled and clever scholars," THE DIFFERENTIATOR, April 1952. This sentence is another WATCHTOWER lie. The late Mr. Alexander Thomson was not a Greek or Hebrew Scholar. He in fact did not even formally study Greek or Hebrew in any school according to his co-editor Dr. Frank Neil Pohorlak of Inglewood, CA. Mr. Thomson was employed in a bank in Scotland and did not believe that Jesus was God.

WHAT DO GREEK SCHOLARS THINK ABOUT JEHOVAH'S WITNESS TRANSLATION OF JOHN 1:1?



Dr. Julius R. Mantey calls the Watchtower translation of John 1:1 "A GROSSLY MISLEADING TRANSLATION." It is neither scholarly nor reasonable to translate John 1:1 'the Word was a god.' But of all the scholars in the world, so far as we know, none have translated this verse as Jehovah's Witnesses have done."

Bruce M. Metzger, Professor of New Testament Language and literature at Princeton Theological Seminary said: "Far more pernicious in this same verse is the rendering, . . . 'and the Word was a god,' with the following footnotes: "'A god,' In contrast with 'the God' ". It must be stated quite frankly that, if the Jehovah's Witnesses take this translation seriously, they are polytheists. In view of the additional light which is available during this age of Grace, such a representation is even more reprehensible than were the heathenish, polytheistic errors into which ancient Israel was so prone to fall. As a matter of solid fact, however, such a rendering is a frightful mis-translation."

THEOLOGY TODAY April, 1953

Dr. J. J. Griesback: "So numerous and clear are the arguments and testimonies of Scriptures in favor of the true Diety of Christ, that I can hardly imagine how, upon the admission of the Divine authority of Scripture, and with regard to fair rules of interpretation, this doctrine can by any man be called in doubt. Especially the passage John 1:1 is so clear and so superior to all exception, that by no daring efforts of either commentators or critics can it be snatched out of the hands of the defenders of the truth."

Dr. Eugene A. Nida (Head of the Translation Department of the American Bible Society Translators of the GOOD NEWS BIBLE): "With regard to John 1:1 there is, of course, a complication simply because the NEW WORLD TRANSLATION was apparently done by persons who did not take seriously the syntax of the Greek".

Dr. William Barclay (University of Glasgow, Scotland): "The deliberate distortion of truth by this sect is seen in their New Testament translations. John 1:1 is translated: '. . . the Word was a god', a translation which is **grammatically impossible**. It is abundantly clear that a sect which can translate the New Testament like that is intellectually dishonest."

THE EXPOSITORY TIMES Nov. 1953

Dr. B. F. Westcott (Whose Greek text is used in JW KINGDOM INTERLINEAR): "The predicate (God) stands emphatically first, as in 4:24. It is necessarily without the article . . . No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true Diety of the Word . . . in the third clause 'the Word' is declared to be 'God' and so included in the unity of the Godhead."

Dr. Ernest C. Colwell (University of Chicago): "A definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb; . . . this statement cannot be regarded as strange in the prologue of the gospel which reaches its climax in the confession of Thomas. 'My Lord and my God.'" John 20:28

Dr. F. F. Bruce (University of Manchester, England): "Much is made by Arian amateur grammarians of the omission of the definite article with 'God' in the phrase 'And the Word was God'. Such an omission is common with nouns in a predicate construction. 'a god' would be totally indefensible."

Dr. Paul L. Kaufman (Portland OR.): "The Jehovah's Witness people evidence an abysmal ignorance of the basic tenets of Greek grammar in their mistranslation of John 1:1."

Dr. Charles L. Feinberg (La Mirada CA.): "I can assure you that the rendering which the Jehovah's Witnesses give John 1:1 is not held by any reputable Greek scholar."

Dr. Harry A. Sturz (Dr. Sturz is Chairman of the Language Department and Professor of Greek at Biola College) "Therefore, the NWT rendering: "the Word was a god" is not a "literal" but an ungrammatical and tendential translation. A literal translation in English can be nothing other than: "the word was God."

THE BIBLE COLLECTOR July-December, 1971 p. 12

WHY CANNOT A JEHOVAH'S WITNESS SAY "JESUS IS YAHWEH?"

A footnote in the New World Translation on 1 Cor. 11:23 informs us that John Christian Reichardt's 1846 version of *THE NEW TESTAMENT* in Hebrew (J14) uses the tetragrammaton YHWH in place of LORD. What Franz does not tell you is that Reichardt also uses the tetragrammaton in place of LORD at 1 Cor. 12:3. Would it not be equally true and applicable here? Therefore, 1 Cor. 12:3 should read: **"AND NOBODY CAN SAY: "JESUS IS YAHWEH!" EXCEPT BY HOLY SPIRIT."**

JESUS IS YHWH 1 Cor. 12:3 J 14

קכה א אל הקורנתים יב

יב ובענין הרוחניות אחי אין רשמי אשתי תהיו בלא
 ועת : חלא ודעכם פי תויתם גוית הולכים אחרי
 ה האלילים האלמים פאשר הובלתם : גליפן אודיע לכם
 פי אין איש הדבר ברוח אלהים יקרא לנשיע הקום .
 ולא יוכל איש לקרא לנשיע [יהוה] ואלתי ברוח הקדש :
 ונשות הקה ספקנות וחרום אקוד הווא : ונשות הקה
 הקבוצות והקדון אקוד הווא : ונשות הקה ספקנות
 והאלהים הווא אקוד הפעל חפל בפל : פ

ו ולקל-איש ואיש נקדה התגלות הרוח
 ה לתועלת הפלל : פי לאקוד נקדה ברוח פלרו-
 הסקודה . ולאחר פלרו-העשר לפי הרוח הווא :
 ו לאחר אבוקה ברוח תהוא . ולאחר סתנות הרפואות
 ברוח הווא : ולאחר פעולות נקלאות . ולאחר
 נבוקה . ולאחר בחינת הרהרות . ולאחר פני לשתות .
 א ולאחר פתרון לשתות : ואחר-כל-אלה פלל הרוח
 הקוד הווא יתחלק פדעונו לקל-איש : פ

ע פי פאשר הנקדה אחת הווא ולה אקדים
 רבים וקל-אברי הנויה האחת גם אם רבים נקדי-אחת
 נקדה אחת הם . פן גם תפשיה : פי גם פדנה אקוד
 נבולנו פלנו לנויה אחת אם והודים ואם יגידים
 אם אקדים ואם פני הרים . וכלנו שפני מרה אקוד :
 ד פי גם הנויה לא אבר אקוד פריאם אקדים רבים :
 ו אם תאמר תרגל . וען פי לא יד אפי לא ספונה אברי .
 ו הנעבור זאת לא מנויה הווא : ואם תאמר תאמן . ידן
 פי לא עין אפי לא מנויה אברי . הנעבור זאת לא
 מנויה הווא : אם הנויה בלה עין אנה השקע . אם
 בלה שפני אנה הרים : נעפה שם האלהים את-האקדים
 אבר אבר פנויה פדעונו : ואם יהיו כלם אבר אקוד
 נ אנה הנויה : נעפה יש אקדים רבים ונויה אחת :
 מ ולא תוכל הדין לדבר אל-תוד . אין לי חפץ בד .
 נ וגם לא הראש אל-הרגלים . אין לי חפץ פקן : גלחפון
 פלעוד אברי הנויה נראים יותר חלשים יותר אקוד
 בריקים לקם : ואקדה אשח נחשב לנהלים פנויה אקוד
 ס פבוד יותר נלביש . ואל-טעורני יש קוד יותר : ע
 לכהדים פני אין תרפ . אכל האלהים אדן את-הנויה

והוריר

YHWH 1 Cor. 11: 23 J.C.REICHARDT'S HEBREW 1846

א אל הקורנתים יב

טכמי כנשקם הנאנה לאשה להחפלה לאלהים ולאשה
 פרוה : וגם הטבעי חלא ודעד אקדם פי האיש אב
 ונה לו פדע הרודה הווא לו : ואשה ברויחה לה
 פדע פבוד הווא לה פי הדעד גפן לה למדקה : ואם
 נראה איש להחבר רוב אין לפי מדקה גדה ולא לתחלות
 האלהים : ובקודי זאת לא אהלל אקדם פי נחלתם
 לא ליותר טוב פי אב-ליותר דע : פי קודם פל-
 דבר שפני פי בתחלתם פקדה יש מהלכות פניקים
 ונשקת המנויה : פי לא תוכל ספנות כנשקם
 לדין גלה הנשקדים פניקים : נעפה בתחלתם נחוד
 אין זאת לדין גלה אר-סערת הקדון : פ

פי בסעודה פל-אקוד לקם ארו-לקמו
 בראשונה . ואקוד רעב ואקוד שפי : האין לקם פמים
 לאכל ולשתות פקם . או אר-תחלת האלהים פבוה
 וקביש אקם אשח אין לקם . מה אמר לכם . האהלה
 אקדם בותר לא אהלה : פ

גפן אפי באת יהוה חפתי את אשר-ם מסרתי
 לקם . פי הקדון יושע פלילה אשח ספר פו לקוד לקם :
 ויותר נפרום ניאמר . קרוי אברי . וד הווא ננויה
 הנקדה פדעונו . זאת עשו לזכרני : וכמו-כן אר-
 הפוס אחרי אקדם לאמר . הפוס הווא הווא הפרות
 התנשה פדני . זאת עשו בקל-עית אשח תשפני אקוד
 לזכרני : פי בקל-עית אשח תאכלי את-הלקם תודה
 ותשפני את-הפוס הווא תכפדי ארו-מור הקדון עד
 פייבא : לכן איש איש אשח יאכל את-הלקם תודה
 ונשפני את-פוס הקדון בפעילה ורשע בגויה הקדון
 נדכו : אכל יבחן אדם אר-נכשו ואז מן הלקם
 יאכל ומן הפוס וישפני : פי האכל והשפני בפעילה
 אכל ונשפני דין לנכשו פאשח לא יבחן את-פנייה
 הקדון : על-פן חלשים וחלים רבים פקם . ורבים
 ונשים : ואם נשפט אר-נכשו לא-נשפט : וכאשח
 נשפט נגמר באת אר-פי למען לא נאשם עם-העוקם
 לכן אחי בתחלתם נחוד לאכל הוחילו איש לרעהו :
 ואיש פי ורעב יאכל פבירו לדין לא תחלה לאשמה .
 ואת-הותר אקוד פבאי :

ובעניי

WHY DOES THE WATCHTOWER LIE ABOUT HEBREW TRANSLATIONS OF 1 Cor. 12:3?

The word *ky'rios* without the definite article is thus used also in 1 Corinthians 12:3. There in the Greek text the same expression occurs as in Philippians 2:11, namely, *KYRIOS YESOUS*. In both texts the Greek word *ky'rios* is a title by which a person of a certain name is to be addressed. Hence it would be wrong, in fact ridiculous, to render that expression *KYRIOS YESOUS* "Jehovah Jesus." None of the Hebrew translations render it "Jehovah Jesus," but recognize the Greek word *ky'rios* there as

a title and hence use the Hebrew word *Adon*, meaning Lord, instead of the name Jehovah.

Hence the *New World Translation* is consistent, and it violates no general rule of action set forth in its Foreword when it renders the expression in 1 Corinthians 12:3, as well as in Philippians 2:11, "Jesus is Lord," not "Jesus is Jehovah." So the translators are not to be charged with being influenced by the theology of the antitrinitarian Arius for doing so.

WATCHTOWER May 15, 1960 p. 320

WHO SAID JESUS IS GOD?

organized congregations, approved to read a set of questions and approved answers. I also handled problems and answered Bible questions submitted by the congregations and acted as a court of appeals in disfellowshipping cases. My area of responsibility was one-third of the United States, from the Mason-Dixon Line south, and over to Texas. Often replies involved no more than sending out individually typed form letters or referring people to the appropriate Watchtower publications for Society policy. If a letter came to my desk which I could not answer, I consulted with Nathan Knorr, President Nathan Knorr. Franz usually answered matters of biblical policy and Knorr dealt with organizational matters. I also had a weekly program on the society owned radio station WBBR. The station was sold

APOSTLE JOHN: "In the beginning was the Word; the Word was with God and the Word was God." John 1:1

APOSTLE THOMAS: Thomas answered him, (JESUS) "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." John 20:28

1 John 5:20
Rom. 9:5
Heb. 1:8-9
John 1:18

APOSTLE PETER: "And in His name shall the nations hope."—Matthew 12:21, A. B. V. "Simon Peter, servant and apostle of Jesus Christ, to those who have been given a faith like ours in the justifying power of our God and Savior Jesus Christ." 2 Peter 1:1

APOSTLE PAUL: "awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us." Titus 2:13

JEREMIAH: "See, the days are coming—it is Yahweh who speaks—when I will raise a virtuous Branch for David, who will reign as true king and be wise, practicing honesty and integrity in the land. In his days Judah will be saved and Israel dwell in confidence. And this is the name he will be called: Yahweh our integrity." Jeremiah 23:5

ISAIAH: "For to us a child is born, to us a son is given, and the government will be upon his shoulder, and his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Isaiah 9:6

JUSTIN MARTYR (110-165): "For Christ is King, and Priest, and God and Lord, and angel and man, and captain, and stone, and a son born and first made subject to suffering, then returning to heaven, and again coming with glory, and He is preached as having the everlasting kingdom, so I prove from all the Scriptures." DIALOGUE WITH TRYPHO Chapter 34

IRENAEUS (120-202): "In order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess to Him." IRENAEUS AGAINST HERESIES p. 330

IGNATIUS (30-107): For our God Jesus Christ, was, according to the appointment of God, conceived in the womb by Mary, of the seed of David, but by the Holy Spirit. EPISTLE OF IGNATIUS TO THE EPHESIANS Chapter 18

"Our Lord and God, Jesus Christ, the Son of the living God, first did and then taught. So Luke testifies, whose praise is in the Gospel through all the Churches." Chapter 15

"ABSTAIN FROM THE POISON OF HERETICS. They are ashamed of His cross; they deny His passion; and they do not believe His resurrection. They introduce God as a Being unknown; they suppose Christ to be unbegotten; and as to the Spirit, they do not admit that He exists. Some of them say that the Son is a mere man, and that the Father, Son, and Holy Spirit are but the same person, and that the creation is the work of God, not by Christ, but by some other strange power. Be on your guard, therefore, against such persons, that ye admit not of a snare for your own souls. And act so that your life shall be without offense to all men, lest ye become as a snare upon a watch-tower, and as a net which is spread out." Hosea 5:2

EPISTLE OF IGNATIUS TO THE TRALLIANS Chapter 6 & 7

IS THERE "a god" BESIDE YAHWEH? _____ ISA. 44:6

to CAMDEN SANITARIUM in Camden, NJ where Harry A. Kaplan N.D. (not M.D.) used acid to burn a hole on Joan's thigh which would simulate a small pox vaccination scar. Kaplan signed a vaccination certificate which Joan used to gain entrance into public school.

Joan's cousin also had a similar "vaccination," but unfortunately the doctor accidentally spilled the acid on her thigh. She carries the scar to this day. I was told that A. E. Ilett, the Bethel doctor, filled out certificates without vaccinations. This must have been the case, because without vaccinations Witness missionaries could not leave the country and they got certificates somewhere. In fact, I was told by one of the brothers that the Society was about to get into trouble on this matter and that is what produced the changed policy. I personally received a smallpox vaccination, but my brother and sister did not.

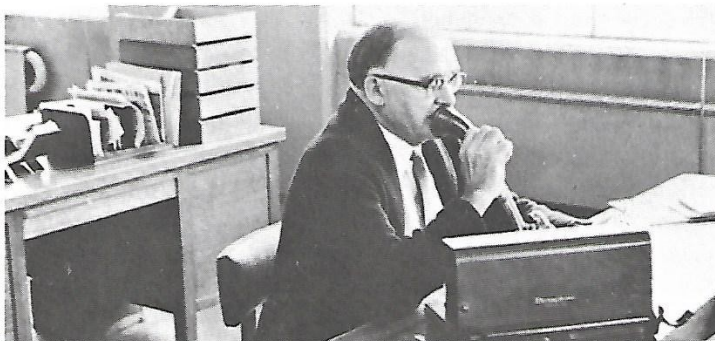
Another problem which developed was explained by a long-time Witness, A. H. Macmillan, in his book *Faith on the March*. A number of Witnesses had been denied draft exemptions as ministers and were placed in federal prisons. An order had been received from the Health Department that all men in these prisons had to be vaccinated. Witnesses in one prison who refused vaccination were placed in solitary confinement. Macmillan asked for and received permission to speak to these men. In the two-hour discussion which followed, it is interesting to read how Macmillan actually contradicted the arguments which had been employed in support of the Witnesses' position against vaccination (see p. 189). He also did not explain that the men were actually following Society policy in their stand. The men accepted the vaccinations.

What is the significance of this vaccination position held by the Society until 1952? Thousands of Witness parents and children were placed in the position of keeping "God's law" (the erroneous Watchtower dictum) and lying to school authorities. Men were needlessly in solitary confinement because of the error of the Society. Why did the official position of the Society not change until 1952? Will a discovery of erroneous teaching also be found in the Society's ban on blood transfusions? The problem on this point is that thousands will have already sacrificed their lives on the altar of Watchtower error.

"See that Cadillac across the street—I gave that to Knorr and he can have another any time he wants one."

Another experience which caused me to question that the Watchtower Society was God's organization relates to Anton Koerber. I can still remember my father talking about him after the Washington, D. C., convention in 1935. Koerber was in charge of the sound equipment at the convention and for some reason had a falling out with Judge Rutherford. When Anton returned to Bethel, he found that he had been put out of the building and excommunicated from the Society. He went back into real estate and was very successful, amassing a fortune. Up until the year 1952, all I had heard of him was bad. He was a man who was an unfaithful servant, who went against God's theocratic organization, and who was disfellowshipped as a result.

In 1952 Anton Koerber contacted the Society and told those in authority that he wanted to become a full-time pioneer. His initial request was rejected because of his rebellion in the past. He next appeared at Bethel and I was told by T. J. Sullivan that I should go down to the eighth-floor lobby and make it clear to him that he could not be a pioneer. I went down to meet Mr. Koerber and found an elderly man who was not well. He asked me if he could be appointed a pioneer. I told him again that this was impossible because of his past history, and suggested, "You know, Anton, if you really love Jehovah you should serve Him for as many hours as you can without the title. You are merely being denied the title, not the privilege of service." He was not satisfied with this answer and indicated that he would pursue the matter further. As he shook my hand, he left a ten-dollar bill in it.



T. J. Sullivan, Service Department Director, who did not go out in the service during the 8 years I was at headquarters. Sullivan told William Cetnar to tell Anton Koerber he "could not be a pioneer".

Figure 3

Gordon Russell Pollock
627 N. Foothill Road
Beverly Hills, Calif., 90210
November 15, 1971

Mr. & Mrs. Carl R. Howell
Route One
Saylorsburg, Pennsylvania

Dear Brother & Sister Howell:

Some forty years have passed since we have seen each other out there on the farm near Kunkletown. This letter is really at the request of your daughter, Joan, and son-in-law, Bill. In a recent conversation Anton Koerber was mentioned. Bill related what had happened in 1951 when he was in the service department at Bethel. Anton Koerber requested the Society to appoint him as a pioneer. Bill was told by Bro. Sullivan that Anton Koerber could not be appointed as a pioneer due to his course of action toward the Society in 1935. Bill related this information to Anton Koerber and suggested that he serve the Lord with as many hours as possible but without the title "pioneer".

Anton then pursued the matter by getting in touch with N. H. Knorr. Anton presented Knorr with a new Cadillac and was soon appointed a circuit servant. Anton meeting Bill in the Bethel lobby said: "See that Cadillac across the street — I gave that to Knorr and he can have another anytime he wants one." The following year he was chairman at Yankee Stadium convention.

Then, I told Bill: "Let me fill you in on that story." In the same year Anton Koerber sent *The Dawn* a check for \$2,000 and asked to have a conference with the trustees of the Dawn. We had the meeting with him at our General Convention in 1951. He offered money to the Dawn if they would establish an organization similar in structure to that of Jehovah's Witnesses. That is, being controlled from a central headquarters. This discussion continued at various times by telephone from his home in Florida. We of course, could not accept his terms of cooperation. As Bill stated: "the 'evil servant' refused a bribe but the 'faithful and wise' accepted it." The foregoing is true and can be verified.

Hope this letter finds you in good health and feel free to write to me at any time, as I would be happy to hear from you.

Sincerely, *By His Grace,*
Brother G. R. Pollock
Gordon Russell Pollock

I reported back to T. J. Sullivan that Anton was not satisfied with my answer and stated that I wished that someone else would talk with him. So A. H. Macmillan was sent to convey the same message. I sat in on the session between Macmillan and Koerber. It was a thorough "chewing out"; Koerber was told that he was a selfish man who only wanted a title and that he would not get one. If he wanted to do something, he could be a congregational publisher. Macmillan was much more severe than I had been.

A day or two later when I went to the Bethel dining hall for dinner, I was dumbfounded, for there in the seat next to N. H. Knorr, as his guest, was Anton Koerber. I left the room after the meal almost not believing what I had seen. I went into the lobby and Koerber called me over and pointed out the window to a new car parked at the curb, and said: "See that Cadillac across the street—I gave that to Knorr and he can have another any time he wants one." President Knorr was surrounded by sycophants. Some years later when I spoke of this experience to G. Russell Pollock, he related how Koerber had approached the Dawn Bible Students in 1951 shortly before his contact with the Watchtower Society. The information was presented in a letter from Pollock dated November 15, 1971:

. . . Anton Koerber sent *The Dawn* a check for \$2,000 and asked to have a conference with the trustees of the Dawn. We had the meeting with him at our General Convention in 1951. He offered money to the Dawn if they would establish an organization similar in structure to that of Jehovah's Witnesses. That is, being controlled from a central headquarters. This discussion continued at various times by telephone from his home in Florida. We, of course, could not accept his terms of cooperation. As Bill stated: "the 'evil servant' refused his bribe but the 'faithful and wise' accepted it." The foregoing is true and can be verified. [See the entire letter, Figure 3.]

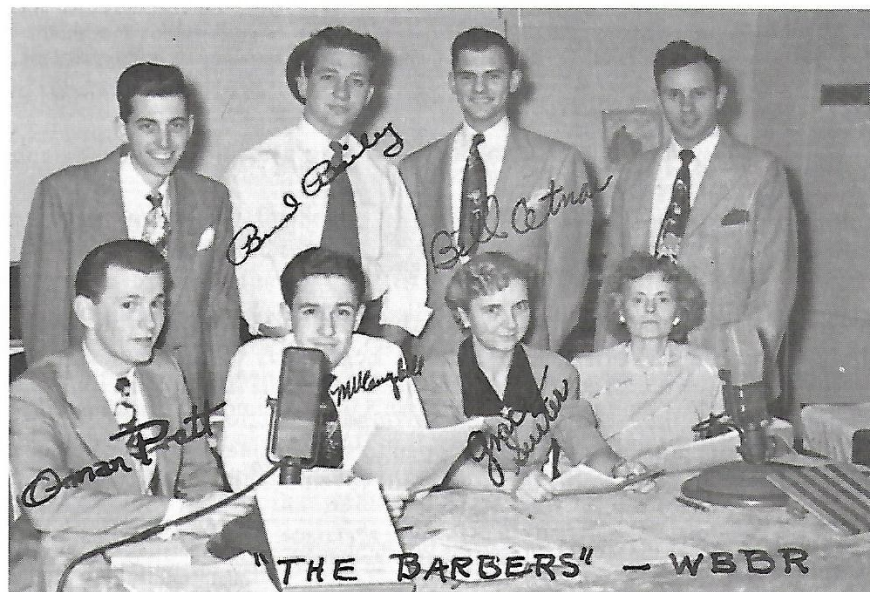
But the conclusion of his account is even more significant. Anton Koerber, who had been turned down as a pioneer, a relatively insignificant position, was made a *circuit servant*, a position normally selected from the ranks of faithful pioneers! In 1953 he was made a chairman of the international convention at Yankee Stadium. N. H. Knorr practiced Simony. He died on November 19, 1967, and the May 15, 1968, *Watchtower* carried "The life story of ANTON KOERBER as told by his friends" (pp. 313-318). (The article quickly moves over the period between 1935 and 1952 in a sentence which does not give any hint of what really took place.)

The Watchtower's story on him does emphasize that he "was extremely generous in a material way . . ." (p. 318). In his discourse at Dodger Stadium (July 22, 1973), Vice-president Franz actually used Anton Koerber as an example of a man "who saw the need of concentrating upon the spiritual values and following faithfully in the steps of the Lord Jesus Christ." He was commended for turning down a business opportunity which in under a year could have made him a million dollars. "Why? Because he did not want to interrupt his contribution of full time in the ministry of Jehovah God."

The facts indicate that Anton Koerber would have been just as happy with the Dawn Bible Students ("evil servant") as with the Watchtower Society ("faithful and wise servant"), as long as he could receive public plaudits.

**"I had no background for an objective evaluation of the evidence.
The guiding principle was conformity to the Society's position."**

In addition to my work in the Service Department, discussed previously, I was also asked to do research for articles and worked with Bill Wheeler of the Editorial Department. What were my qualifications for such work? None. Often all I knew about a subject was what I was able to gain by reading various treatments on it. I had no background for an objective evaluation of the evidence. The guiding principle was conformity to the Society's position. If material agreed, it was utilized; if it did not, it was rejected. From my observations at headquarters, I would conclude that this lack of qualifications would characterize the majority of the editorial staff. Most had no training beyond high school. This is also true of the Society's president, N. H. Knorr, who entered Bethel service upon graduation from high school and worked his way through the ranks. Witnesses are discouraged from going to college and from reading non-Witness books, for, we were told, "These were put together by worldly men." Recently, a talk was given at a convention held at the Forum in Inglewood, California, where Witnesses were told by A. D. Schroeder that they should not read non-Witness publications because this would take hours of time which could be better spent in Witness materials or service. They were told that if the books contained anything worthwhile, the Society would take it out, condense it, and give them something they could read in a few minutes. This actually was a subtle form of censorship, since it was already true that any



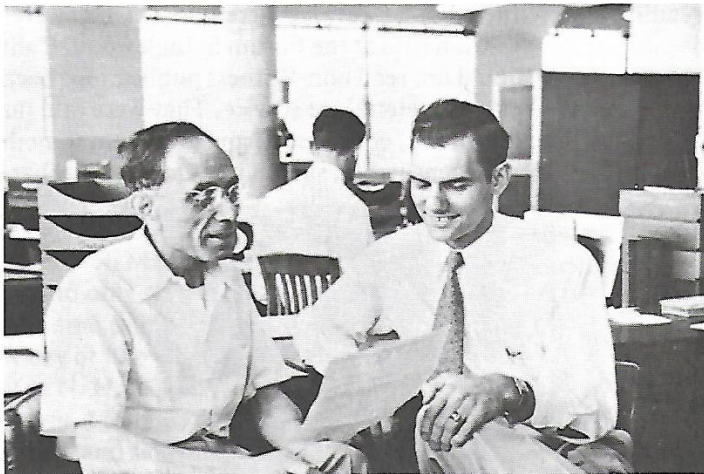
books about the Society by former Witnesses could not be read. Witnesses were being restricted to reading nothing but Watchtower materials.

In addition to research projects I worked on Theocratic Ministry School talk outlines, and during 1951 and 1952 I wrote a monthly article for the *Informant* (now *Kingdom Ministry*). Because I was on the Bethel speaker staff, I spoke at a number of Kingdom Halls and at several of the large conventions. For approximately a year I wrote and produced a half-hour program for the Society-owned radio station WBBR.

“If I were on the translation committee, I would want my name to be kept secret also.”

Work on the New World Translation was being done and much was completed while I was in Bethel. The translation committee requested that the names of the translators remain secret even after their deaths (*Jehovah's Witnesses in the Divine Purpose*, p. 258). Knowing who the translators were, for this was common knowledge at Bethel, if I were on the translation committee, I would want my name to be kept secret also. The reason for the anonymity of the translators was twofold: (1) the qualifications of the translators could not be checked and evaluated, and (2) there would be no one to assume the responsibility for the translation. However, when Franz was asked in a courtroom in Scotland, “Why the secrecy?” he said, “Because the committee of translation wanted it to remain anonymous and not seek any glory or honour at the making of a translation, and having any names attached thereto.” The attorney replied, “Writers of books and translators do not always get glory and honour for their efforts, do they?” (*Pursuer's Proof of Douglas Walsh vs. The Right Honourable James Latham, M.P., P.C., Scottish Court of Sessions, November, 1954, p. 92*).

Would it not be of the utmost importance to know the men, their qualifications and credentials—men to whom we would entrust our spiritual lives? We certainly would not put trust in a surgeon who would not give us his name or credentials. It was interesting to me that at Bethel these translators took no precautions to keep themselves anonymous. They would get up from the dining room table early and all leave together in the president's limousine for Staten Island. There they would remain, sometimes absent from Bethel for weeks at a time.²



George D. Gangas (left), he came in 1928 to NY from Greece, was one member of the New World Bible Translation Committee here speaking to William Cetnar.

From my observation, N. H. Knorr, born 4/23/1905, baptized 1922, Cedar Point, OH, and died 6/5/1977 age 72; F. W. Franz 4th President born 1893, Albert D. Schroeder, G. D. Gangas, and M. Henschel met together in these translation sessions. Aside from Vice-president Franz (and his training was limited), none of the committee members had adequate schooling or background to function as critical Bible translators. Franz's ability to do a scholarly job of translating Hebrew is open to serious question since he never formally studied Hebrew. This came out in the Scottish Court of Sessions in November, 1954. The following exchange of ques-

2. This crafty procedure is not new with the Society. In fact, the Watchtower Society attributes all the “new light” to an anonymous body called the “remnant” (an abstract scapegoat). Yet no one has a list of the names of the “faithful and wise” or “remnant.” No one knows who the “remnant” really is. Nor has the “remnant” met in convention to decide on any Society policy or “newlight.”

tions and answers between the attorney and Franz is taken from the trial transcript:

Q. *Have you also made yourself familiar with Hebrew?*

A. Yes

Q. *So that you have a substantial linguistic apparatus at your command?*

A. Yes, for use in my biblical work.

Q. *I think you are able to read and follow the Bible in Hebrew, Greek, Latin, Spanish, Portuguese, German and French?*

A. Yes [*Pursuer's Proof*, p. 7]

Q. You, yourself, read and speak Hebrew, do you?

A. I do not speak Hebrew.

Q. You do not?

A. No.

Q. Can you, yourself, translate that into Hebrew?

A. Which?

Q. That fourth verse of second chapter of Genesis?

A. You mean here?

Q. Yes?

A. No. I wouldn't attempt to do that [*Pursuer's Proof*, p. 102]

What Franz "wouldn't attempt" to translate into Hebrew was a simple exercise with which an average first- or second-year Hebrew student in seminary would have no difficulty. This conclusion was stated by a qualified teacher of Hebrew.

Because of the inadequacy of the translators, the translations which resulted were, in many cases, not those which were accurate renderings of the original languages, but rather they conveyed what the Witnesses believed. This is verified by many qualified Bible scholars, among them Dr. Anthony Hoekema, who commented:

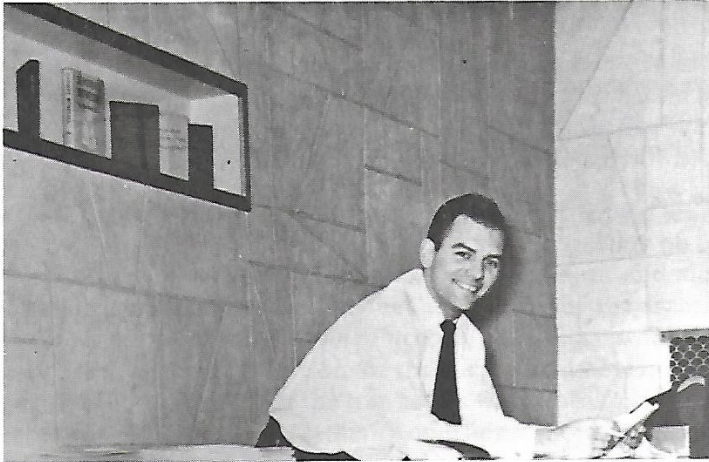
. . . Their *New World Translation* of the Bible is by no means an objective rendering of the sacred text into Modern English, but is a *biased translation in which many of the peculiar teachings of the Watchtower Society are smuggled into the text of the Bible itself* [*The Four Major Cults*, pp. 238, 239].

In March, 1954, I was assigned to interview the well known Bible translator, Dr. Edgar J. Goodspeed, for his evaluation of the first volume of the *New World Translation of the Hebrew Scriptures*. I was to try to get his endorsement of it. During the two-hour visit with him it was obvious that he knew the volume well, because he could cite the page numbers where the readings he objected to were found. One reading he pointed out as especially awkward and grammatically poor was in Judges 14:3 (p. 803, first edition), where Samson is made to say: "Her get for me. . . ." As I left, Dr. Goodspeed was asked if he would recommend the translation for the general public. He answered, "No, I'm afraid I could not do that. The grammar is regrettable. Be careful on the grammar. Be sure you have that right."

"When it gets off the sixth floor IT IS THE TRUTH."

When I had gone to Bethel in 1950, the Society's position against the transfusion of blood had not as yet become a major issue. The doctrine would receive more attention and newspaper coverage after this time. Several cases of Witnesses who refused transfusions came to my attention while at Bethel. I checked into the scriptural support which we used and concluded that our position was wrong. I argued the matter with Colin Quackenbush, who was then the editor of *Awake!* Other members of the Editorial Department also knew how I felt personally. I may have lost prestige in their eyes, but I was not disfellowshipped, which certainly would have been the case had I taken the same position in a local Kingdom Hall. I accepted what the Bible said in Acts 15 on the matter of not drinking blood. But I also knew that it was not against God's law because of what Jesus said in Mark 7:15: "There is nothing from outside a man that passes into him that can defile him; but the things that issue forth out of a man are the things that defile a man" (NWT).

Because of my disagreement with the Society's policy on blood transfusion I was reassigned from my job in the Service Department and made a receptionist at 117 Adams Street. It was while working as receptionist that I first met Mr. Walter R. Martin, author of *The Kingdom of the Cults*, an aid to anyone involved with the cults.



William Cetnar at the reception desk at 117
Adams Street, Brooklyn

Unknown to Mr. Martin, in spite of our confrontation he had planted seeds of truth that helped me in the understanding of Christian theology. He asked me to read Isaiah 44:6 where Yahweh declares that He alone is the First and Last and the *only* God, which eliminates forever any confusion as to there being *two* Firsts and Lasts. Since Yahweh is the only God, then how can the *logos* be “a god,” a lesser god than Yahweh, as Jehovah’s Witnesses declare?

Revelation 1:17, 18 and 2:8 add further weight to the deity of Jesus, for they reveal Him as the First and the Last, who died and lives forever. In Revelation 22:13 Jesus said: “I am Alpha and Omega, the beginning and the end, the first and the last.” I had to accept this or deny the authority of the Scriptures. We met twenty years later and he was happy to hear of my coming out of the Society.

At headquarters the men of the Editorial Department often had differences of opinion. Each had to carefully “pad” his differences so as not to lose a position or be considered a heretic. President Knorr made a very significant and revealing statement in 1952 after some of the brothers in editorial had argued over a doctrinal matter. He stated, “Brothers, you can argue all you want about it, but when it gets off the sixth floor *it is the truth.*” What he was saying was that once it was in print (the presses were on the sixth floor), it is the truth and we had to stand unitedly behind it. Franz in court admitted the same; however, he did not speak the truth when he said there were no differences of opinion.

Q. But am I right that the Board of Directors do at some stage consider it [“it” meaning any proposed statement for publication].

A. They all consider it.

Q. And vote upon it if need be?

A. They express their opinions upon it.

Q. And vote upon it if need be?

A. There is no voting upon it. If it is published it is accepted.

Q. But before it is published how is it decided upon if there be a difference of view in the Board of Directors.

A. There is no difference of view in the Board of Directors.

Q. Never?

A. After the matter is published there is agreement [Pursuers Proof, p. 106].

“The Jonadabs could not be killed God would stop the bullets

Often I have been asked, “What gives the Witnesses such fervent zeal to propagate their beliefs and even to die for them?” The answer is that Jehovah’s Witnesses believe that the Society has the authority to speak for God and that they are serving and dying for God. What the Society teaches is clearly reflected in the Witnesses’ attitude. An interesting conversation took place in 1955, when Konrad Franke, who was Branch Servant of Germany, and F. C. S. Hoffmann, who was Branch Servant of Switzerland, got together with a few other brothers in my Bethel room. In the course of the conversation I asked Franke about a matter which related to

**DID RUTHERFORD THE PRESIDENT TELL GERMAN WITNESSES NOT TO FEAR FIRING SQUADS
IF THEY WERE JONADABS (other sheep) SINCE THEY HAD SPECIAL PROTECTION?
Read personal letter from the head of JW's in Germany.**

Konrad Franke

62 Wiesbaden-Dotzheim
Am Kohlheck, Greifstr.2

August 27, 1963

Mr.
William I. Cetnar
318 E. Wakefield Ave.
Anaheim
California

Dear Brother Cetnar:

Please excuse me for not answering your letter of July 26 earlier, we had our assembly and then vacation-time.

As I understand of your lines, you remember my report, I told you - I think, it was in 1955. Your question is: How did the many members of the anointed class know during Hitler-time, Jehovah will protect them in a special way, so that they did not take cover while in bombing raid?

I think, this will be a misunderstanding, and I will try to repeat, what I told you then.

At first one thought, that persecution of such kind, that will end in death, especially will be for the remnant class. Indeed, in the first years of persecution about 80% were partakers of the emblems - as far as there was the opportunity for that. But then the Watchtower "His Name" was published, and brothers from Czechoslovakia and Holland, who were imprisoned later, told us about this article. So there was a change in the number of persons, who took the emblems, then just about 20%.

But the general fundamental understanding was, that Jehovah would protect his people when in danger, for apparently there were many proofs. Besides this it was the public meaning of all people. I think on the Russians especially, who mostly came to Jehovah's Witnesses while in bombing raid. Here they felt safe and thought, nothing will happen to them. Suddenly a bombing raid was at day-time, especially to destroy the government-buildings of the camp. Five of our brothers just were working on an air-raid shelter together with some hundreds of other prisoners. Two days before I was put away from this company to do another important work. The other five brothers working at the air-raid shelter were no members of the remnant class, they had the hope to live on earth. Times before they always sat together while in bombing raids, so this time. Just they discussed the daily text, when a bomb killed them and about 30 other prisoners.

For all brothers in camp that was a surprise, for this experience showed clearly, that Jehovah will not protect his people every time, when in great danger. Then we remembered Jehovah's people in former times and their experiences and so we learned to understand this point more clearly. But I think, it was necessary for some to learn, that Jehovah did not protect the life of persons, who had an earthly hope and who had the wish to survive Armageddon into the New World. But now there is no question about this point. Especially at the assembly Brother Franz spoke about it in answering biblical questions.

I hope I could serve you with my answer. We had an outstanding assembly, surely you heard about it. The attendance was just about 300 persons lower than in New York, and 3027 get baptized. So we can say, the assembly made a deep impression of all people, and it was a much better one because of the activity of the catholic and protestant churches.

Let us continue to preach the "Everlasting Good News" until Jehovah wants to confirm the witness of his servants.

Be assured of my christian love and best wishes.

Your brother and fellow servant

K. Franke

the special protection of the Jehovah's Witnesses in concentration camps during the Second World War. I had been told that during the late thirties, Judge Rutherford spoke at a convention in Germany and told the brethren there that in times of danger they could expect special protection from God if they were Jonadabs.

Belief in God's protection helps to explain why two thousand Jehovah's Witnesses fearlessly stood and died before Hitler's firing squads. They had been told that God would stop the bullets. It had been explained that the Jonadabs could not be killed because of their expectation of going through Armageddon, but the remnant (144,000) should expect persecution that would end in death. Franke explained that before this announcement about *eighty percent* of the German brethren felt that they were of the remnant. After Rutherford's talk and the publication of the article, "His Name," in *The Watchtower*, the number of those claiming to be members of the remnant dropped to just *twenty percent!*

The illusion of protection was completely shattered by an experience during the war. Brother Franke related how five German brothers, who were of the "protected Jonadabs," refused to take shelter during an air raid by the RAF. One of the bombs made a direct hit just as they were studying the daily text, and they were killed instantly. Understandably, this incident changed the beliefs of the Jehovah's Witnesses in Germany. The brethren who heard of this were completely surprised that God would not protect the Jonadabs as Judge Rutherford had declared. To make sure that I had understood the story accurately, I corresponded with Konrad Franke and his verification came in a letter to me dated, August 27, 1963.

On Board
March 31st.1938.

My dear brother Moyle:

Your report of the case in which the Catholic priest repeatedly declined to testify until he could first consult with his bishop, will be of interest to the people of good will, as well as to the remnant. Please write that up in the proper form and furnish it to Consolation for publication at an early issue. This may help to encourage some other priests to consult the bishop before he is put on the witness stand. You want to take occasion to rub it into these roosters as much as possible and wherever you have any intimation that a Catholic priest is back of the persecution of our people summons that priest as a witness and put him on the stand and bore into him properly.

Furthermore concerning the Griffin case: The more I think about it the more I am inclined to think we should move against that city. While I cannot form a definite opinion until I see the opinion filed in the case in the Supreme Court, I leave it to you and if you conclude that our people that were arrested have a cause of action, file a suit in each and every one of the cases, against the city, against the city manager, the chief of police, against the city attorney, the commissioner, the mayor, and particularly the Catholic priest, and every other SOB, that incited the mob, and see if we cant excite those roosters somewhat.

With much love and best wishes, I remain

Your brother & servant by his grace,



OCEANIC LINE
HAWAII SOUTH SEAS
PHILIPPINES
AUSTRALIA
AMERICA

“Charles De Wilda died on a park bench after four decades of faithful service.”

One of the tragic episodes which unfolded during my service at Watchtower headquarters concerned Charles De Wilda. Charlie, as we all called him, had deserted from the Cavalry after World War I and in looking for a job he had walked into headquarters and asked for work. He was told that he could have a job, but that the pay was only room and board and \$20.00 a month. He took the offer and had worked for over thirty years by the time I met him. By now Charlie was an old man and a little senile, but still a very hard worker. President Knorr often used him as an example of how much work could be accomplished. He had been the best bookbinder on the fourth floor.

Charlie, like all other Bethel workers, was not allowed to get married *if he wished to remain in Bethel*. Knorr had often stressed this policy and Charlie resented it. But in 1953, in violation of the rule, President Knorr married Audrey Mock, one of the sisters at Bethel. After the marriage Charlie went to President Knorr and told him that he had broken his own rule and that he ought to resign. He also said to him, “You preach more about love than anyone in the world I know, but practice it least!” As punishment for this confrontation, Charlie was removed from his assigned seat in the dining hall and placed in a remote corner. The excuse for this was that he had used foul language. It was obvious that he was being punished. He refused to stay in this new seat and returned to his usual table. It was made so difficult for him at Bethel that he packed his few belongings and walked out into the outside world. Bethel had been his entire life. He even spent his vacations there. He didn’t know where he was going, and he had no place to go, but to him anything was better than Bethel at the time. I met him later; he was staying in a horrible flophouse at fifty cents a night. After he ran out of funds, he began to ask Bethel workers and other Witnesses for money to buy meals. I gave him some to meet his need. Bethel workers were told by N. H. Knorr not to give Charlie any money, and a letter saying the same thing was sent out from headquarters to congregations in the area. This was an effort to force him to return. The last I heard was that Charles De Wilda died on a park bench. This is the reward a man gets after four decades of faithful service in “God’s organization” because he pointed out an obvious inconsistency. This was one example that revealed to me how little love there really was at headquarters for the people working there. It is interesting that “Judge” Rutherford the second President of JW’s had a reputation for having a foul mouth. It may have been a good idea to put him in the corner of the dining room for a while. (See language used in Rutherford’s note to his attorney)

Another incident comes to mind. One young man had four of his fingers cut off in the paper trimmer. Because he was no more use in the factory, he was sent out as a pioneer to fend for himself. His accident was not compensated because the insurance to cover such accidents was “too expensive.” I could not accept such an explanation for not having insurance. Why? I was told by Myron Quackenbush (Society controller) that the total cost of manufacturing a book like *Let God Be True* (over 300 pages), which sold for fifty cents, was only seven cents! We were printing each day a stack of these books as high as the Empire State Building! There were similar profits in the publishing of other materials. In addition, thousands of Jehovah’s Witnesses die each year and will their estates to the Watchtower Society. Many thousands more donate money on a regular basis each year. There are many who give large sums as special gifts. I had such a gift given to me for the Society one day by a sailor who disembarked from his ship, made his way to Brooklyn, left a thousand dollars with me, and asked that the gift remain anonymous. There is also great profit in the conventions held each year, through offerings and through the food concessions. For example at Yankee Stadium in 1958, there were over 250,000 people at the convention. The prices on the food were moderate, but the labor was free, and what food was not donated by Witnesses, was bought at wholesale prices. I once figured that a person could become wealthy on the sale of pies alone. I concluded this on the basis of knowing what the pies cost and what they were sold for in slices.

The excuse of insurance being “too expensive” to cover the factory workers in case of accident did not hold up to investigation, and was just another indication of the lack of concern for the welfare of the headquarters workers.

**“We couldn’t afford to care for the Witness girl properly
This callous decision had cost her her life.”**

Another incident shook my faith in the organization and its leadership. In 1956 or 1957 two young ladies

came from Thailand to receive missionary training at Gilead. The pressures of learning the language and the other necessary subjects caused one of them to suffer a mental breakdown. She was periodically driven by an overpowering compulsion which caused her to take off her clothes and run through the building. She was sent to Bethel with the hope that she might be able to relax some and recuperate. But her condition grew worse and she tried to commit suicide by attempting to jump from the Bethel home.

President Knorr told Worth Thornton, transportation secretary, to send the girl back to Thailand the cheapest way, as soon as possible. Arrangements were made to place her on a train to San Francisco and there she would board a ship for Thailand. When she learned of this she begged to be placed on a plane, or to have another missionary accompany her. She explained that when she had the spells, she could not control herself and if she were on a ship, she might jump overboard. Both of her requests were refused as being too expensive. Worth Thornton was very upset about this, a fact known to me because I had discussions with him about the matter.

The girl was put on the train, and at San Francisco she boarded a merchant vessel. When the ship passed Hawaii, she had one of her seizures and jumped overboard. The ship circled back to search for her, but she was never found. Possibly she had been eaten by sharks. The ship notified the Society by radiogram about what had happened, and the message was received by Arthur Barnett, who was operating the switchboard at Bethel. Russell Kurzen, Bethel receptionist, also learned of the tragedy. Both men were shocked and they relayed the news to others in the Bethel family. President Knorr became very upset that the information had been given out, and both Arthur and Russell were removed from their positions.

This episode bothered me very much. There were sufficient funds available to provide first-class travel accommodations and every luxury for the president of the Society—but we couldn't afford to care for the Witness girl properly so that she could get home safely. This callous decision had cost her her life.

"I resigned from Bethel in the summer of 1958 . . . I wanted to think things over."

I had seen and experienced many things in my eight and one-half years in Watchtower headquarters. I resigned from Bethel in the summer of 1958, and at that time I had no desire to take any positions in the Society. Joan had completed her agreed term of service in Bethel and she also resigned. I was asked if I wanted to be a district or circuit servant, but I refused both of these. I didn't even want to be a pioneer. I wanted to think things over away from the pressures at headquarters.

I had a number of doubts concerning the Society as a result of my experiences at Bethel, but these did not cause me to turn away from the organization doctrinally; rather it was getting back into the Bible and checking out our teachings, and finding them contradictory to the Scriptures, which brought this about.

Joan and I were married in September, 1958. Our good friend, Colin Quackenbush, former editor of *Awake!*, preached the sermon at our wedding. My father-in-law, Carl Howell, asked me what I wanted to do for a living. I answered, "All I have been trained to do is to preach." He said that I could work on his farm and Joan and I could have half of the house to live in. I accepted this offer and went to work on the farm, which was one of the finest in Pennsylvania. Carl and I got along beautifully and I enjoyed the work.

Gradually I got back into the Witness work, and I finally agreed to be Ministry School servant and then Bible study servant in the local congregation.

"I was disfellowshipped for making my position on blood transfusion known."

My physical break from the Jehovah's Witnesses was precipitated when the grandparents of a young child who needed a blood transfusion, asked me what I would do if my child required one. I answered that I would let the doctor decide. Because of this answer the Headquarters' judicial committee called for me to report for a hearing at the Brodheadsville Kingdom Hall on the matter. The reason for my eventual disfellowshipping was the matter of blood transfusion; that is of special significance and should be explained in some detail.

The July 1, 1945, issue of *The Watchtower* presented the ban on blood transfusions. The paragraph from the article is quoted in full:

the ill-founded Watchtower precepts on blood transfusion. It is a matter of my keeping a good conscience; by keeping silent, I would in essence be giving assistance to a belief that risks the lives of needy people. I do not want the deaths of innocent children on my conscience. Life is sacred.

After having read my account, many will conveniently dismiss much of what I say as being untrue. If this is the conclusion of the reader, I invite him to investigate these things for himself. There are many former Jehovah's Witnesses who can be of help, and on subjects not treated in my story there are many good books available for further study.

* * * * *

By Joan Cetnar

The Jehovah's Witnesses were certainly not strangers to our family. My great-grandparents, Sebastian and Catherine Kresge, the parents of S. S. Kresge⁴ (of department store fame), became Bible Students (as they were known at that time) in the 1890's, through reading Pastor Russell's books. Two of her daughters married two of the Howell brothers; one was my grandfather. Both of my parents were, and still are, staunch Jehovah's Witnesses. Only young children in 1914, they lived through the prophetic failures of 1914, 1918, and 1925. My mother was active in distributing the book *Millions Now Living Will Never Die!* (published in 1920), which predicted the resurrection of Abraham, Isaac, and the other Old Testament patriarchs in 1925 and the establishment of the earthly phase of the kingdom. How definite were the predictions for that year? Let the reader judge from a quotation from this book:

. . . That period of time . . . would end in the fall of the year 1925, at which time the type ends and the great anti-type must begin. What, then, should be expected to take place? In the type there must be a full restoration; therefore the great antitype must mark the beginning of restoration of all things. The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a restoration of Abraham, Isaac, Jacob and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth.

Messiah's kingdom once established, Jesus and his glorified church constituting the great Messiah, shall minister the blessings to the people they have so long desired and hoped for and prayed might come

As we have heretofore stated, the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized . . . [pp. 88, 89; see figure 4].

I did not know of this predictive failure and others that the Society had made until *after* I had left the Witnesses. I asked my mother about the *Millions Now Living Will Never Die* campaign and if she had presented the 1925 prophecy in her witnessing work. She said that she had, and then added, "But I didn't believe it!" This answer surprised me and I replied, "You don't believe it *now*, but you must have believed it then!"

I remember that when I went from door to door people told me that we had predicted the end of this world before. I would answer, "No, we didn't!" I concluded this was true because it is what my parents had told me in answer to questions on the subject.

My father was the congregational servant after the Kingdom Hall in Brodheadsville, Pennsylvania, was established in the early 1930's. I grew up going to meetings, assemblies, and conventions. I went to the Bible studies conducted in homes by my parents, and as soon as I could I read the Scriptures helped my father conduct the studies. During the year, rain or shine, I spent time witnessing on street corners and in the house-to-house work. I mention these activities to indicate that I did not take my faith as a passive thing.

As I grew up, visitors from Watchtower headquarters were often at our home. Many Bethelites spent their vacations on our farm. Nathan Knorr and my parents had been friends for years, and I knew him as a friend of the family as well as the president of the Society.

During the time when flag saluting was compulsory, the principal of Chestnuthill Consolidated School was understanding and allowed the Witness children to exercise their religious liberty. Two boys who had been expelled from the nearby East Stroudsburg school for refusing to salute, attended Chestnuthill and lived with us. I

4. S. S. Kresge and his family never became Jehovah's Witnesses, and family members with whom I am acquainted are active Christians.

seventy jubilees kept. (Jeremiah 25:11; 2 Chronicles 36:17-21) A simple calculation of these jubilees brings us to this important fact: Seventy jubilees of fifty years each would be a total of 3500 years. That period of time beginning 1575 before A. D. 1 of necessity would end in the fall of the year 1925, at which time the type ends and the great antitype must begin. What, then, should we expect to take place? In the type there must be a full restoration; therefore the great antitype must mark the beginning of restoration of all things. The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth.

Messiah's kingdom once established, Jesus and his glorified church constituting the great Messiah, shall minister the blessings to the people they have so long desired and hoped for and prayed might come. And when that time comes, there will be peace and not war, as the prophet beautifully states: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." —Micah 4:1-4.

EARTHLY RULERS

As we have heretofore stated, the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized. The Apostle Paul in the eleventh chapter of Hebrews names a long list of faithful men who died before the crucifixion of the Lord and before the beginning of the selection of the church. These can never be a part of the heavenly class; they had no heavenly hopes; but God has in store something good for them. They are to be resurrected as perfect men and constitute the princes or rulers in the earth, according to his promise. (Psalm 45:16; Isaiah 32:1; Matthew 8:11) Therefore we may confidently expect that 1925 will mark the return of Abraham,

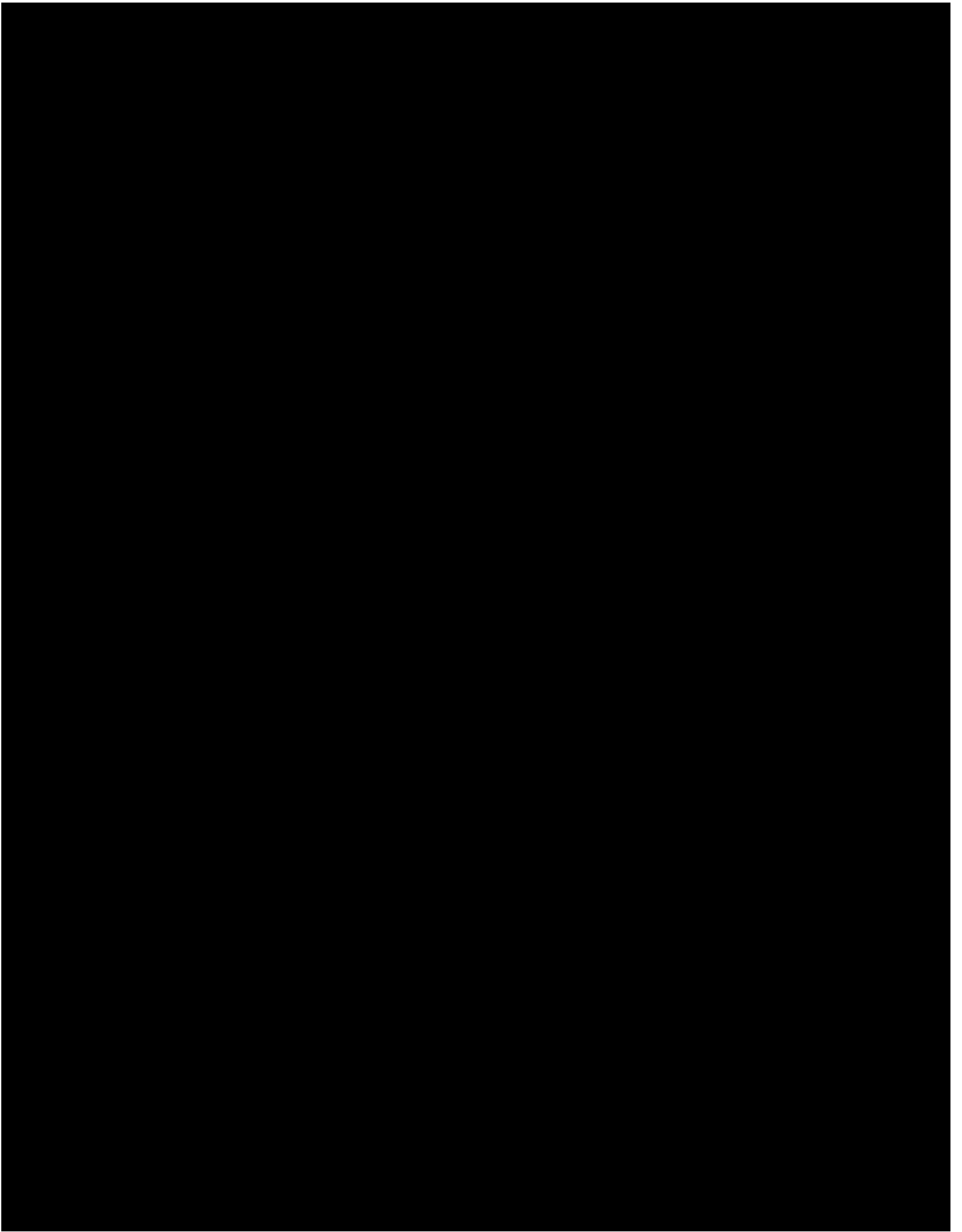
Pages 88 and 89 of J. F. Rutherford's *Millions Now Living Will Never Die*, published in 1920. The predictions for 1925 were a failure.

had children scoff at me because I did not participate in the parties or other activities in school connected with any of the holidays, such as Easter or Christmas.

In one respect I realize that our family practice was not consistent with Society policy. This was the celebration of my birthday. Jehovah's Witnesses have taught for years that birthday celebrations were wrong. But from my experience it was obvious that the prohibition did not always apply to everyone. My father was congregational servant and in close contact with Society headquarters, yet I had a birthday cake and party each year all through my childhood until 1949, when I was in the ninth grade. This was long after the Society's denunciation of birthday observance. At times people from Bethel were even at some of the birthday parties held on the farm. And up until the time of my disfellowshipping in 1964, my mother usually sent me something near that date.

At the age of thirteen I realized that I wanted to dedicate my life to the service of God and do His will for the rest of my life. Therefore, in 1948 at a circuit assembly in Hazelton, Pennsylvania, my father baptized me, symbolizing this dedication. I graduated as valedictorian from high school at sixteen, completed a thirteen-month secretarial course at Churchman's Business College, and then worked for a year. One of my aspirations was to be a member of the Bethel Family. I learned from one of my friends at Bethel that one of the girls was leaving and that there would be an opening. I was told that if I were interested and made application, there was a good chance I would be accepted, because my family was well known. It was the Society's policy that girls would first work at the cannery on Staten Island for a summer. Those who would go to work at Bethel would be selected from the girls there. These girls were normally pioneers who had put in two or three years of service. In July, 1954, I went to a district assembly in Toronto and attended a meeting for persons interested in Bethel service. President Knorr was there and asked me, "Do you really want to come to Bethel to work? Do you realize that you will have to come to stay for three years?" "Yes," I replied. "Can you report on August 12?" he asked. I told him I was working and would have to give my employer a two-week notice, but that I could report by that date.

My thought at this time was that the Society was God's organization; there was not doubt about that. I wanted to serve Jehovah. If it required spending the rest of my life at Bethel, I was willing to do that. I was even willing to give up getting married and having children if that was what God wanted of me. If I should get married, I wanted my husband to be a circuit servant or other full-time worker.

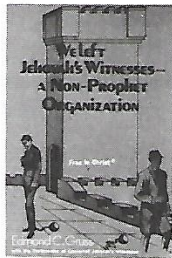
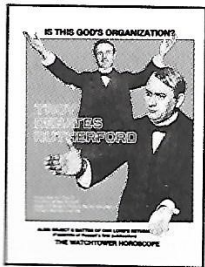


Ankerberg Show, or speaking to a handful of people across town or across the world, Bill was a willing servant of the Lord. He always joyfully rose to the occasion to proclaim to others the message which had set him free.

The many efforts Bill will be remembered for include his appearances on national television and radio, magazine articles, widely utilized books and cassette tapes, particularly "Dialogue on the Doorstep," his mock dialogue with Walter Martin. However, surely the greatest fruit of his ministry is the founding and ongoing Witnesses Now for Jesus Convention. These annual conferences continue to be a tremendous harvest field for reaching those ensnared in the Jehovah's Witness cult. In addition, they have been a tremendous source of support for families who have loved ones ensnared in the web of Watchtower deception. Further, these conferences have been a key factor in allowing several major countercult ministries to network together for the cause of Christ. They have also served in the establishing, aiding and supporting of new outreaches to the cults. The impact and full extent of these annual conventions will never be completely realized this side of eternity. Truly the scope of Bill's ministry reached and touched thousands of lives not only during the few days of the annual conventions, but also by way of the conventions' various teaching and testimony tapes which help to minister to people throughout the world.

In closing, those who were familiar with Bill's testimony of what Christ had done in his life, may recall his statement that the second-best day of his life was the day he was kicked out of Jehovah's Witnesses. Today we can assemble at Bill's memorial service with a joy in our hearts because of the best day in his life---the day he made Christ the Lord and Savior of his life. Yet, we still assemble today with a tremendous sadness because we will deeply miss our brother in the Lord. However, we can and should be comforted and encouraged by the promises in Scripture, that because of Bill's commitment to Christ, this very day he is away from the body, yet is at home with the Lord. Yes, Bill is absent from us; he has gone home and is in the presence of the Lord he truly loved. In John, chapter 11, Jesus said to Martha, "I am the resurrection and the life, he who believes in me will live, even though he dies, and whoever lives and believes in Me, will never die. Do you believe this?" Bill did."

With God's help, I will continue the ministry that Bill and I shared for over 25 years.



LET US HELP YOU DISCOVER MORE BY READING
 QUESTIONS FOR JEHOVAH'S WITNESSES WHO LOVE THE TRUTH
 IS THIS GOD'S ORGANIZATION?
 WE LEFT JEHOVAH'S WITNESSES—A NON-PROPHET ORGANIZATION
 MOYLE VS. RUTHERFORD — (COURT TRANSCRIPT)

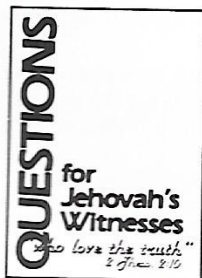
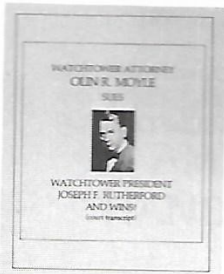
Write to Joan C. Cetnar, Route 3, Weir Lake Road, Kunkletown, PA 18058, or phone (215) 381-3661.

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City _____

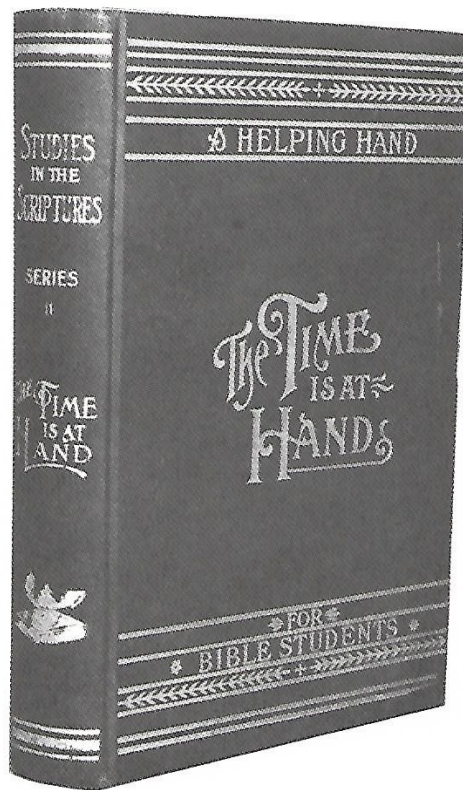
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“ ‘THE WATCHTOWER’ IS NO INSPIRED PROPHET”

Forward WT 4-1-72

- 1972 IDENTIFYING THE “PROPHET” — “So, does Jehovah have a prophet to help them, to warn them of dangers and to declare things to come? These questions can be answered in the affirmative. Who is this prophet? . . . This “prophet” was not one man, but was a body of men and women. It was the small group of footstep followers of Jesus Christ, known at that time as International Bible Students. Today they are known as Jehovah’s Christian Witnesses . . . Of course, it is easy to say that this group acts as a “prophet” of God. It is another thing to prove it.” THE WATCHTOWER 4/1/72 p. 197 (See Deut. 18:21)
- 1889 “The ‘battle of the great day of God Almighty’ (Rev. 16:14), which will end in A.D. 1914 with the complete overthrow of earth’s present rulership is already commenced.” THE TIME IS AT HAND, p. 101 (1908 edition)
- 1914 “The present great war in Europe is the beginning of the Armageddon of the Scriptures.” PASTOR RUSSELL’S SERMONS, p. 676
- 1916 “The Bible chronology herein presented shows that the six great 1000 year days beginning with Adam are ended, and that the great 7th Day, the 1000 years of Christ’s Reign, began in 1873.” THE TIME IS AT HAND, p. 2 (Forward)
- 1918 “Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews 11, to the condition of human perfection.” MILLIONS NOW LIVING WILL NEVER DIE, p. 89
- 1922 “The date 1925 is even more distinctly indicated by the Scriptures than 1914.” WT 9/1/22, p. 262
- 1923 “Our thought is, that 1925 is definitely settled by the Scriptures. As to Noah, the Christian now has much more upon which to base his faith than Noah had upon which to base his faith in a coming deluge.” WT, p. 106, 4/1/23
- 1925 “The year 1925 is here. With great expectation Christians have looked forward to this year. Many have confidently expected that all members of the body of Christ will be changed to heavenly glory during this year. This may be accomplished. It may not be. In his own due time God will accomplish his purposes concerning his people. Christians should not be so deeply concerned about what may transpire this year.” WT, 1/1/25, p. 3
- Sept. 1925 “It is to be expected that Satan will try to inject into the minds of the consecrated, the thought that 1925 should see an end to the work.” WT, p. 262
- 1926 “Some anticipated that the work would end in 1925, but the Lord did not so state.” WT 1926 p. 232. “The difficulty was that the friends inflated their imaginations beyond reason; and that when their imaginations burst asunder, they were inclined to throw away everything.” WT 1925, p. 56 par. 51
- 1931 “There was a measure of disappointment on the part of Jehovah’s faithful ones on earth concerning the years 1914, 1918, and 1925, which disappointment lasted for a time . . . and they also learned to quit fixing dates.” VINDICATION, p. 338
- 1938 “They had preached that in an early time God would overthrow “Christendom”. Many had emphasized the year 1925 as the date, and then when that date did not materialize the date was moved up to 1932. Again, 1932 came and “Christendom” was not destroyed, and now it was discovered that “Christendom” would be spared for a while longer for the sake of the Jonadab class, and this made the proud “elective elder” crowd very mad.” WT 2/15/1938 p. 54
- 1941 “Receiving the gift, the marching children clasped it to them, not a toy or plaything for idle pleasure, but the Lord’s provided instrument for most effective work in the remaining months before Armageddon.” WT 9/15/41, p. 288
- 1968 “True, there have been those in times past who predicted an “end” to the world, even announcing a specific date. Yet nothing happened. The ‘end’ did not come. They were guilty of false prophesying. Why? What was missing? Missing from such people were God’s truths and the evidence that He was using and guiding them.” AWAKE 10/8/68 (See Luke 21:8)
- 1968 “WHY ARE YOU LOOKING FORWARD TO 1975?” THE WATCHTOWER 8/15/68, p. 494



DO JEHOVAH'S WITNESSES' PRESIDENTS FULFILL PROPHECY MADE BY JESUS?

"8 And He Said, "See to it that you be not misled: for many will come in My name, saying. '*I am He.*' and, '*The time is at hand*': do not go after them."

LUKE 21:8 NAS

JEHOVAH'S WITNESSES CLAIM TO SPEAK FOR THE "I AM" (JEHOVAH) AND PROCLAIM "THE TIME IS AT HAND", FOR JESUS' RETURNED IN 1874.

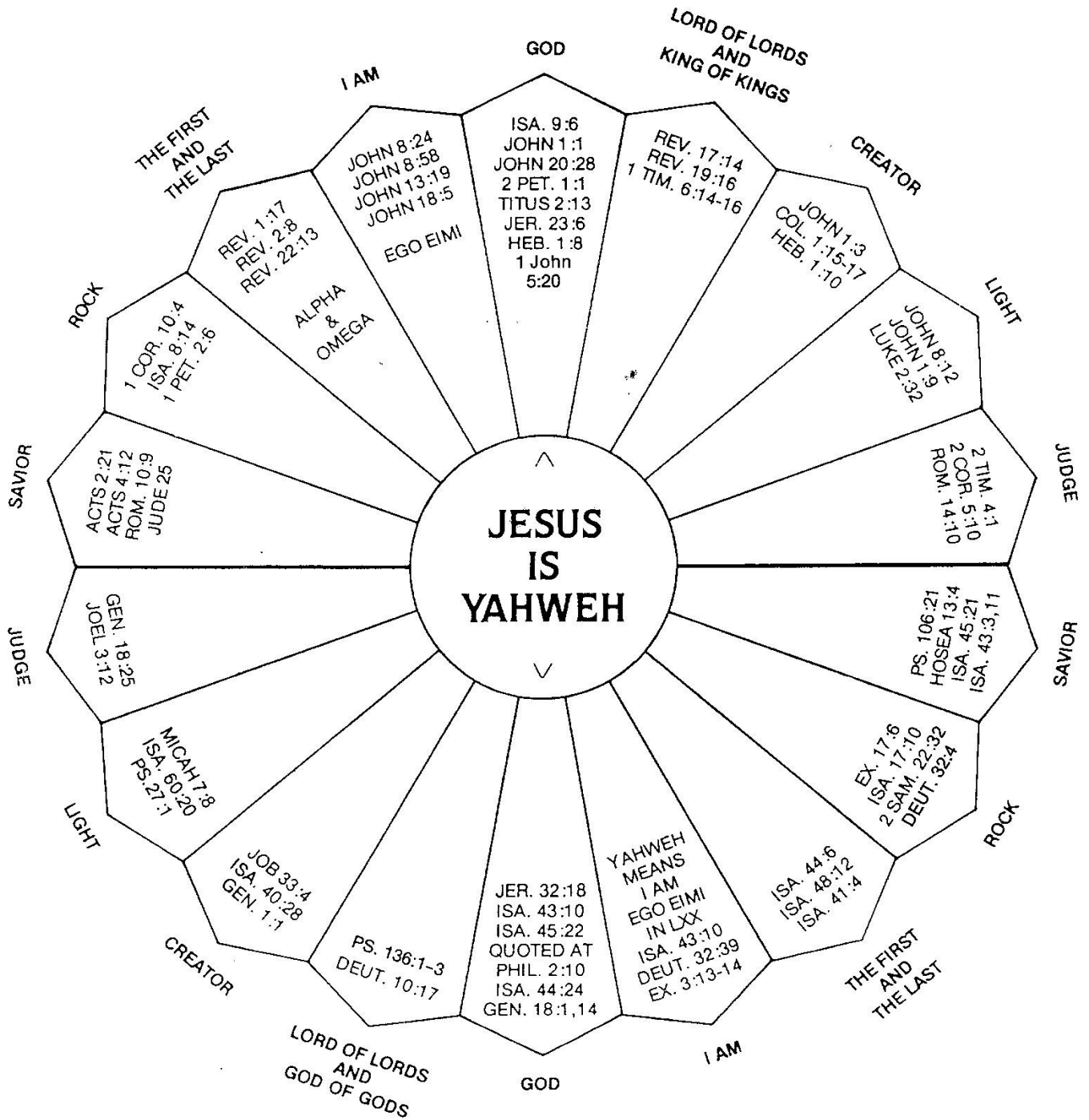
"FLEE FROM THEM!"

Jehovah's Witnesses Have Two Mighty Gods — 1. ISA 9:6

2. JER 32:18

“TO US THERE IS ONE GOD.”

1 COR. 8:6



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