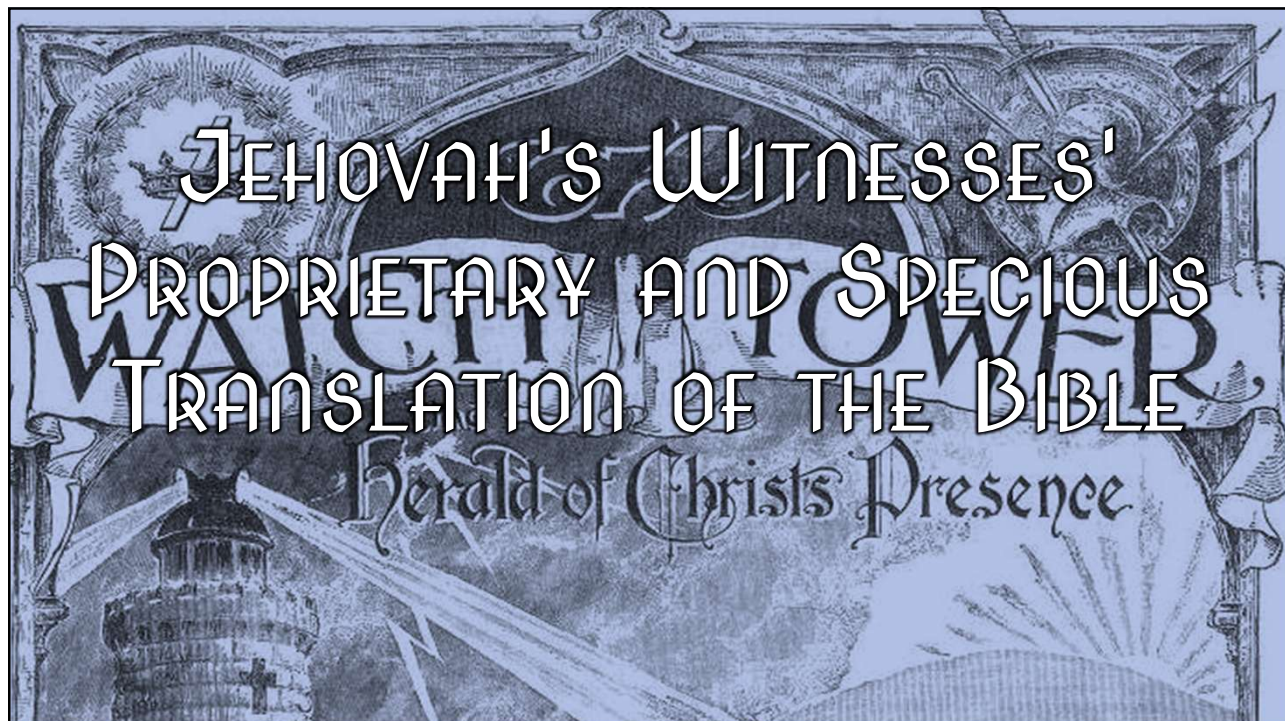
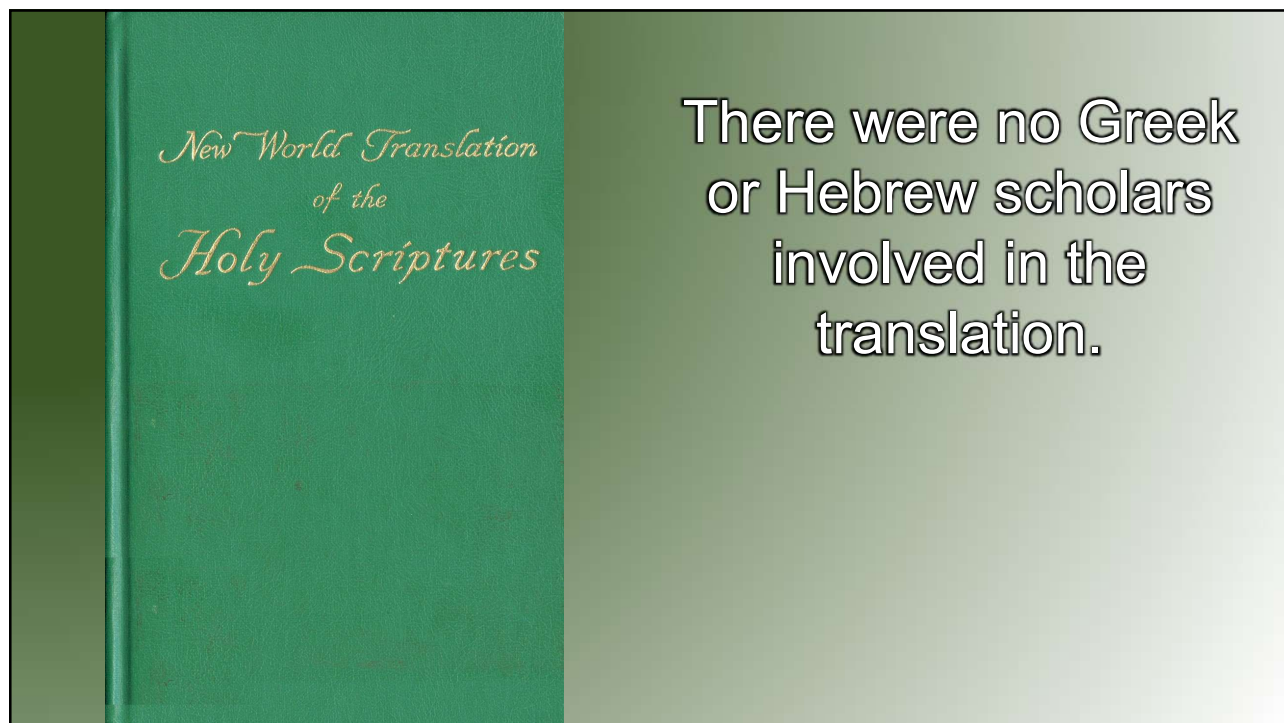
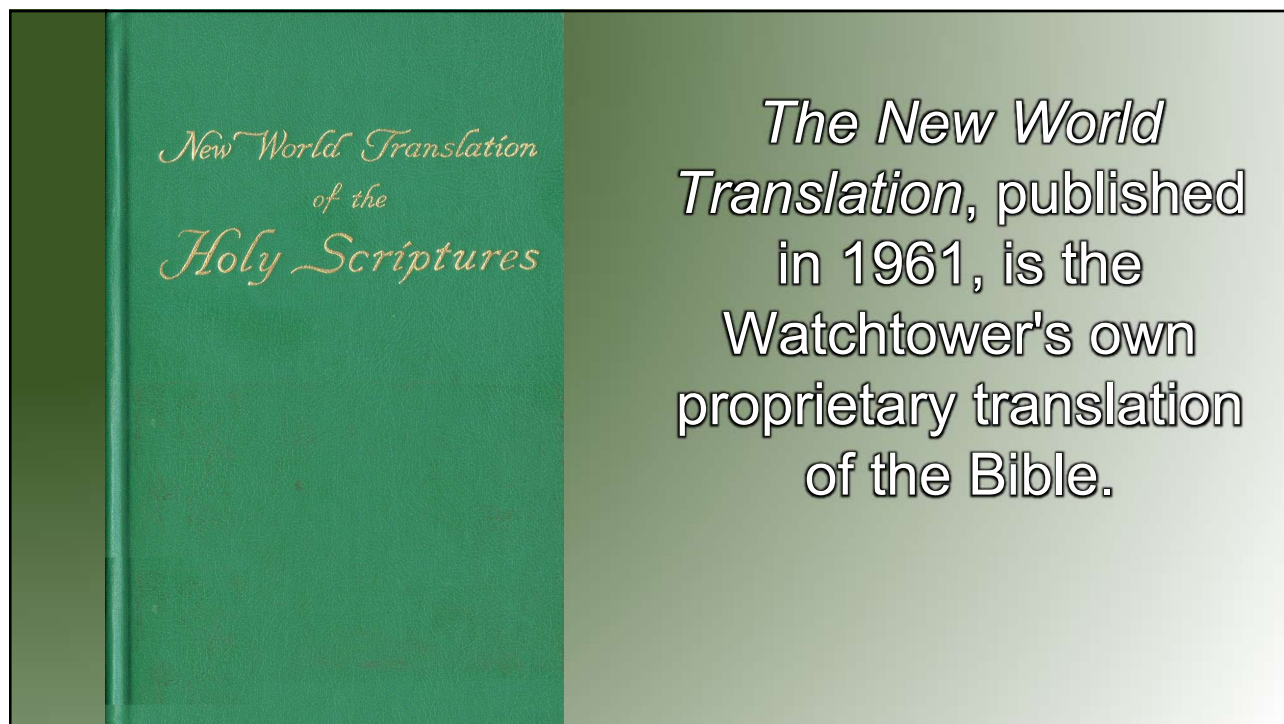




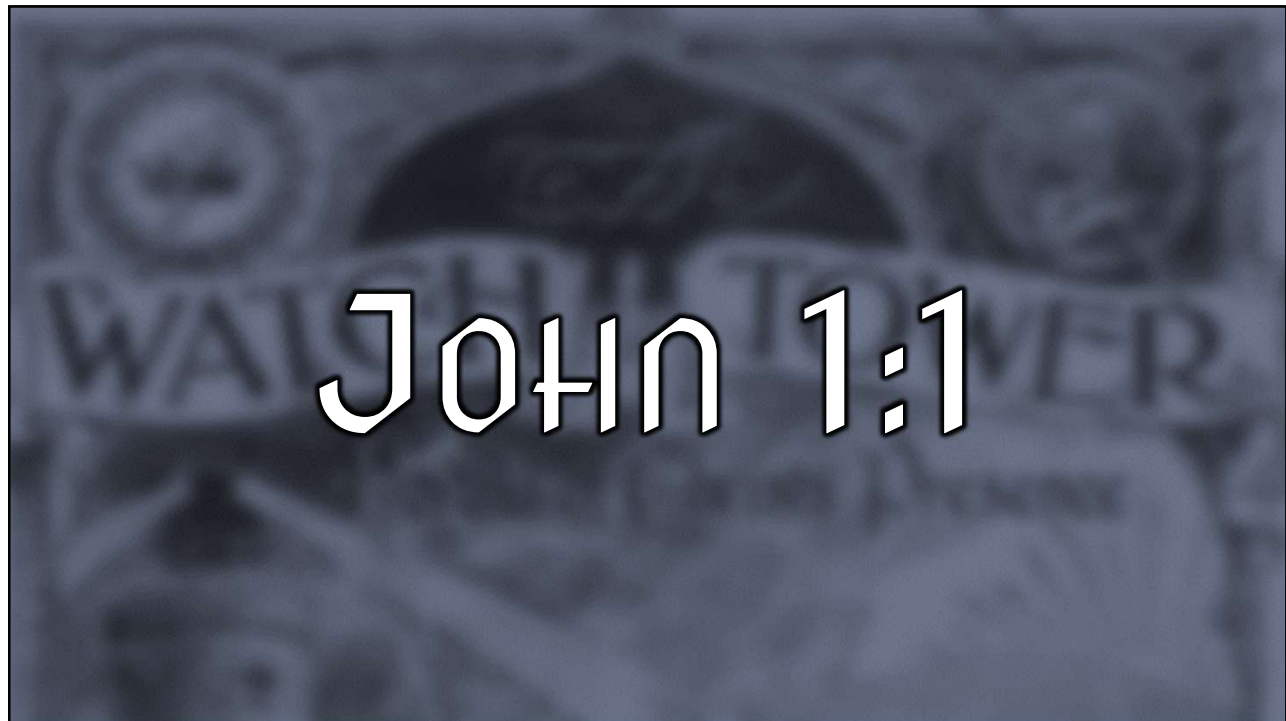
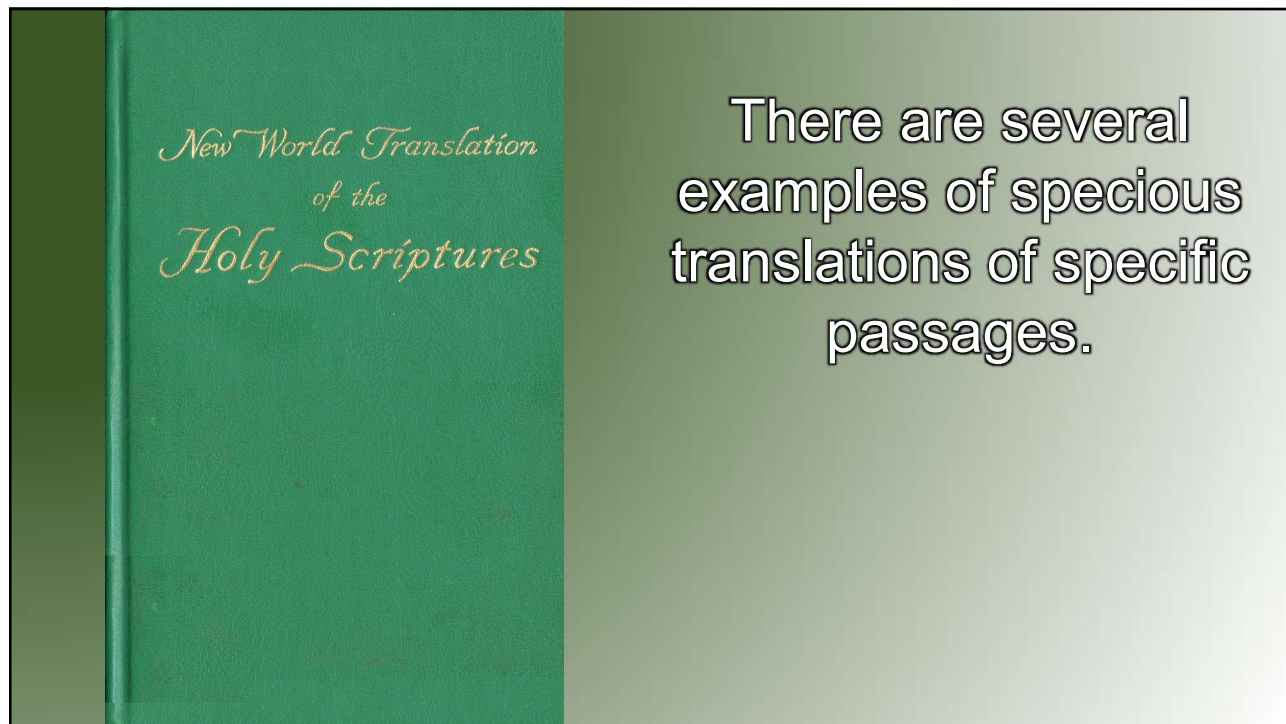
*Jehovah's Witnesses weaken the  
authority of the Bible by:*

- 1) having a proprietary and specious  
translation of the Bible; and*
- 2) claiming exclusively authoritative  
interpretations of the Bible.*

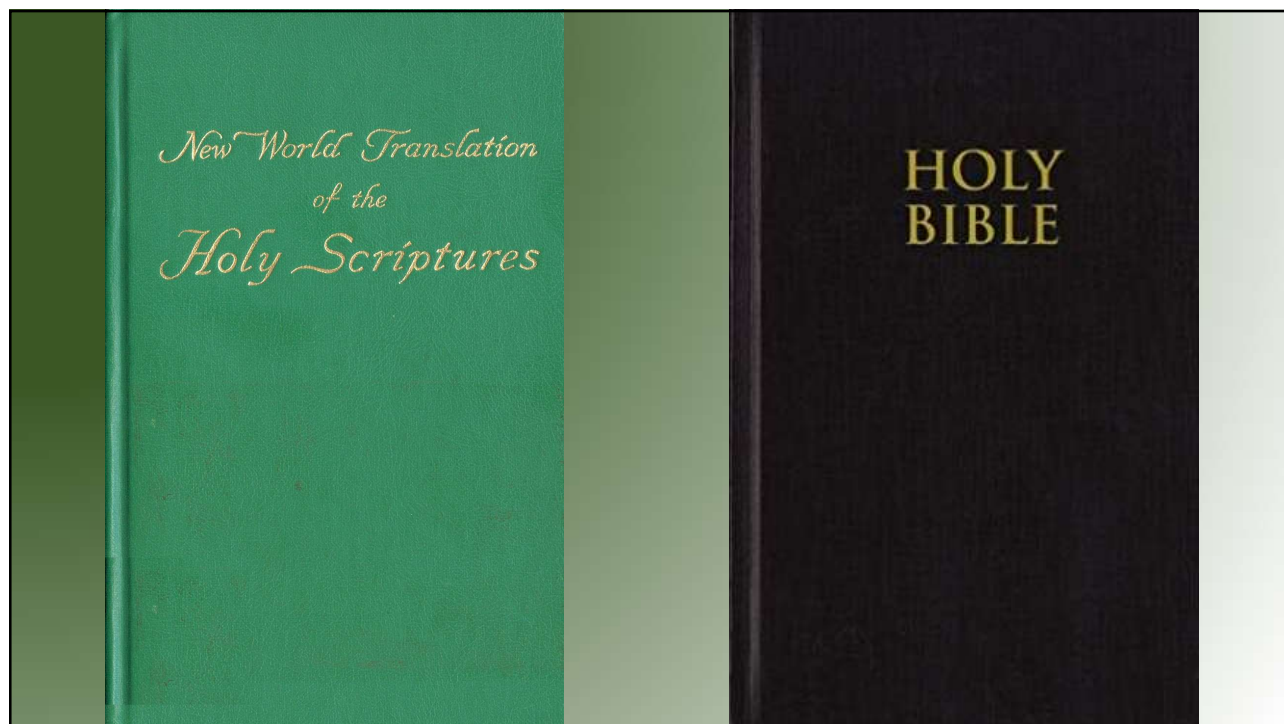




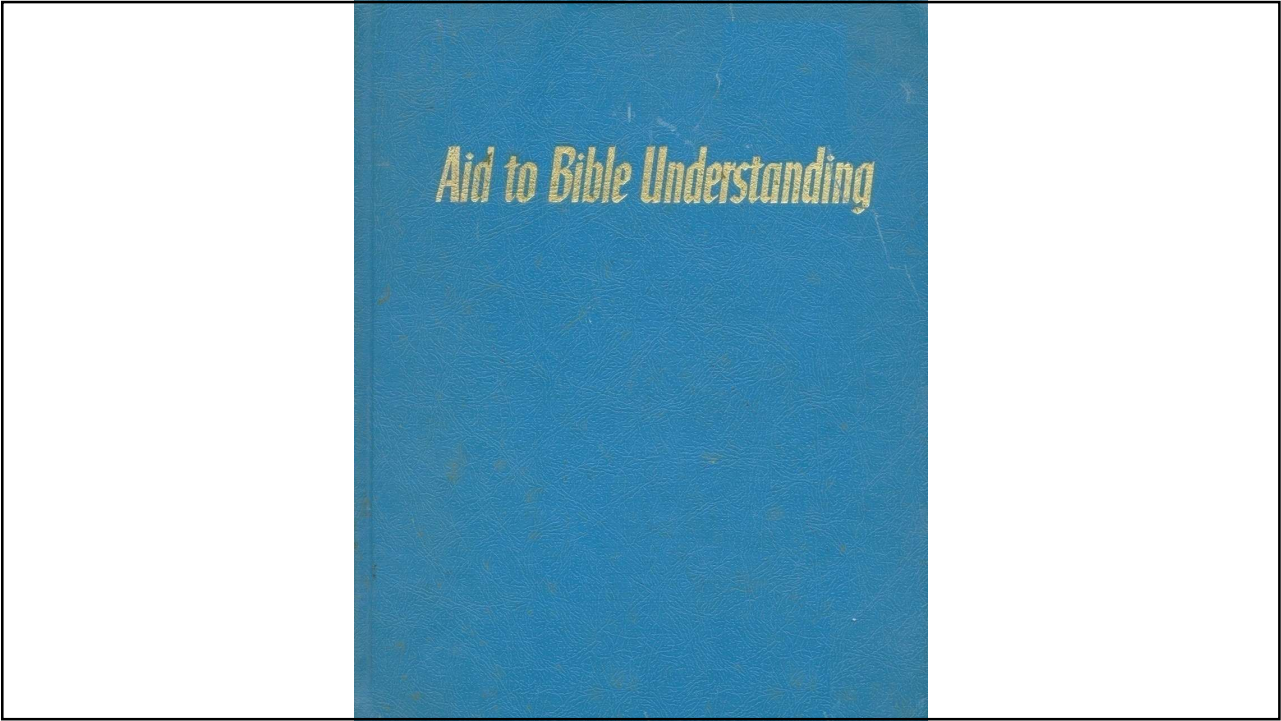













1609	WORD, THE
<p>the practical wisdom of righteous ones, to get ready for Jehovah's prepared people.—Luke 1:17.</p> <p>The message of the good news from God's Word the Bible should therefore not be underrated. These words are more powerful than any words men can devise or speak. The ancient Bereans were commended for "carefully examining the Scriptures" to see whether what an apostle taught was correct. (Acts 17:11) God's ministers, speaking God's powerful Word, are energized and backed up by "power of holy spirit."—Rom. 15:13, 15.</p> <p><b>"THE WORD" AS A TITLE</b></p> <p>In the Christian Greek Scriptures "the Word" (Gr., <i>ho Logos</i>) also appears as a title. (John 1:1, 14; Rev. 19:13) The apostle John identified the one to whom this title belongs, namely, to Jesus, he being so designated not only during his ministry on earth as a perfect man, but also during his prehuman spirit existence as well as after his exaltation to heaven.</p> <p>Regarding the Son's prehuman existence, John says: "In the beginning the Word was, and the Word was with God, and the Word was a god." (John 1:1, NV) The Authorized Version and the Douay Version read: "In the beginning was the Word, and the Word was with God, and the Word was God." This would make it appear that the Word was identical with Almighty God, while the former reading, in the <i>New World Translation</i>, indicates that the Word is not the God, Almighty God, but is a "mighty one," a god. (Even the judges of ancient Israel, who wielded great power in the nation, were called "gods." [Ps. 82:6; John 10:34, 35].) Actually, in the Greek text, the definite article <i>ho</i>, "the," appears before the first "God," but there is no article before the second.</p> <p>Other modern translations aid in getting the proper view. The Interlinear word-for-word reading of the Greek translation in the <i>Exphetic Diaglott</i> reads: "In a beginning was the Word, and the Word was with the God, and a god was the Word." The accompanying text of the <i>Diaglott</i> uses capital and small capital letters for the God, and initial capital and lowercase letters for the second appearance of "god" in the sentence: "In the Beginning was the <i>Lozoo</i>, and the <i>Lozoo</i> was with <i>Go</i>, and the <i>Lozoo</i> was <i>Go</i>." (The <i>Lozoo</i> was with <i>Go</i>, and the <i>Lozoo</i> was <i>Go</i>.)</p> <p>These renderings would support the fact that Jesus, being the Son of God and the one used by God in creating all other things (Col. 1:15-20), is indeed a "god," a "mighty one," and has the quality of magnificence, but is not the Almighty God. Other translations reflect this view. <i>The New English Bible</i> (1961) says: "And what God was, the Word was." The Greek word translated "Word" is <i>Logos</i>; and so Dr. James Moffatt's <i>New Translation of the Bible</i> (1922) reads: "The <i>Logos</i> was divine." <i>The Complete Bible—An American Translation</i> (Smith-Goodspeed) reads: "The Word was divine." Other readings (or German translations) are: By Boehmer: "It was tightly bound up with God, yet, itself of divine being." By Meyer: "And God (= of divine being) the Word." By Thimme: "And God (= of a sort the Word was). All these renderings, high-lying the quality of the Word, and his identity with his Father, the Almighty God. Being the Son of God (Hebrew), he would have the divine quality, for divine means "godlike."—Col. 2:9; compare 2 Peter 1:4, where "divine nature" is promised to Christ's joint heirs.</p> <p>A translation by a former Roman Catholic priest, Johannes Greber (1897 ed.) renders the second appearance of the word "god" in the sentence as "a god." And <i>The Four Evangelists</i> (New Testament, by Professor Charles Cutler Torrey (second ed., 1947), says: "In the beginning was the Word, and the Word was with God, and the Word was god. When he was with the beginning with God all things were created through him; without him came no created thing into being." (John 1:1-3) Note that when the Word is said to be in spelled without a capital initial letter, namely, "god."</p>	<p><b>How "in the beginning with God"</b></p> <p>This Word or <i>Logos</i> was God's only direct creation, the only-begetting son of God, and evidently the close associate of God to whom God was speaking when he said: "Let us make man in our image, according to our likeness." (Gen. 1:26) Hence John continued, saying: "This one was in the beginning with God. All things came into existence through him, and apart from him not even one thing came into existence."—John 1:2, 3.</p> <p>Other scriptures plainly show that the Word was God's agent through whom all other things came into existence. There is "one God the Father, out of whom all things are, . . . and there is one Lord, Jesus Christ, through whom all things are." (1 Cor. 8:6) The Word, God's Son, was "the beginning of the creation by God," otherwise described as "the first-born of all creation; because by means of him all other things were created in the heavens and upon the earth."—Rev. 3:14; Col. 1:15, 16.</p> <p><b>Earthly ministry and heavenly glorification</b></p> <p>In due time a change came about. John explains: "So the Word became flesh and resided among us [as the Lord Jesus Christ], and we had a view of his glory, a glory such as belongs to an only-begetting son from a father." (John 1:14) By becoming flesh the Word became visible, hearable, feelable to creatures on earth. In this way men of flesh could have direct contact and association with "the word of life," which, John says, "was from the beginning, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt."—1 John 1:1-6.</p> <p>The glorified Lord Jesus Christ continues to carry the title "the Word," as noted in Revelation 19:11-16. There in a vision of heaven John says he saw a white horse whose rider was called "Faithful and True." "The Word of God," and "upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords."</p> <p><b>Why God's Son is entitled "the Word"</b></p> <p>A title often describes the function served or the duty performed by the bearer. So it was with the title <i>Kal Hatzee</i>, meaning "the voice or word of the king," that was given an Abyssinian officer. Based on his travels from 1768 to 1773, James Bruce describes the duties of the <i>Kal Hatzee</i> as follows. He stood by a window covered with a curtain through which, unseen inside, the king spoke to the officer. He then conveyed the message to the persons or party concerned, thus the <i>Kal Hatzee</i> acted as the word or voice of the Abyssinian king.</p> <p>Recall, too, that God made Aaron the word or "mouth" of Moses, saying: "He must speak for you to the people; and it must occur that he will serve as a mouth to you, and you will serve as God to him."—Ex. 4:16.</p> <p>In a similar way God's firstborn Son doubtless served as the Mouth or Spokesman for his Father, the Great King of Eternity. He was God's Word of communication for conveying information and instructions to the Creator's other spirit and human sons. Prior to Jesus coming to earth, on many of the occasions when God communed with humans it is reasonable to think he used the Word as his angelic mouthpiece. (Gen. 16:7-11; 22:11; 31:11; Ex. 3:2-5; Judg. 3:1-4; 6:11, 12; 13:3) Since the angel that guided the Israelites through the wilderness had Jehovah's name within him, he may have been God's Son, the Word. —Ex. 23:20-22; see Jesus Christ (Prehuman Existence; Why called "the Word"; Jesus' Godship).</p> <p>Showing that Jesus continued to serve as his Father's Spokesman or Word during his earthly ministry, he told his listeners: "I have not spoken out of my own impulse, but the Father himself who sent me has given me a commandment as to what to tell and what to speak. . . . Therefore the things I speak, just as the</p>



<p>1669</p> <p>the practical wisdom of righteous ones, to get ready for Jehovah a prepared people."—Luke 1:17.</p> <p>The message of the good news from God's Word the Bible should therefore not be understated. These words are more powerful than any words men can devise or speak. The ancient Hebrews were commended for "carefully examining the Scriptures" to see whether what an apostle taught was correct. (Acts 17:11) God's ministers, speaking God's powerful Word, are energized and backed up by "power of holy spirit."—Rom. 15:13, 19.</p> <p><b>"THE WORD" AS A TITLE</b></p> <p>In the Christian Greek Scriptures, "the Word" (Gr., <i>ho Logos</i>) also appears as a title. (John 1:1; 14; Rev. 19:13) The apostle John identified the one to whom this title belongs, namely, to Jesus, he being so designated not only during his ministry on earth as a perfect man, but also during his prehuman spirit existence.</p>	<p><b>WORD, THE</b></p> <p><i>How "in the beginning with God"</i></p> <p>This Word or <i>Logos</i> was God's only direct creation, the only-begotten son of God, and evidently the close associate of God to whom God was speaking when he said: "Let us make man in our image, according to our likeness" (Gen. 1:26). Hence John continued, saying: "This one was in the beginning with God. All things came into existence through him, and apart from him not even one thing came into existence."—John 1:2, 3.</p> <p>Other scriptures plainly show that the Word was God's agent through whom all other things came into existence. There is "one God the Father, out of whom all things are, . . . and there is one Lord, Jesus Christ, through whom all things are." (1 Cor. 8:6) The Word, God's Son, was "the beginning of the creation by God," otherwise described as "the first-born of all creation; because by means of him all other things were created in the heavens and upon the earth."</p>
<p><b>A translation by a <span style="background-color: red;">former</span> Roman Catholic priest, Johannes Greber (1937 ed.) renders the second appearance of the word "god" in the sentence as "a god."</b></p>	
<p>text of the important title capital and small capital letters for the God, and initial capital and lowercase letters for the second appearance of "god" in the sentence: "In the Beginning was the <i>Logos</i>, and the <i>Logos</i> was with God, and the <i>Logos</i> was God."</p> <p>These renderings would support the fact that Jesus, being the Son of God and the one used by God in creating all other things (Col. 1:15-20), is indeed a "god," a "mighty one," and has the quality of mightiness, but is not the Almighty God. Other translations reflect this view. <i>The New English Bible</i> (1961) says: "And what God was, the Word was." The Greek word translated "Word" is <i>Logos</i>; and so Dr. James Moffatt's <i>New Translation of the Bible</i> (1922) reads: "The <i>Logos</i> was divine." <i>The Complete Bible—An American Translation</i> (Smith-Goodspeed) reads: "The Word was divine." Other readings (by German translators) are: By Rothner: "It was tightly bound up with God, yes, itself of divine being." By Siles: "The Word was itself of divine being." By Meyer: "And God (= of divine being) the Word was." By Fraefelin: "And was of divine weightiness." And by Chammer: "And God of a sort the Word was." All these renderings highlight the quality of the Word, not his identity with his Father, the Almighty God. Being the Son of God (Hebrew), he would have the divine quality, for divine means invisible.—Col. 2:9; compare 2 Peter 1:4, where "divine nature" is promised to Christ's joint heirs.</p> <p>A translation by a former Roman Catholic priest, Johannes Greber (1937 ed.) renders the second appearance of the word "god" in the sentence as "a god." And <i>The Four Gospels—A New Translation</i>, by Professor Charles Oulier-Turner (second ed., 1947), says: "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 cause as 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."</p>	<p><b>Why God's Son is entitled "the Word"</b></p> <p>A title often describes the function served or the duty performed by the bearer. So it was with the title <i>Kel Hatzze</i>, meaning "the voice or word of the king," that was given an Abyssinian officer. Based on his travels from 1768 to 1773, James Bruce describes the duties of the <i>Kel Hatzze</i> as follows. He stood by a window covered with a curtain through which, unseen inside, the king spoke to his officer. He then conveyed the message to the persons or party concerned. Thus the <i>Kel Hatzze</i> acted as the word or voice of the Abyssinian king.</p> <p>Recall, too, that God made Aaron the word or "mouth" of Moses, saying: "He must speak for you to the people; and it must occur that he will serve as a mouth to you, and you will serve as God to him."—Ex. 4:16.</p> <p>In a similar way God's firstborn Son doubtless served as the Mouth or Spokesman for his Father, the great King of Eternity. He was God's Word of communication for conveying information and instructions to the Creator's other spirit and human sons. Prior to Jesus coming to earth, on many of the occasions when God communicated with humans it is reasonable to think he used the Word as his angelic mouthpiece. (Gen. 16:7-11; 22:11; 31:11; Ex. 3:1-5; Judg. 2:1-4; 6:11, 12; 13:3) Since the angel that guided the Israelites through the wilderness had Jehovah's name within him, he may have been God's Son, the Word.—Ex. 23:20-27; see Jesus Greber (Prehuman Existence; Why called "the Word"; Jesus' Godship).</p> <p>Showing that Jesus continued to serve as his Father's Spokesman or Word during his earthly ministry, he told his listeners: "I have not spoken out of my own impulse, but the Father himself who sent me has given me a commandment as to what to tell and what to speak. . . . Therefore the things I speak, just as the</p>

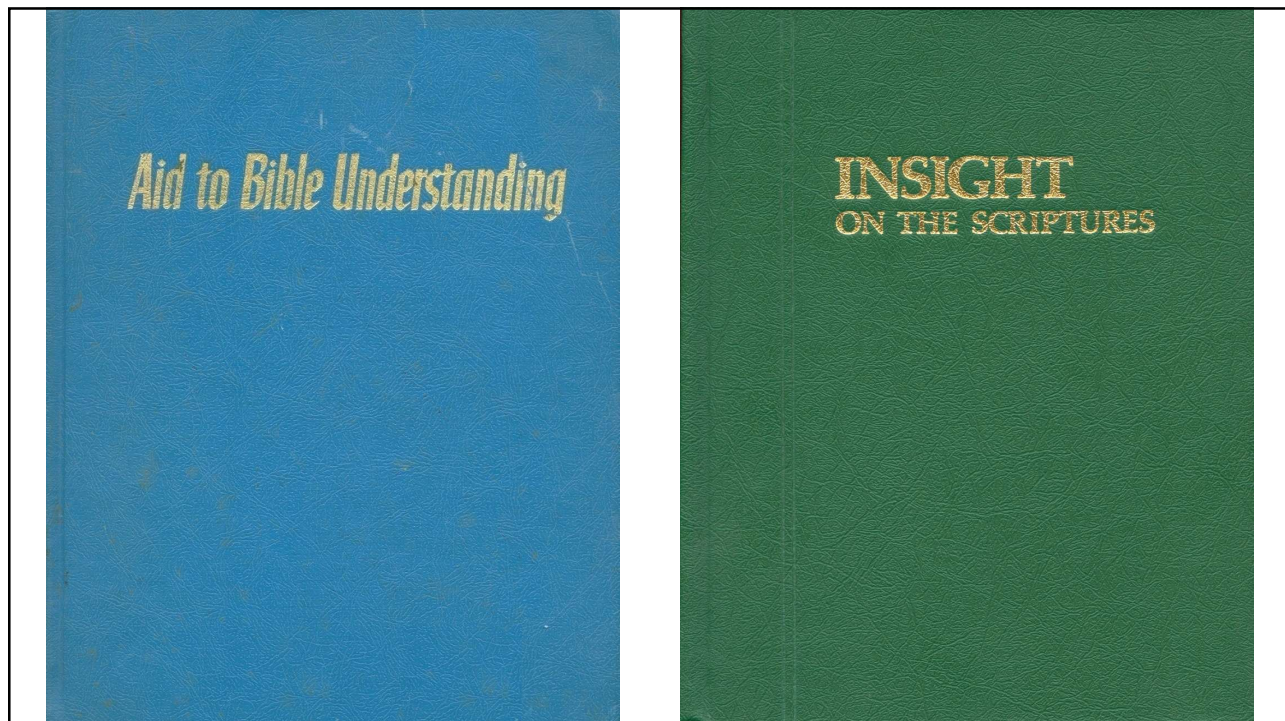
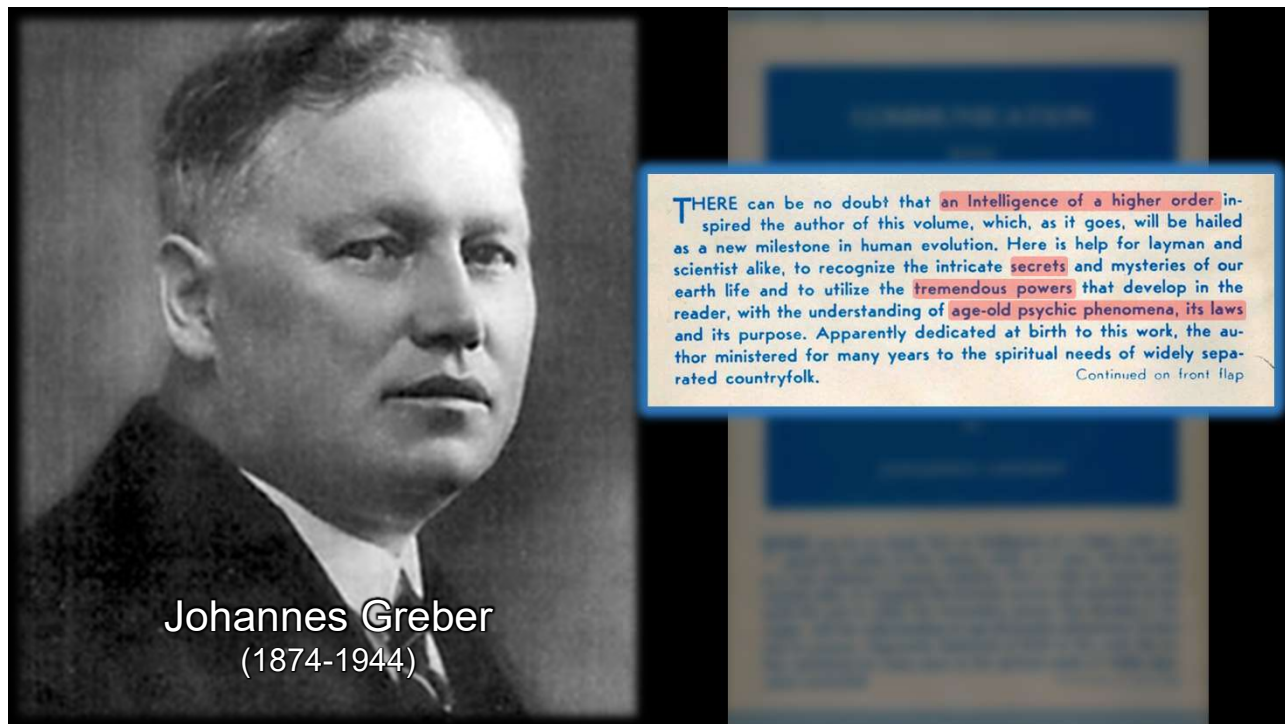


**Johannes Greber**  
(1874-1944)

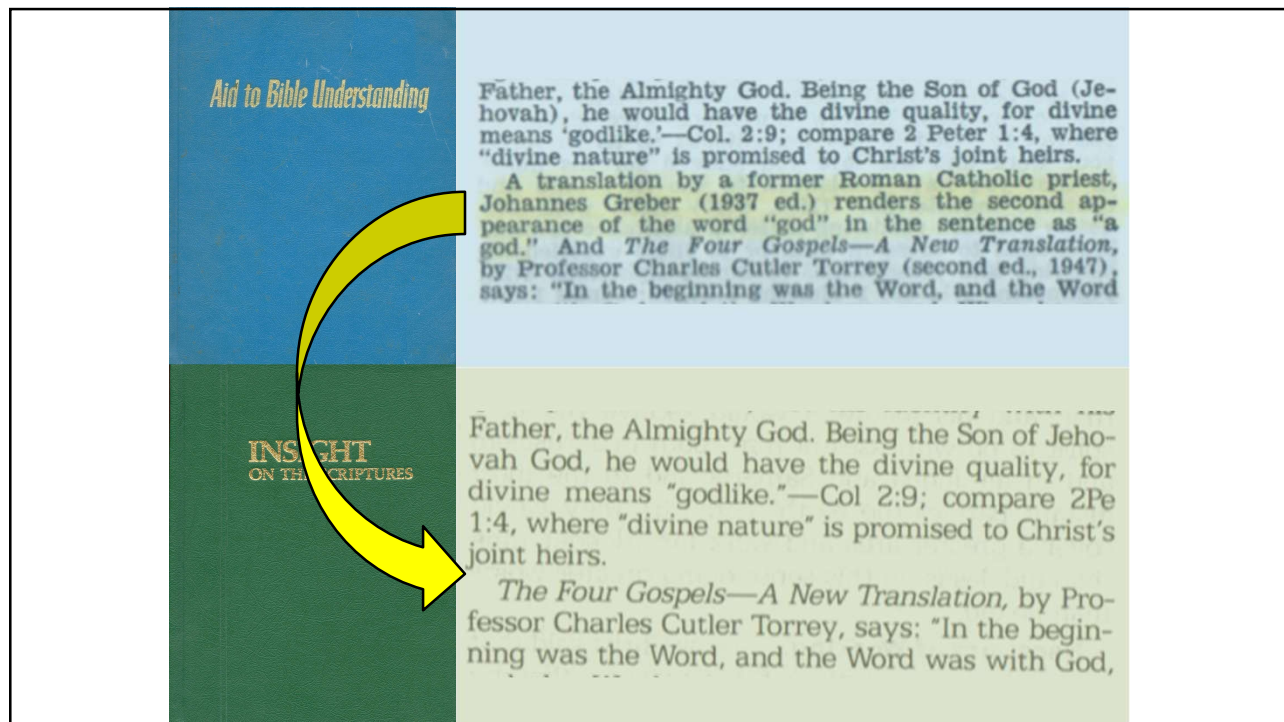
COMMUNICATION  
WITH  
**THE SPIRIT WORLD  
of  
GOD**  
ITS LAWS and PURPOSE  
Personal Experiences of a Catholic Priest  
By  
**JOHANNES GREBER**

**T**HERE can be no doubt that an Intelligence of a higher order inspired the author of this volume, which, as it goes, will be hailed as a new milestone in human evolution. Here is help for laymen and scientist alike, to recognize the intricate secrets and mysteries of our earth life and to utilize the tremendous powers that develop in the reader, with the understanding of age-old psychic phenomena, its laws and its purpose. Apparently dedicated at birth to this work, the author ministered for many years to the spiritual needs of widely separated countryfolk.

Continued on front flap







*The **dog** bit the **man**.*

nominative case

objective case

*The **man** bit the **dog**.*

*The **kunes** bit the **anthropon**.*

*The **anthropos** bit the **kuna**.*





Ἐν ἀρχῇ ἦν ὁ λόγος,  
 en arche ēn ho logos  
 in beginning was the Word

καὶ ὁ λόγος ἦν πρὸς τὸν θεόν  
 kai ho logos ēn pros ton theon  
 and the Word was with the God

καὶ θεὸς ἦν ὁ λόγος.  
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 and God was the Word.



καὶ θεὸς ἦν ὁ λόγος.  
**kai theos ēn ho logos.**  
**and God was the Word.**

COL. 1:15-17  
1984 EDITION



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DISPLAY Colossians > 1 Go

## Colossians 1:1-29

Chapter 1 0:00 / --

1 Paul, an apostle of Christ Jesus through God's will, \* and Timothy \* [our] brother 2 to the holy ones and faithful brothers in union \* with Christ at Co-los'sae: May YOU have undeserved kindness and peace from God our Father. \*

3 We thank \* God the Father of our Lord Jesus Christ \* always when we pray \* for YOU, \* 4 since we heard of YOUR faith in connection with Christ Jesus and the love YOU have \* for all the holy ones \*

5 because of the hope \* that is being reserved for YOU in the heavens. \* This [hope] YOU heard of before by the telling of the truth of that good news \* 6 which has presented itself to YOU, even as it is bearing fruit \* and increasing \* in all the world \* just as [it is doing] also among YOU, from the day YOU heard and accurately knew the undeserved kindness \* of God in truth. \* 7 That is what YOU have learned from Ep'a-phras \* our beloved fellow slave, who is a faithful

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Colossians

1 2 3 4



praying for YOU and asking that YOU may be filled with the accurate knowledge of his will in all wisdom and spiritual comprehension, \* 10 in order to walk worthily of Jehovah \* to the end of fully pleasing (him) as YOU go on bearing fruit in every good work and increasing in the accurate knowledge of God, 11 being made powerful with all power to the extent of his glorious might \* so as to endure fully and be long-suffering with joy.

15 He is the image of the invisible God, the firstborn of all creation; 16 because by means of him all [other] things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All [other] things have been created through him and for him. 17 Also, he is before all [other] things and by means of him all [other] things were made to exist,

earth or the things in the heavens. 21 Indeed, YOU who were once alienated and enemies because YOUR minds were on the works that were wicked, \* 22 he now has again reconciled by means of that one's fleshly body through [his] death, \* in order to present YOU holy and unblemished and open to no accusation before him, 23 provided, of course, that YOU continue in the faith established on the foundation and steadfast

# COL. 1:15-17

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## The Letter to the Colossians

Chapters

1 2 3 4

### Outline of Contents

- 1 Greetings (1, 2)  
Thanks for the Colossians' faith (3-8)  
Prayer for spiritual growth (9-12)  
Christ's central role (13-23)  
Paul's hard work for the congregation (24-29)
- 2 Sacred secret of God, Christ (1-5)  
Watch out for deceivers (6-15)  
Reality belongs to Christ (16-23)
- 3 The old and the new personality (1-17)  
Deadened body members (5)

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An Introduction to God's Word

Foreword

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Notice that the brackets are removed, hiding from the reader that the word 'other' has been added to the text.

15 He is the image of the invisible God, + the firstborn of all creation; + 16 because by means of him all other things were created in the heavens and on the earth, the things visible and the things invisible, + whether they are thrones or lordships or governments or authorities. All other things have been created through him + and for him. 17 Also, he is before all other things, + and by means of him all other things were made to exist,

faith, + established on the foundation + and steadfast, + not being shifted away from the hope of that good news that you heard and that was preached in all creation under heaven. + Of this good news I, Paul, became a minister. +

24 I am now rejoicing in my sufferings for your sake, + and I am undergoing the tribulations of the Christ that are yet lacking in my flesh in behalf of his body, + which is the congregation. + 25 I



strengthened with all power according to his glorious might " so that

**There could hardly be a more flagrant example of a group changing the text of Scripture to fit their heretical doctrine.**

whom we have our release by ransom, the forgiveness of our sins."

**15** He is the image of the invisible God, + the firstborn of all creation; + **16** because by means of him all other things were created in the heavens and on the earth, the things visible and the things invisible, + whether they are thrones or lordships or governments or authorities. All other things have been created through him + and for him. **17** Also, he is before all other things, + and by means of him all other things were made to exist,

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**24** I am now rejoicing in my sufferings for your sake, + and I am undergoing the tribulations of the Christ that are yet lacking in my flesh in behalf of his body, + which is the congregation. + **25** I

MATT. 3:11

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DISPLAY Matthew > 3 > Go

## Matthew

### 3:1-17

Chapter 3
0:00 / --

3 In those days John \* the Baptist \* \* came preaching \* in the wilderness \* of Ju-de'a, 2 saying: "REPENT, \* for the kingdom of the heavens \* has drawn near." \* 3 This, in fact, is the one spoken of through Isaiah the prophet \* in these words: "Listen! Someone is crying out in the wilderness, 'Prepare \* the way of Jehovah, \* YOU people! Make his roads straight.'" 4 But this very John had his clothing of camel's hair \* and a leather girdle \* \* around his loins; his food too was insect locusts \* and wild honey. \* 5 Then Jerusalem \* and all Ju-de'a and all the country around the Jordan made their way out to him, 6 and people were baptized by him in the Jordan River, \* openly confessing their sins.

7 When he caught sight of many of the Pharisees and Sadducees \* coming to the baptism, he said to them: "YOU offspring of vipers, \* who has intimated to YOU to flee from the coming wrath? \* 8 So then

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#### Matthew

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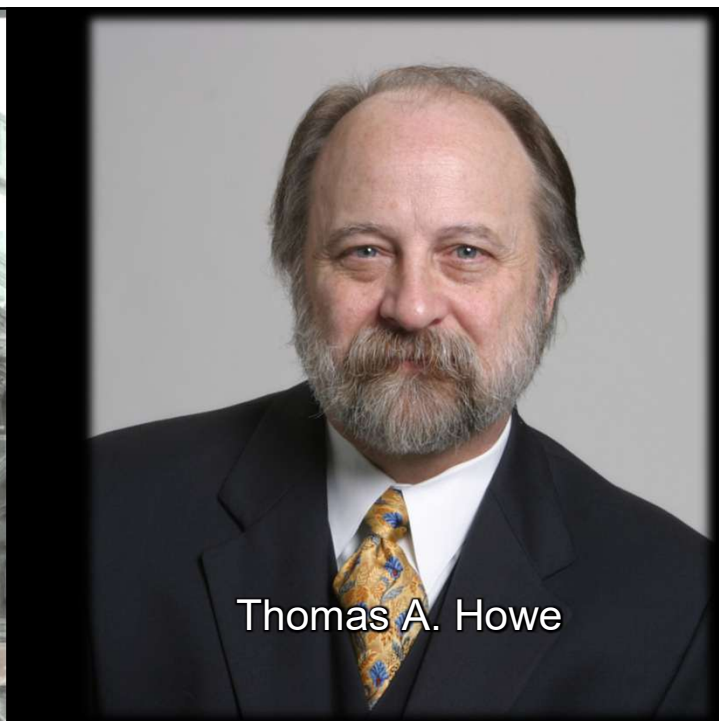
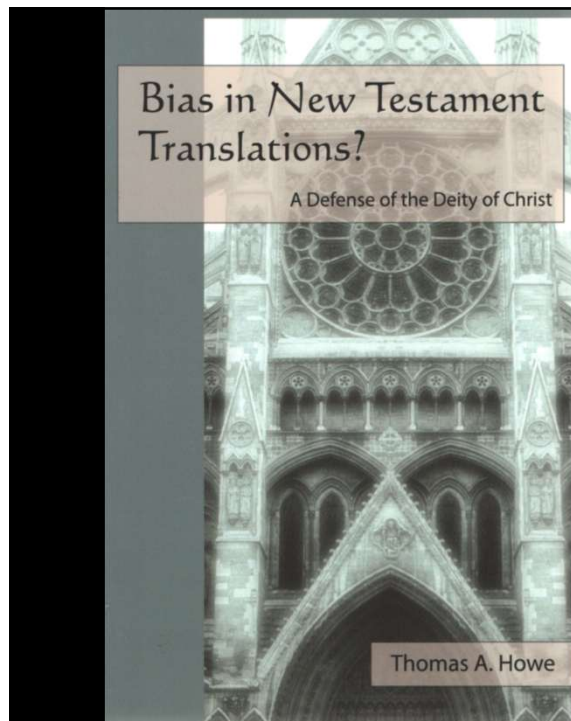
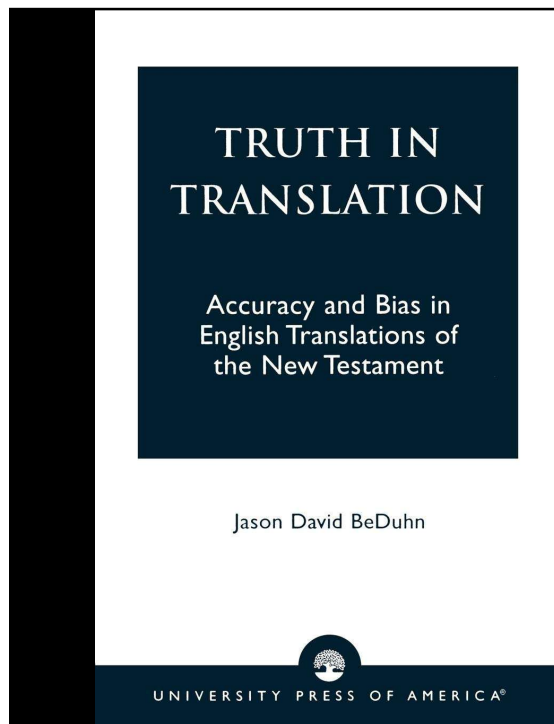
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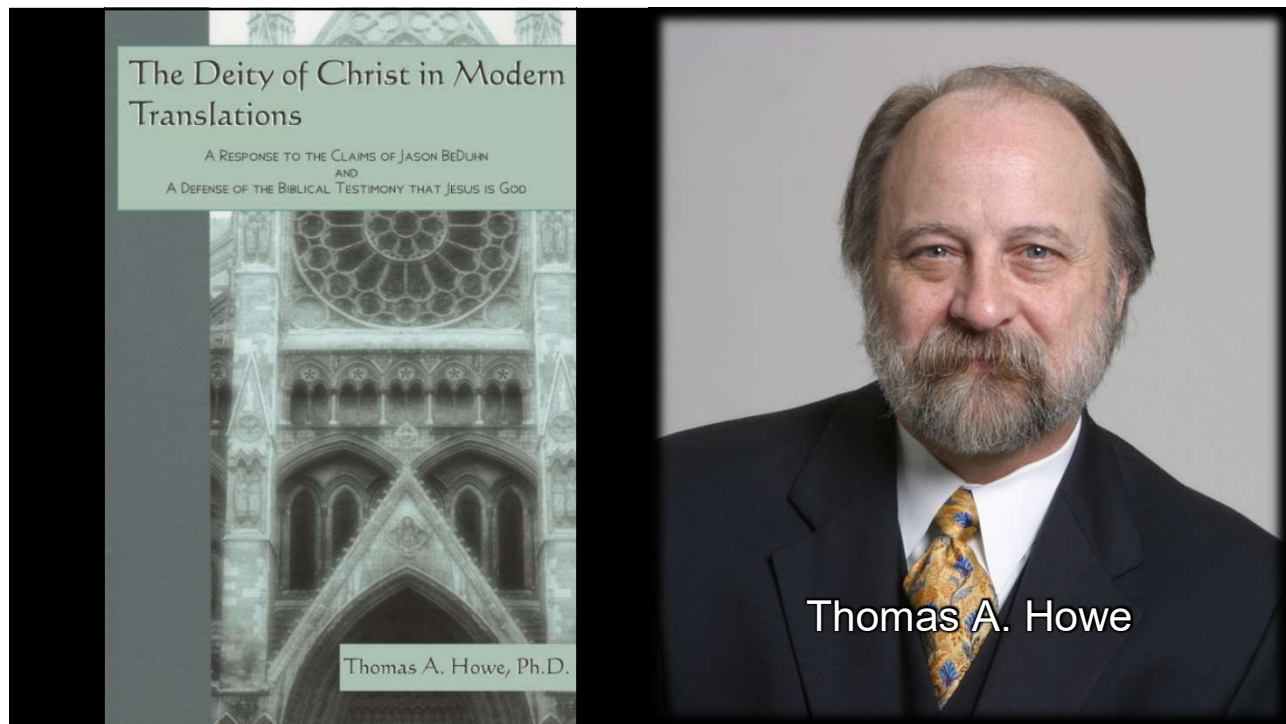
7 When he caught sight of many of the Pharisees and Sadducees \* coming to the baptism, he said to them: "YOU offspring of vipers, \* who has intimated to YOU to flee from the coming wrath? \* 8 So then

**11** I, for my part, baptize \* YOU with water + because of YOUR repentance; + but the one coming + after me is stronger than I am, whose sandals I am not fit to take off. + That one will baptize YOU people with holy spirit \* + and with fire.

in that way it is suitable for us to carry out all that is righteous," \* Then he quit preventing him. 16 After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, + and he saw descending like a dove \* God's spirit coming upon him. \* 17 Look! Also, there was a voice \* from the heavens that said: "This is my Son, \* the beloved, \* whom I have approved." \*









*One of the most famous failed prophecies is about the coming "presence" of Jesus in 1914.*

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APPENDIX

## 1914- Bible

0:00

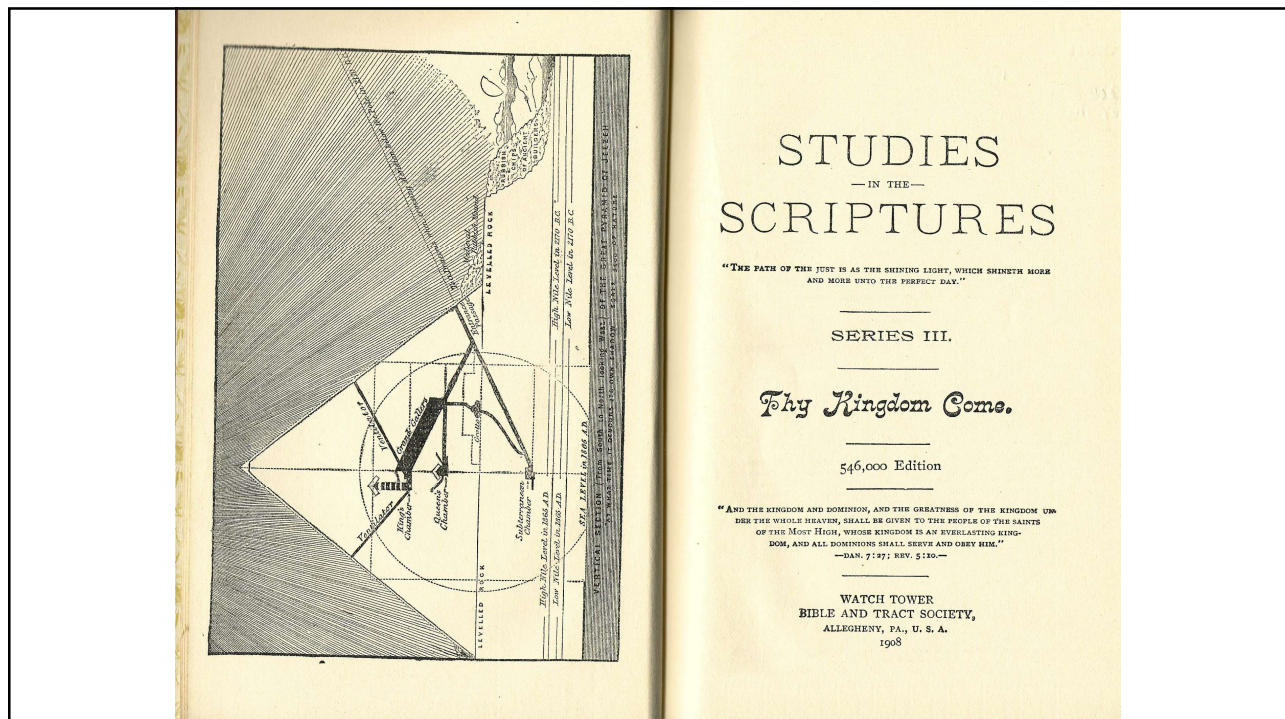
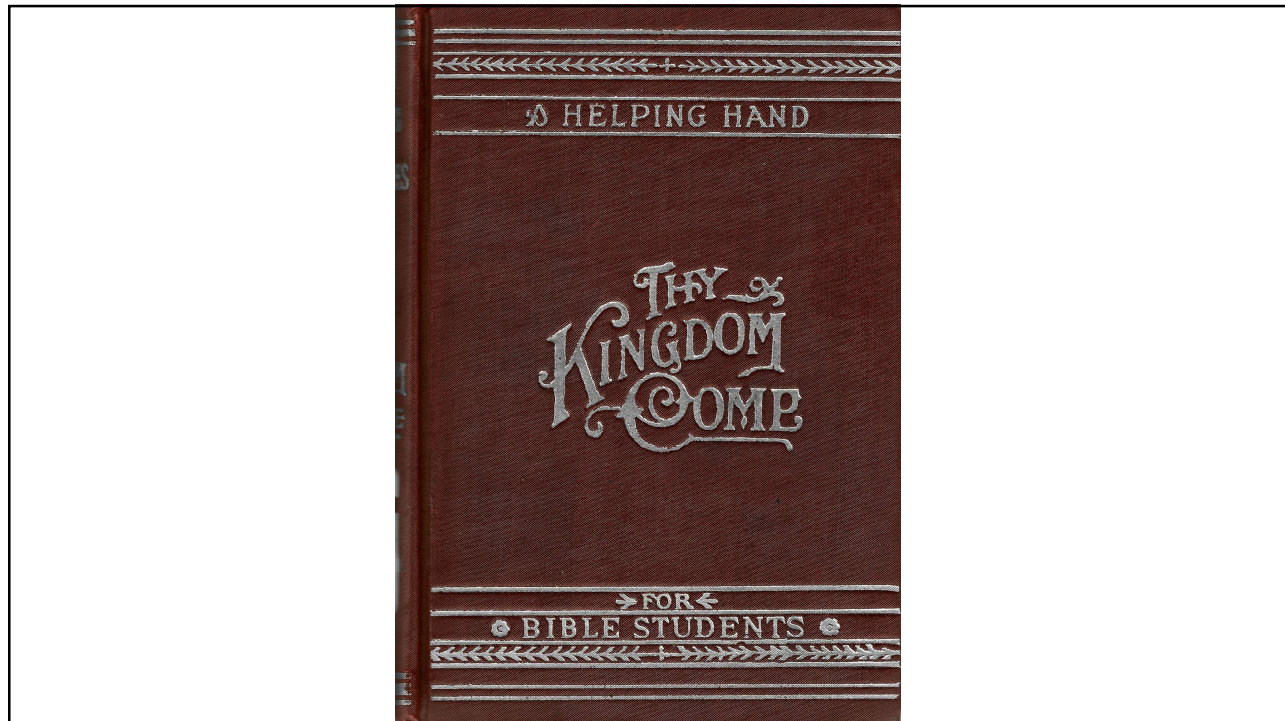
DECADES in... be significant... evidence points to...

Just as Jesus predicted, his "presence" as heavenly King has been marked by dramatic world developments—war, famine, earthquakes, pestilences. (Matthew 24:3-8; Luke 21:11) Such developments bear powerful testimony to the fact that 1914 indeed marked the birth of God's heavenly Kingdom and the beginning of "the last days" of this present wicked system of things.—2 Timothy 3:1-5.

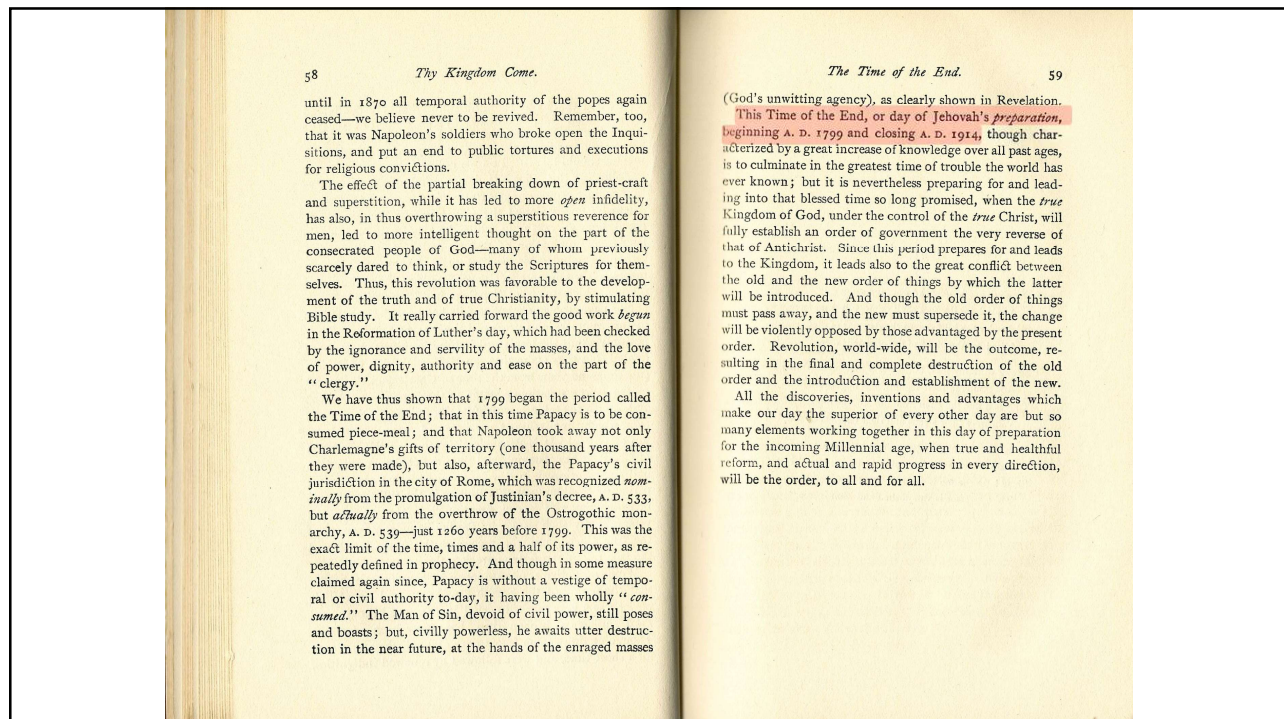
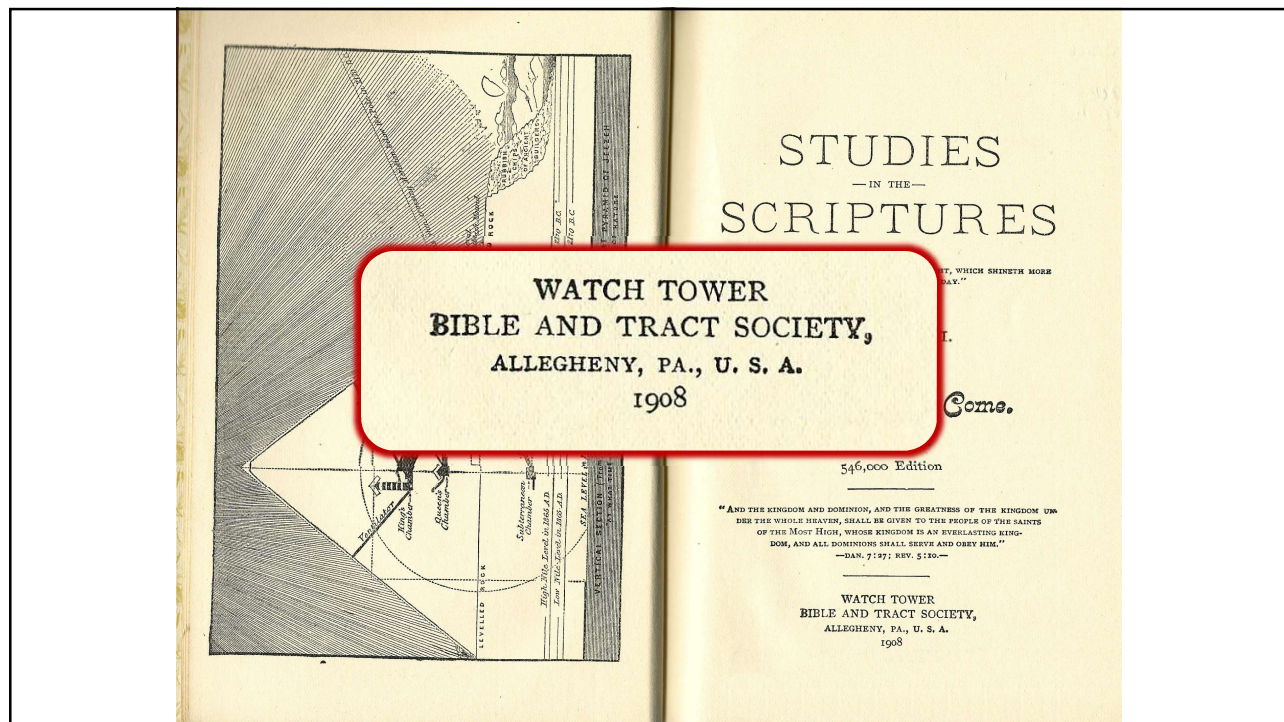
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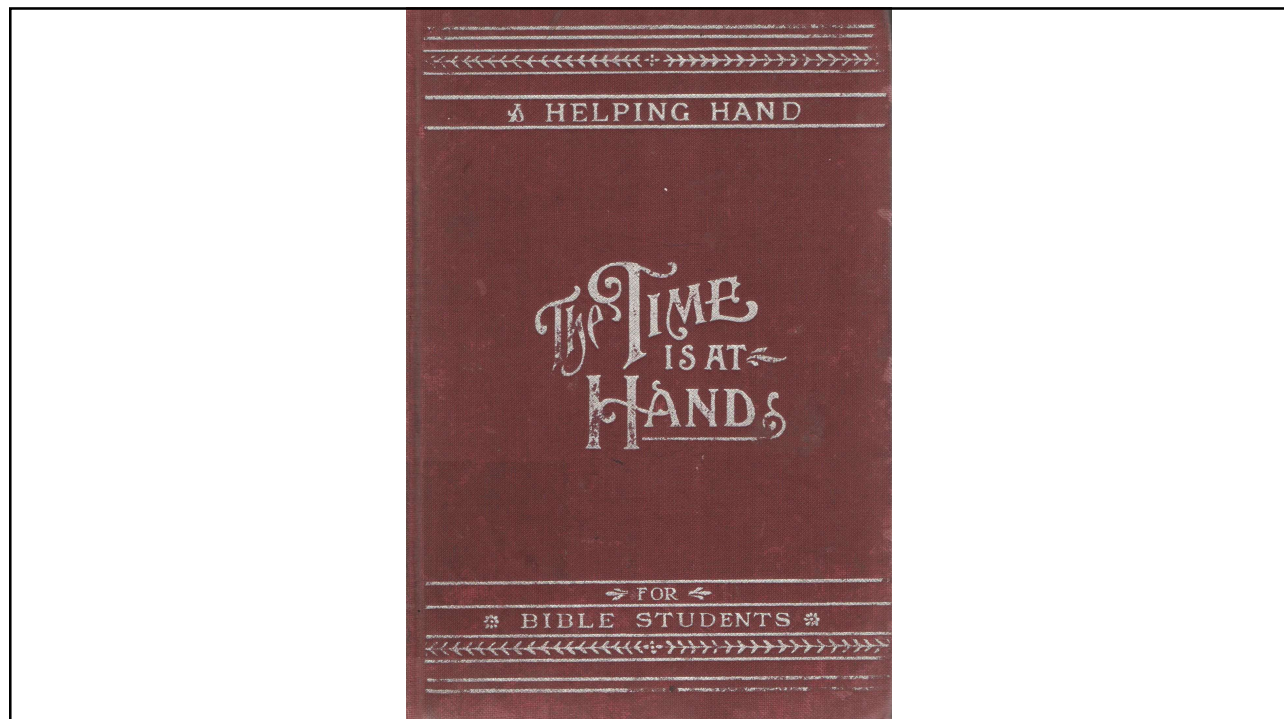
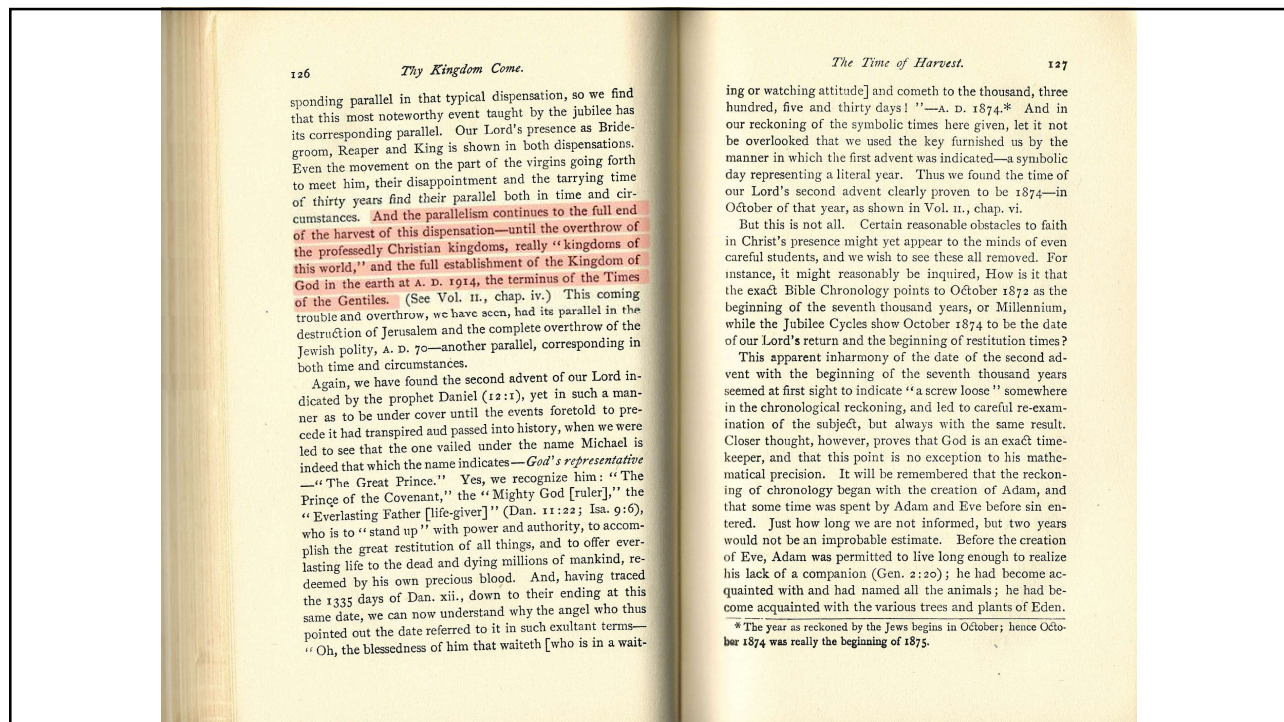
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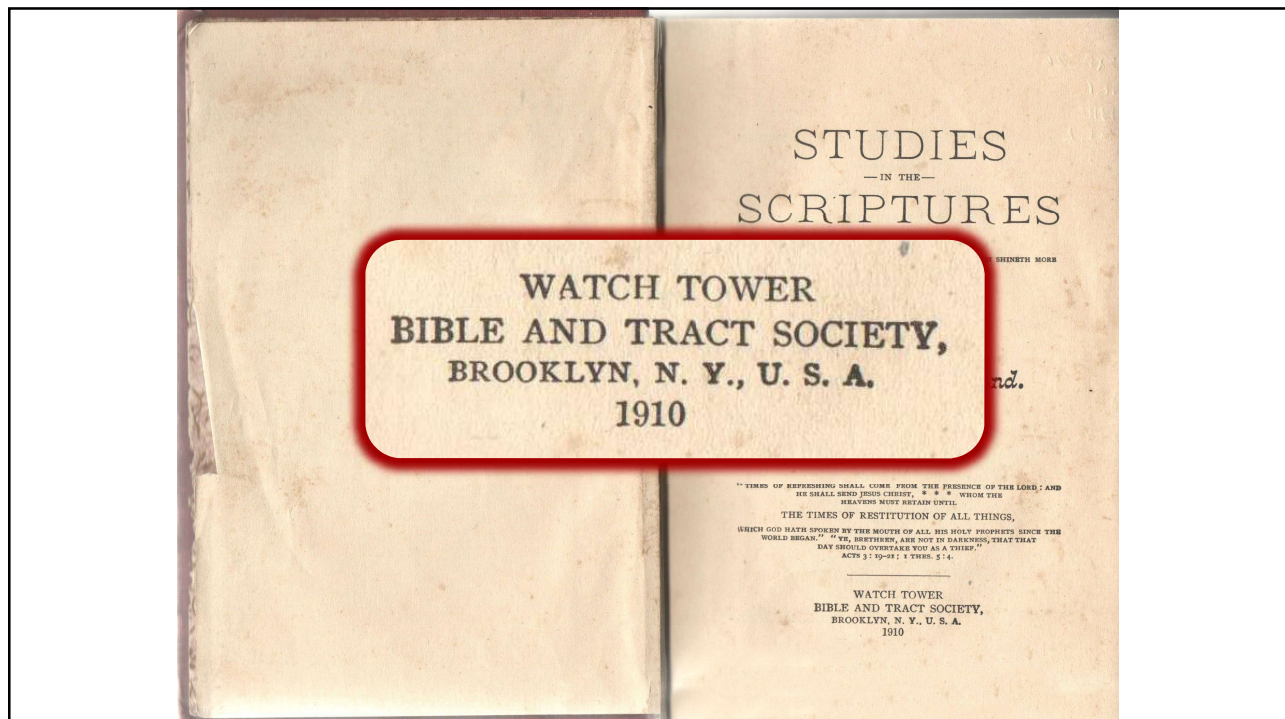
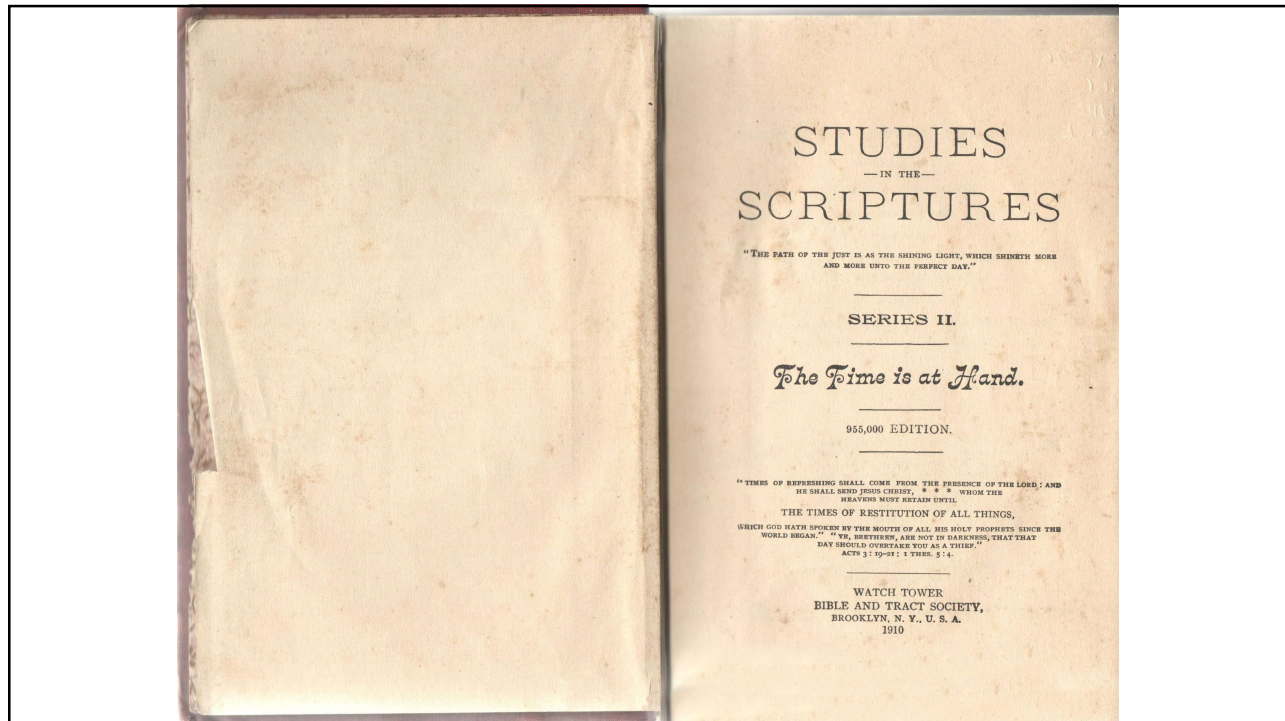














How refreshing the prospect brought to view at the close of these seven times! Neither Israel nor the world of mankind represented by that people will longer be trodden down, oppressed and misruled by beastly Gentile powers. The Kingdom of God and his Christ will then be established in the earth, and Israel and all the world will be blessed under his rightful and righteous authority. Then the root of promise and hope planted first in Eden (Gen. 3:15), and borne across the flood and transplanted with Israel the typical people (Gen. 12:1-3), will sprout and bloom again.

It began to sprout at our Lord's first advent, but the ap-

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men are on the lookout to improve their condition. They are thinking, planning and scheming for a better condition than that to which they have been submitting under the beastly powers. But before they come to recognize God and his dominion over all, they will experience one more terrible fit of madness, from which struggle they will awake weak, helpless, exhausted, but with reason so far restored as to recognize and bow to the authority of him who comes to re-establish the long lost, first dominion, on the permanent basis of experience and knowledge of both good and evil.

True, it is expecting great things to claim, as we do, that within the coming twenty-six years all present governments

will be overthrown and dissolved; but we are living in a special and peculiar time, the "Day of Jehovah," in which matters culminate quickly; and it is written, "A short work will the Lord make upon the earth." (See Vol. I., chap. xv.) For the past eleven years these things have been preached and published substantially as set forth above; and in that brief time the development of influences and agencies for the undermining and overthrow of the strongest empires of earth has been wonderful. In that time Communism, Socialism and Nihilism sprang into vigorous existence, and already are causing great uneasiness among the rulers and

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**In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished at the end of A. D. 1914.**

just administration, the whole earth will be filled with the glory of the Lord—with knowledge, and righteousness, and peace (Psa. 72:19; Isa. 6:3; Hab. 2:14); and the will of God shall be done "on earth, as it is done in heaven."

Daniel's statement, that God's Kingdom will be set up, not after these kingdoms of earth are dissolved, but in their days, while they still exist and have power, and that it is God's Kingdom which shall break in pieces and consume all these kingdoms (Dan. 2:44), is worthy of our special consideration. So it was with each of these beastly governments: it existed before it acquired universal dominion. Babylon existed long before it conquered Jerusalem and

become corrupt, vain and idolatrous, in proportion as they had attained national distinction. This was in the days of King Zedekiah; and the divine decree was expressed in the words of the prophet: "Thus saith the Lord God, remove the diadem and take off the crown: this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is, and I will give it him."—Ezek. 21:24-27.

This overturning of the crown, or dominion, has been

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**In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, i. e., the full end of their lease of dominion, will be reached in A. D. 1914; and that that date will be the farthest limit of the rule of imperfect men. And be it observed, that if this is shown to be a fact firmly established by the Scriptures, it will prove:—**

appointed time, and therefore recognized, though not approvingly, this one will be approved and established by God, as his representative in the earth. It will be God's Kingdom, the Kingdom of Jehovah's Anointed. It will be established gradually, during a great time of trouble with which the Gospel age will close, and in the midst of which present dominions shall be utterly consumed, passing away amid great confusion.

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Firstly, That at that date the Kingdom of God, for which our Lord taught us to pray, saying, "Thy Kingdom come," will obtain full, universal control, and that it will then be "set up," or firmly established, in the earth, on the ruins of present institutions.

Secondly, It will prove that he whose right it is thus to take the dominion will then be present as earth's new Ruler; and

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Jerusalem shall no longer be trodden down of the Gentiles, but shall arise from the dust of divine disfavor, to honor; because the "Times of the Gentiles" will be fulfilled or completed.

Fifthly, It will prove that by that date, or sooner, Israel's blindness will begin to be turned away; because their "blindness in part" was to continue only "until the fulness of the Gentiles be come in" (Rom. 11:25), or, in other words, until the full number from among the Gentiles, who are to be members of the body or bride of Christ, would be fully selected.

Sixthly, It will prove that the great "time of trouble such



Firstly, That at that date the Kingdom of God, for which our Lord taught us to pray, saying, "Thy Kingdom come," will obtain full, universal control, and that it will then be "set up," or firmly established, in the earth, on the ruins of present institutions.

Secondly, It will prove that he whose right it is thus to take the dominion will then be present as earth's new Ruler; and not only so, but it will also prove that he will be present for a considerable period before that date; because the overthrow of these Gentile governments is directly caused by his dashing them to pieces as a potter's vessel (Psa. 2:9; Rev. 2:27), and establishing in their stead his own righteous government.

Thirdly, It will prove that some time before the end of A. D. 1914 the last member of the divinely recognized Church of Christ, the "royal priesthood," "the body of Christ," will be glorified with the Head; because every member is to reign with Christ, being a joint-heir with him of the Kingdom, and it cannot be fully "set up" without every member.

Fourthly, It will prove that from that time forward Jerusalem shall no longer be trodden down of the Gentiles, but shall arise from the dust of divine disfavor, to honor; because the "Times of the Gentiles" will be fulfilled or completed.

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Sixthly, It will prove that the great “time of trouble such as never was since there was a nation,” will reach its culmination in a world-wide reign of anarchy; and then men will learn to be still, and to know that Jehovah is God and that he will be exalted in the earth. (Psa. 46:10.) The condition of things spoken of in symbolic language as raging waves of the sea, melting earth, falling mountains and burning heavens will then pass away, and the “new heavens and new earth” with their peaceful blessings will begin to be recognized by trouble-tossed humanity. But the Lord’s Anointed and his rightful and righteous authority will first be recognized by a company of God’s children while passing through the great tribulation—the class represented by *m* and *t* on the Chart of the Ages (see also pages 235 to 239, Vol. I.); afterward, just at its close, by fleshly Israel; and ultimately by mankind in general.

Seventhly, It will prove that *before that date* God’s Kingdom, organized in power, will be in the earth and then smite and crush the Gentile image (Dan. 2:34)—and fully consume the power of these kings. Its own power and dominion will be established as fast as by its varied influences and agencies it crushes and scatters the “powers that be”—civil and ecclesiastical—iron and clay.



APPENDIX  
1914—  
Bible  
DECADES  
be significant  
evidence points to

As recorded at Luke 21:24, Jesus said: "Jerusalem will be trampled on by the nations until the appointed times of the nations ["the times of the Gentiles," *King James Version*] are fulfilled." Jerusalem had been the capital city of the Jewish nation—the seat of rulership of the line of kings from the house of King David. (Psalm

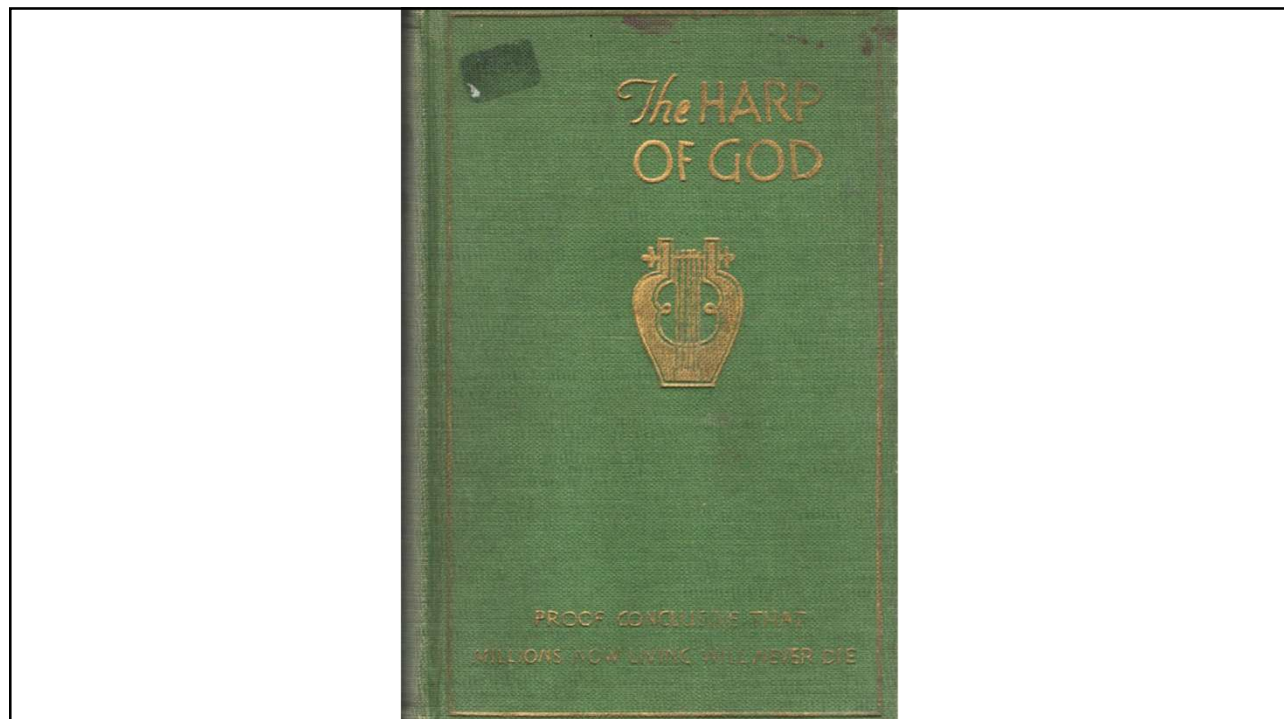
*The Time of the End.* 59

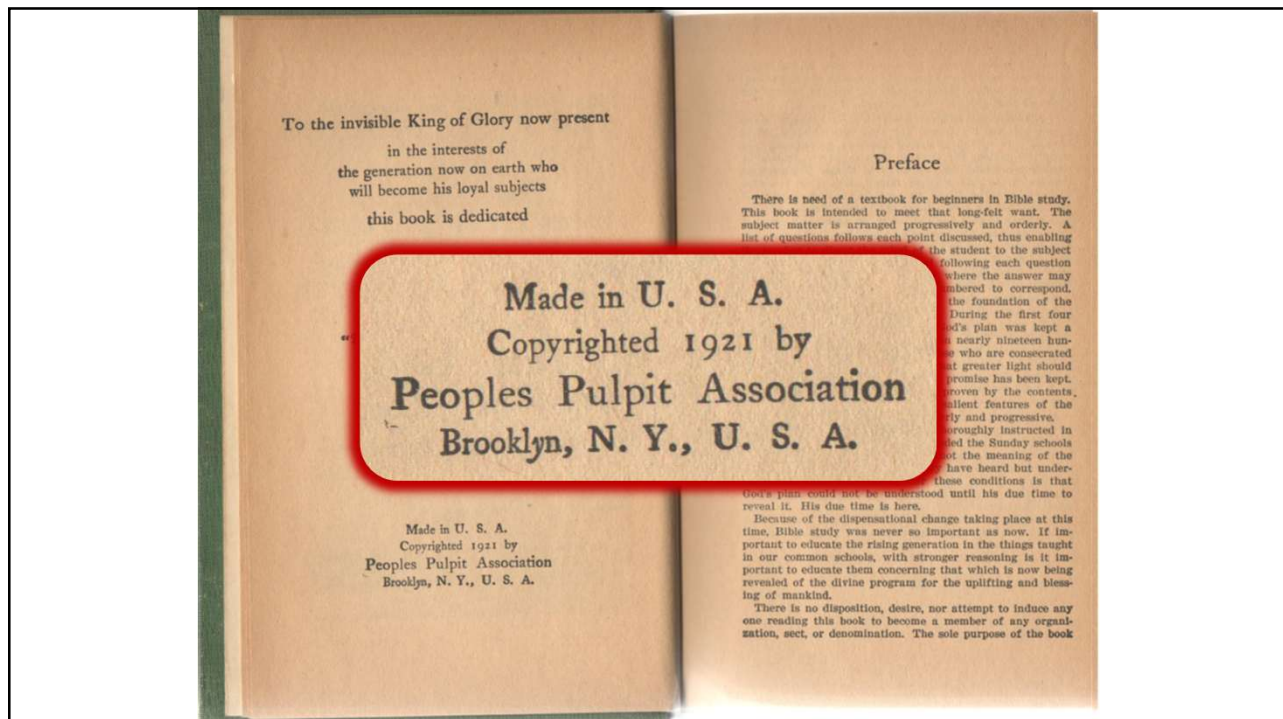
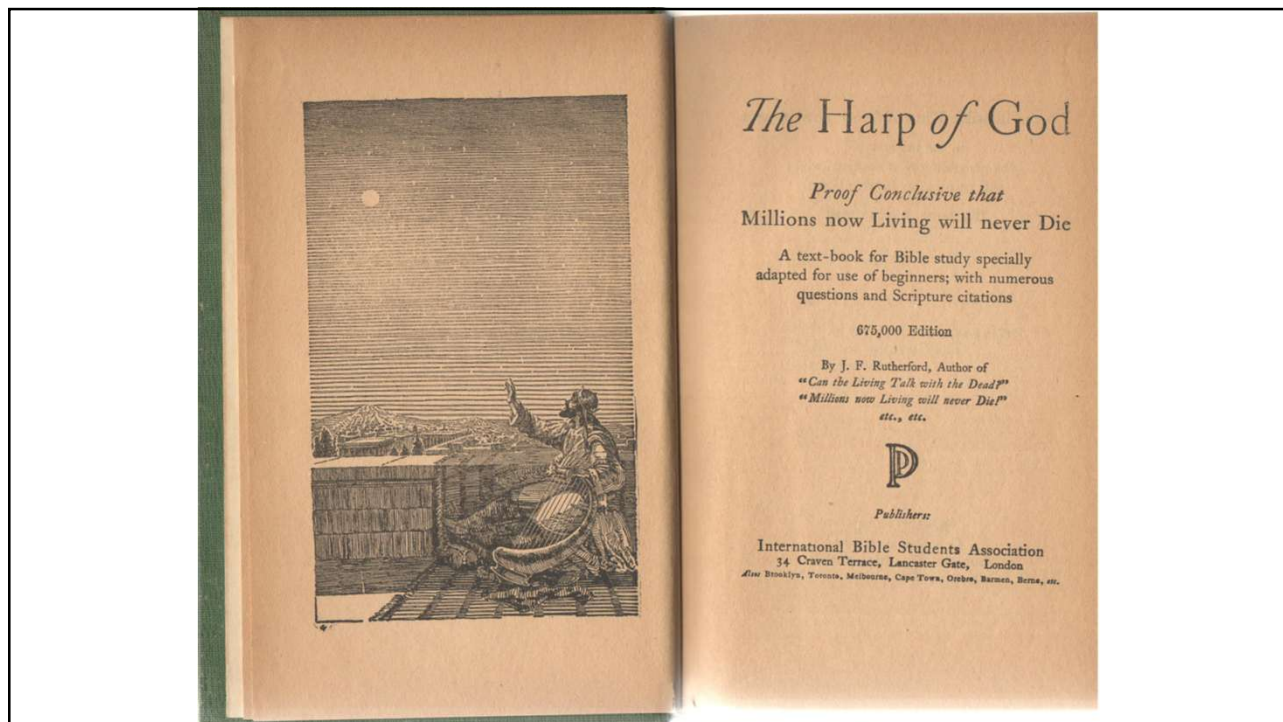
(God's unwitting agency), as clearly shown in Revelation. This Time of the End, or day of Jehovah's *preparation*, beginning A. D. 1799 and closing A. D. 1914, though characterized by a great increase of knowledge over all past ages,

of thirty years and then *parallel down* circumstances. And the parallelism continues to the full end of the harvest of this dispensation—until the overthrow of the professedly Christian kingdoms, really "kingdoms of this world," and the full establishment of the Kingdom of God in the earth at A. D. 1914, the terminus of the Times of the Gentiles. (See Vol. II., chap. iv.) This coming of the Gentiles. *have seen* had its parallel in the

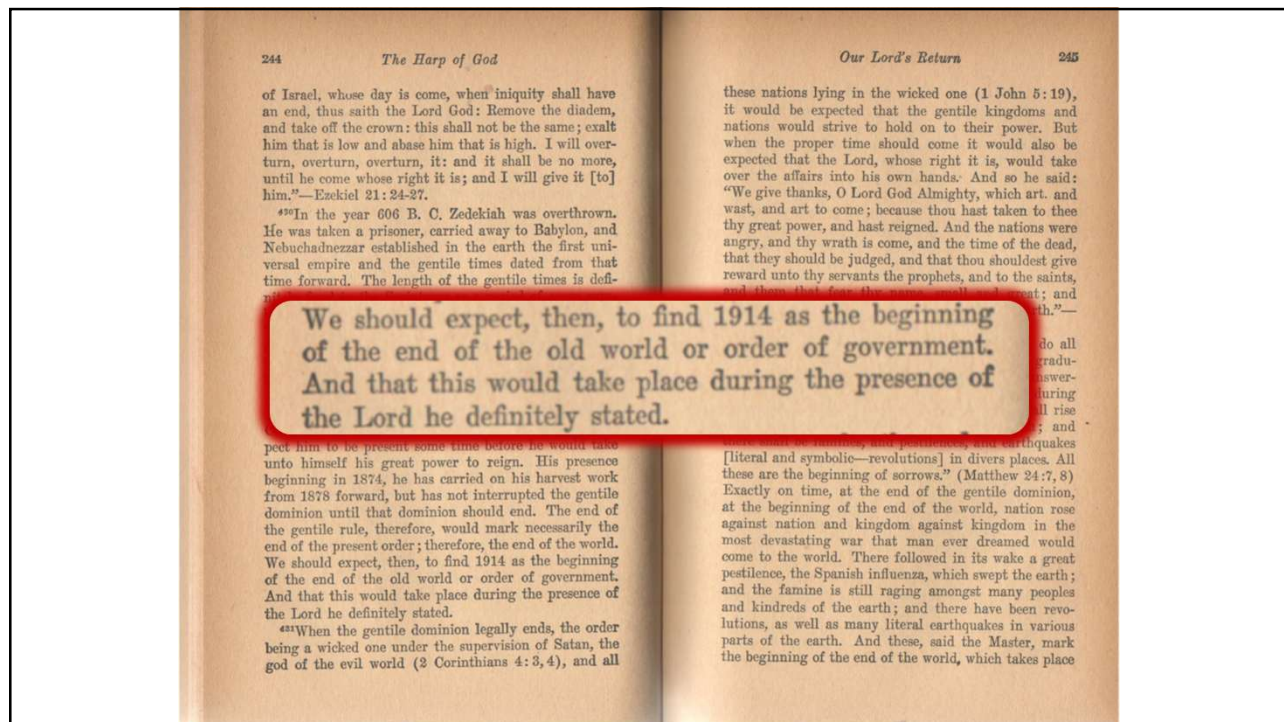
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APPENDIX

# 1914—Bible

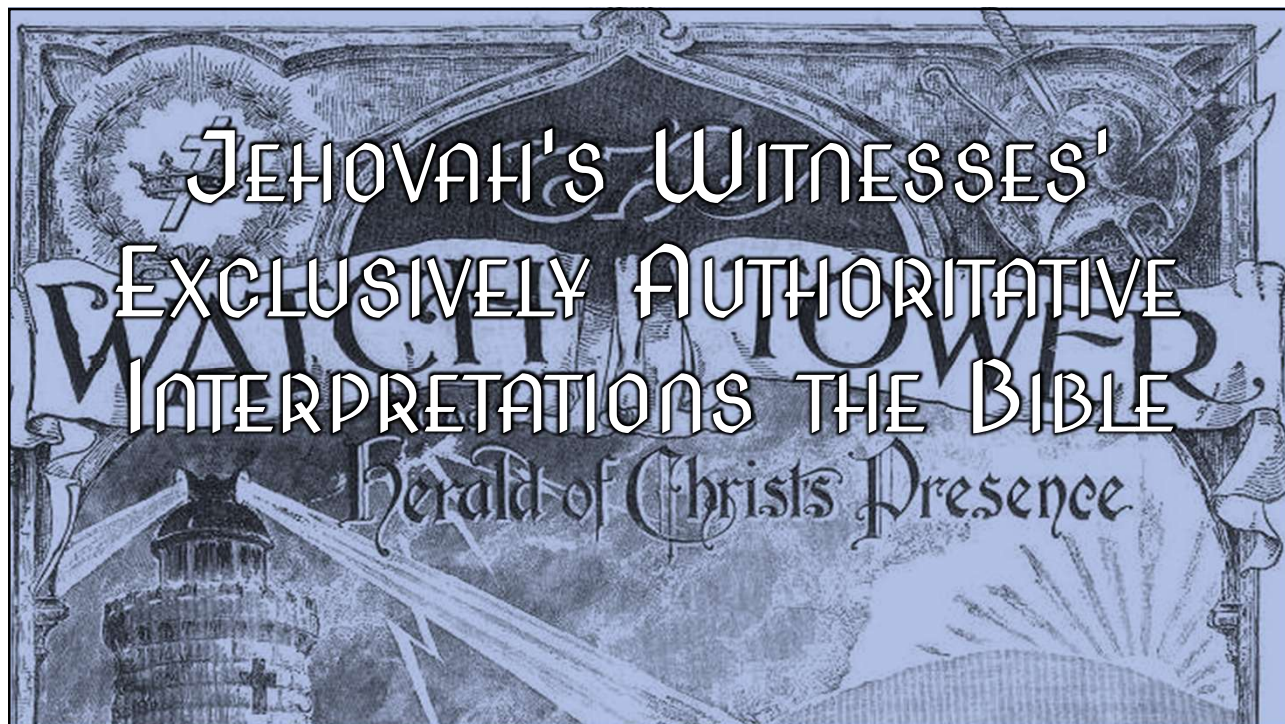
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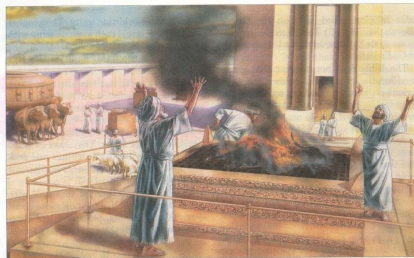
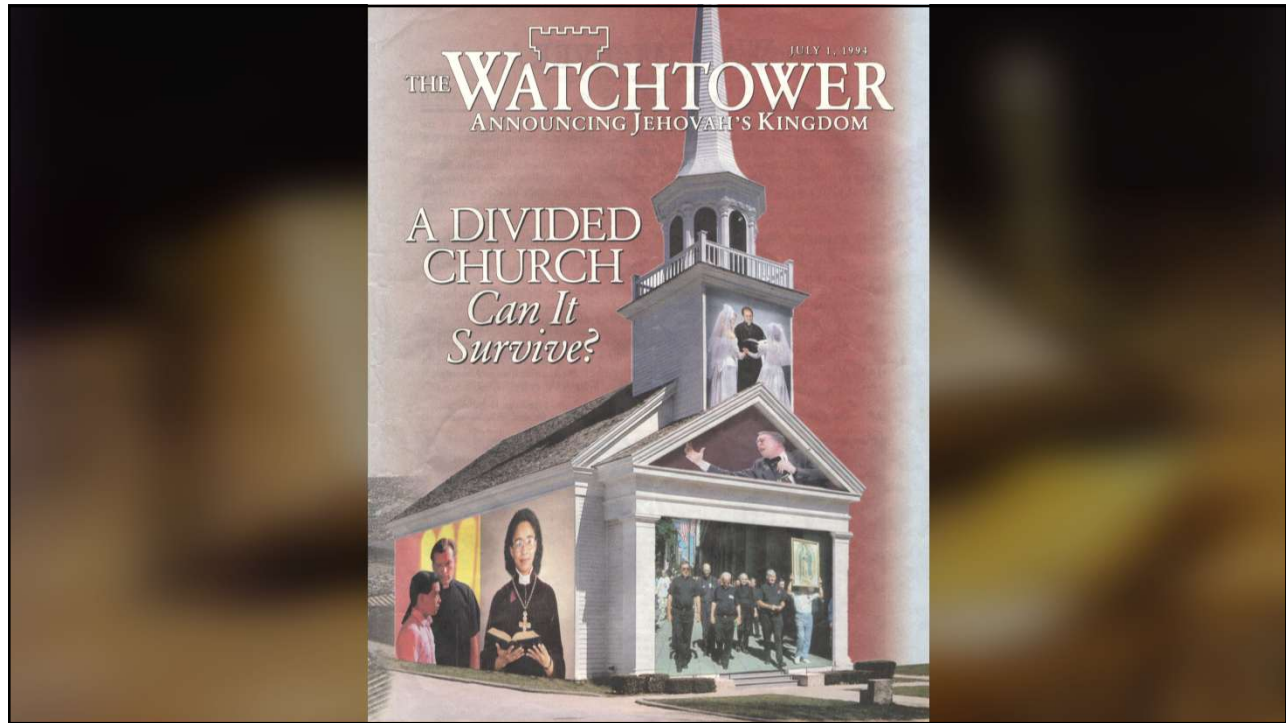
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*Jehovah's Witnesses weaken  
the authority of the Bible by  
claiming authoritative or  
infallible interpretations.*





## AT WHICH TABLE ARE YOU FEEDING?

*"You cannot be partaking of 'the table of Jehovah' and the table of demons."*  
—1 CORINTHIANS 10:21.

**T**HESE inspired words of the apostle Paul show that two figurative tables are set before mankind. Each table is identified by the kind of symbolic food placed upon it, and all of us are eating at one or the other. However, if we wish to please God, we cannot be feeding at his table and at the same time be nibbling at the table of demons. The apostle Paul warned: "The things which the nations sac-

rifice they sacrifice to demons, and not to God; and I do not want you to become sharers with the demons. You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons." —1 Corinthians 10:20, 21.

<sup>1</sup> Paul's words remind us of the communion sacrifices that the ancient Israelites ate. (a) What table of Jehovah existed in the days of ancient Israel, and who shared in the communion sacrifices? (b) What does partaking of the table of Jehovah mean today?

offered under Jehovah's Law. The altar of God was called a table, and the one bringing the animal to be sacrificed was said to have communion with Jehovah and with the priests. How? First, Jehovah shared in the sacrifice because the blood was sprinkled upon his altar and the fat was consumed by flames underneath. Second, the priest shared in that he (and his family) ate the roasted breast and right leg of the animal sacrificed. And third, the offerer shared by eating the rest of it. (Leviticus 7:11-36) Today, partaking of the table of Jehovah means that we give him the kind of worship that he requires, as exemplified by Jesus and his apostles. To do this, we must feed spiritually on what Jehovah provides through his Word and organization. The Israelites, who enjoyed special communion with Jehovah at his table, were forbidden to offer sacrifices to demons at their table. Spiritual Israelites and their "other sheep" companions are under the same divine prohibition. —John 10:16.

<sup>2</sup> How could one become guilty of partaking of the table of demons in our day? By serving the interests of anything opposed to Jehovah. The table of demons includes all demonic propaganda, which is designed to mislead and to turn us away from Jehovah. Who would want to feed his heart and mind on such poison? True Christians refuse to share in the sacrifices that most people today offer to the gods of war and riches. —Matthew 6:24.

### Avoiding "the Table of Demons"

<sup>3</sup> The question all of us face is, At which table am I feeding? We cannot escape the fact that we are obliged to eat at one table or the other. (Compare Matthew 12:30.) We would not knowingly want to be partaking of the table of demons. To do that would cost us the favor of the only true and living God, Jehovah. On the other hand, to partake of food only at Jehovah's table leads to our everlasting life in happiness! (John 17:3) There is a saying that a person is what he eats. Anyone, then, who wants to keep in good physical and mental health has to watch his diet. Just as high-fat junk food, though tastily prepared with chemical additives, does not contribute to our continued physical health, so the propaganda of this world laced with demonic ideas is bad figurative junk food that will corrupt our minds.

<sup>4</sup> The apostle Paul foretold that during the last days, people would be led astray by the "teachings of demons." (1 Timothy 4:1) Not only are such demonic teachings found in false religious beliefs but they are also widely promulgated in other ways. For example, we need to analyze and weigh what books and magazines we and our children read, what television programs we view, and what plays and films we watch. (Proverbs 14:15) If for recreation we read fiction, does it feature senseless violence, illicit sex, or occult practices? If we read nonfiction in order to be instructed, does it expound a philosophy or way of life "not according to Christ"? (Colossians 2:8) Are empty speculations presented, or is involvement in worldly social movements advocated? Does it foster the determination to get very rich? (1 Timothy 6:9) Is it a publication that subtly presents divisive teachings that are un-Christlike? If the answer is yes and we continue to read or view such material, we risk

<sup>5</sup> How can we avoid taking in demonic teachings today?

<sup>8</sup> The Lord Jesus Christ foretold that during his presence a “faithful and discreet slave” would provide spiritual food for his disciples.

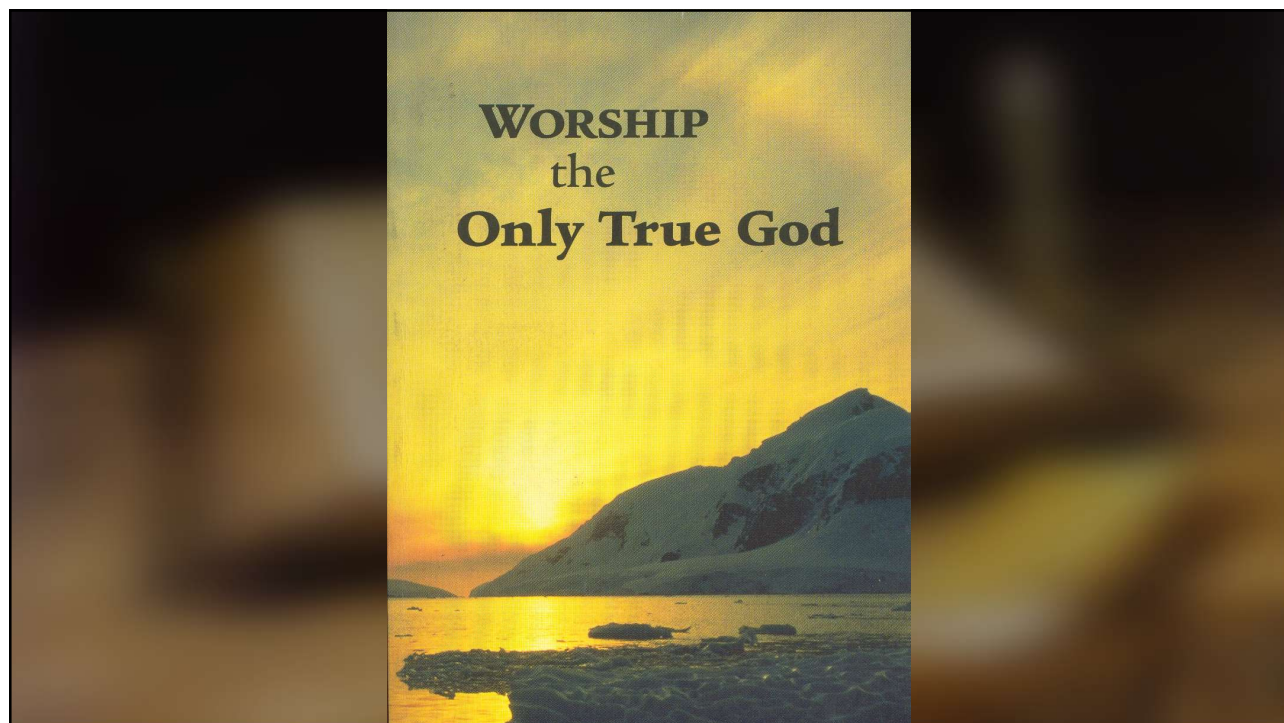
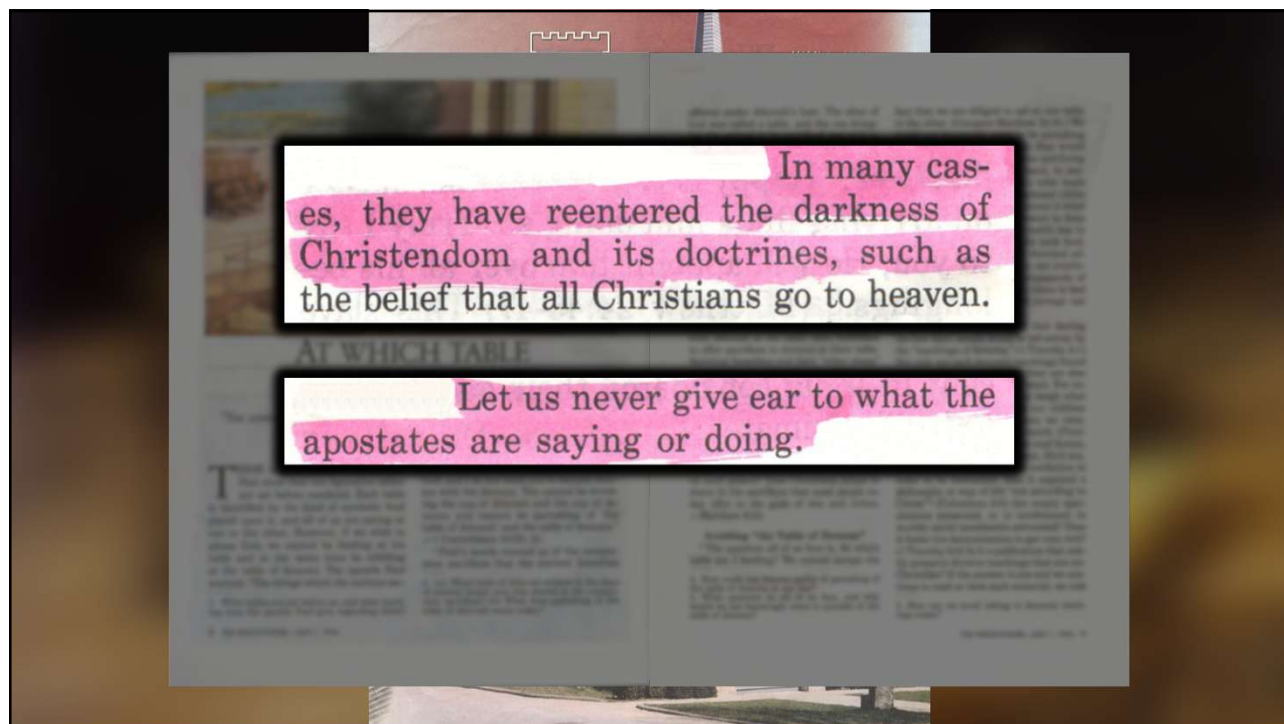
This slave has proved to be, not any single individual, but the class of dedicated, anointed Christians.

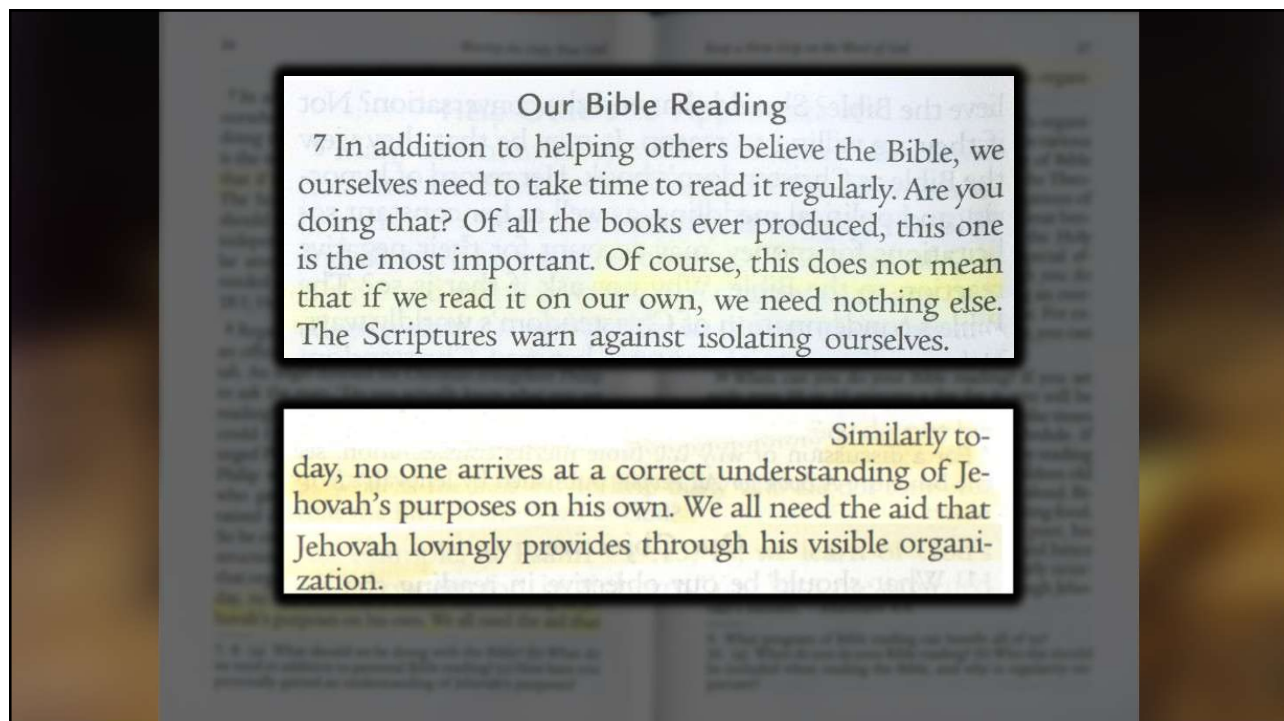
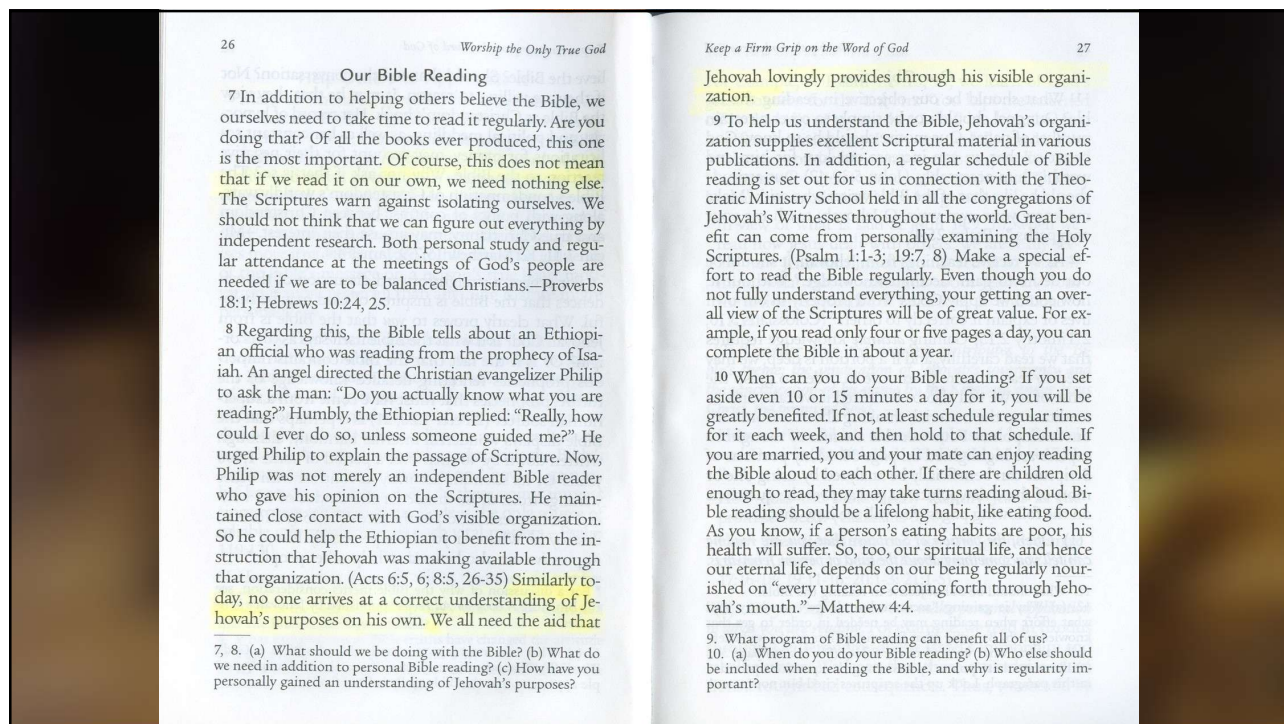
<sup>9</sup> This faithful slave class has been using the Watch Tower Bible and Tract Society to provide spiritual nourishment for all of Jehovah’s Witnesses.

<sup>12</sup> Yes, apostates publish literature that resorts to distortions, half-truths, and outright falsehood.

Hence, it would be a dangerous thing to allow our curiosity to move us to feed on such writings or to listen to their abusive speech!







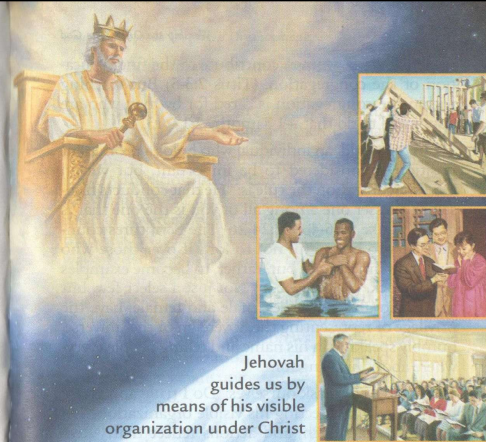


the evidence of the operation of God's spirit in opening the Gentile field. Then they rendered a decision. God blessed that arrangement. (Acts 15:1-29; 16:4, 5) From that central body, individuals were sent out to further the Kingdom preaching.

10 In our day the Governing Body of Jehovah's visible organization is made up of spirit-anointed brothers from various lands and is located at the world headquarters of Jehovah's Witnesses. Under the headship of Jesus Christ, the Governing Body furthers pure worship in every land, coordinating the preaching activities of Jehovah's Witnesses in their tens of thousands of congregations. Those on the Governing Body share the viewpoint of the apostle Paul, who wrote to fellow Christians: "Not that we are the masters over your faith, but we are fellow workers for your joy, for it is by your faith that you are standing."—2 Corinthians 1:24.

11 Jehovah's Witnesses worldwide look to the Governing Body to select qualified brothers who, in turn, are authorized to appoint elders and ministerial servants to care for the congregations. The requirements for those appointed are stated in the Bible and take into account that those men are not perfect and make mistakes. The elders who make recommendations and those who do the appointing bear a serious responsibility before God. (1 Timothy 3:1-10, 12, 13; Titus 1:5-9) Hence, they offer prayer for the aid of God's spirit and seek guidance from his inspired Word. (Acts 6:

11. (a) How are elders and ministerial servants appointed? (b) Why should we cooperate closely with the appointed ones?



2-4, 6; 14:23) Let us show our appreciation for these "gifts in men," who help us all attain to "the oneness in the faith."—Ephesians 4:8, 11-16.

12 The Scriptures direct that oversight in the congregation be cared for by men. This does not downgrade women, for some of them are heirs of the heavenly Kingdom, and they do much of the preaching work. (Psalm 68:11) Too, by faithfully caring for their family

12. How does Jehovah use women in the theocratic arrangement?

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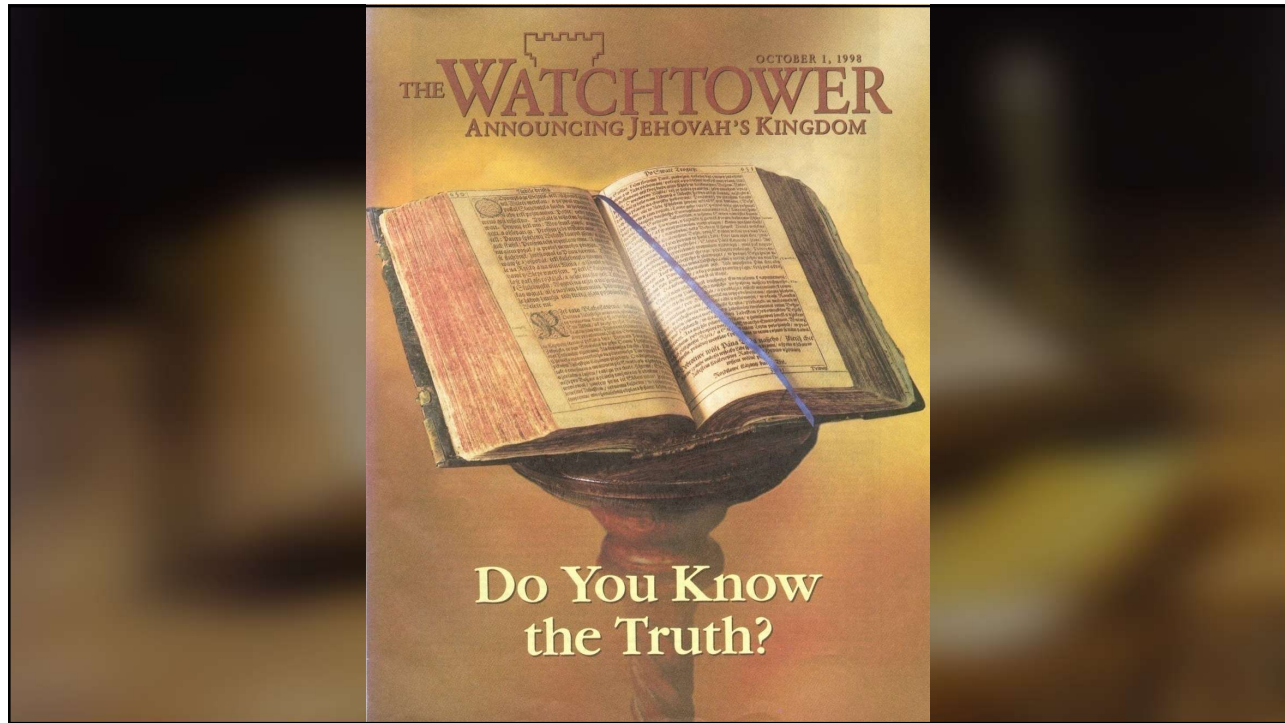
<p>134 <i>Worship the Only True God</i></p> <p>responsibilities, women contribute to the fine reputation of the congregation. (Titus 2:3-5) But teaching within the congregation is cared for by men who are appointed to do that.—1 Timothy 2:12, 13.</p> <p>13 In the world, an individual who holds a prominent position is considered to be important, but within God's organization the rule is: "He that conducts himself as a lesser one among all of you is the one that is great." (Luke 9:46-48; 22:24-26) The Scriptures counsel elders to be careful not to lord it over those who are God's inheritance but, rather, to become examples to the flock. (1 Peter 5:2, 3) Not just a select few, but all of Jehovah's Witnesses, male and female, have the privilege of representing the Sovereign of the universe, humbly speaking in his name and telling people everywhere about his Kingdom.</p> <p>14 We do well to ask ourselves: 'Do I truly appreciate how Jehovah is directing his visible organization? Do my attitudes, speech, and actions reflect that?' Reasoning on the following points can help each of us to make such an analysis.</p> <p>If I truly submit to Christ as Head of the congregation, then, as indicated in the following scriptures, what will I be doing? (Matthew 24:14; 28:19, 20; John 13:34, 35)</p> <p>When I appreciatively accept the spiritual provisions that come through the slave class and its Gov-</p> <p>13. (a) What view does the Bible urge elders to take regarding their position? (b) In what privilege may all of us share?</p> <p>14. Using the scriptures cited, discuss the questions listed at the end of the paragraph.</p>	<p>135 <i>How Does Jehovah Direct His Organization?</i></p> <p>erning Body, for whom am I showing respect? (Luke 10:16)</p> <p>How should everyone in the congregation, especially the elders, deal with one another? (Romans 12:10)</p> <p>15 Jehovah is guiding us today by means of his visible organization under Christ. Our attitude toward this arrangement demonstrates how we feel about the issue of sovereignty. (Hebrews 13:17) Satan contends that our chief concern is self. But if we serve in any way needed and avoid things that draw undue attention to self, we prove the Devil a liar. If we love and respect those who take the lead among us but refuse to 'admire personalities for our own benefit,' we bring joy to Jehovah. (Jude 16; Hebrews 13:7) By being loyal to Jehovah's organization, we show that Jehovah is our God and that we are united in worship of him.—1 Corinthians 15:58.</p> <p>15. (a) By our attitude toward Jehovah's visible organization, what do we demonstrate? (b) What opportunities are there for us to prove the Devil a liar and to bring joy to Jehovah's heart?</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p style="text-align: center;"><b>Review Discussion</b></p> <ul style="list-style-type: none"> <li>• What is Jehovah's visible organization today? What is its purpose?</li> <li>• Who is the appointed Head of the congregation, and through what visible arrangements does he provide loving direction for us?</li> <li>• What wholesome attitudes should we cultivate toward those in Jehovah's organization?</li> </ul> </div>
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15 Jehovah is guiding us today by means of his visible organization under Christ.

By being loyal to Jehovah's organization, we show that Jehovah is our God and that we are united in worship of him.





false worship. The Bible contains the truth about Jesus Christ, which leads people to put faith in him and opens the way to a bright hope for the future. It is a splendid thing to come to know the truth of God's Word!

How vital is it to know the truth? Many religions today, while claiming to follow the Bible, are largely influenced by human philosophies and traditions. Often, religious leaders seem not as concerned with the accuracy of their message as they are with its acceptance by the masses. Some feel that God is satisfied with any form of worship,

as long as it is sincere. But Jesus Christ explained: "The hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him."—John 4:23.

If we want to worship God acceptably, we must know the truth. This is an important issue. Our eternal happiness depends on it. Therefore, everyone should ask himself: 'Is my way of worship acceptable to God? Am I genuinely interested in learning the truth of God's Word? Or am I afraid of what a careful investigation might reveal?'

But this meant that most of my prior beliefs were wrong. My family, my friends, people whom I loved—they were all wrong. I was nervous. I kept asking myself how my family would react to what I had newly discovered. As time passed and with Jehovah's help, I began to adjust to this overwhelming experience. One day I decided to confide in a family friend, a professor of theology. I told him all about my desire to find the truth. Then he noted, 'If you want to know the truth, look for Jehovah's Witnesses.'

As Eugenia had feared, her family put her out of the house. The Witnesses, however, continued to give her spiritual help. She comments: "I was strengthened to take

a stand for the truth. I realized that it was something worth fighting for. The welcome I received from Jehovah's Witnesses was so important. I felt loved within the Christian congregation. Getting close to God's organization helped me to overcome the fear of having to stand alone."

Consider another example. Sabrina grew up accustomed to having regular family discussions about the Bible. In fact, they developed a form of 'family religion.' She made it a practice to associate with members of various religions to expose their errors. When one of Jehovah's Witnesses offered her a Bible study, she readily accepted with the intention of disproving their beliefs.

## WORSHIPING GOD WITH TRUTH

For worship to be acceptable to God, it must be based on truth. (John 4:23)

The Bible identifies true worshipers as belonging to "the congregation of the living God, a pillar and support of the truth." (1 Timothy 3:15) The ones making up the congregation of God not only believe the truth of God's Word but also live in harmony with it and defend it, making it known throughout the earth.

—Matthew 24:14; Romans 10:9-15.

**J**EHOVAH'S WITNESSES are well-known for their Bible educational work, now being done in more than 200 lands. They study the Bible and teach it as the truth, without incorporating the diluting influence of human philosophies. Are you acquainted with their Bible-based teachings? Many hesitate to listen to Jehovah's Witnesses because of the negative information that circulates against them. But honest-hearted people are invited to decide for themselves whether what the Witnesses preach is the truth or not. Such a vital decision should not be based on hearsay. Many

who have conducted their own personal investigation of the teachings of Jehovah's Witnesses have benefited greatly.

### Knowledge of the Truth Dispels Fear

Consider, for example, the case of Eugenia. She was reared in a strict Catholic household. Her father was one of the organizers of the papal visit to Mexico in 1979. While visiting friends, Eugenia came in contact with Jehovah's Witnesses. With their help she began to analyze more closely what the Bible says. She recalls: "At first, fear began to well up. I had found the truth!

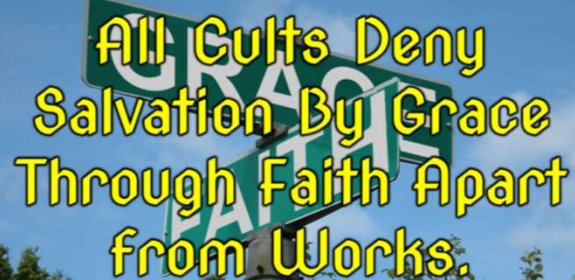
Jehovah's Witnesses make known Bible truth to people in over 200 lands



Many hesitate to listen to Jehovah's Witnesses because of the negative information that circulates against them. But honest-hearted people are invited to **decide for themselves** whether what the Witnesses preach is the truth or not. **Such a vital decision should not be based on hearsay.** Many who have conducted **their own personal investigation of** the teachings of Jehovah's Witnesses have benefited greatly.



**All Cults Weaken or Deny the Authority of the Bible.**



**All Cults Deny Salvation By Grace Through Faith Apart from Works.**

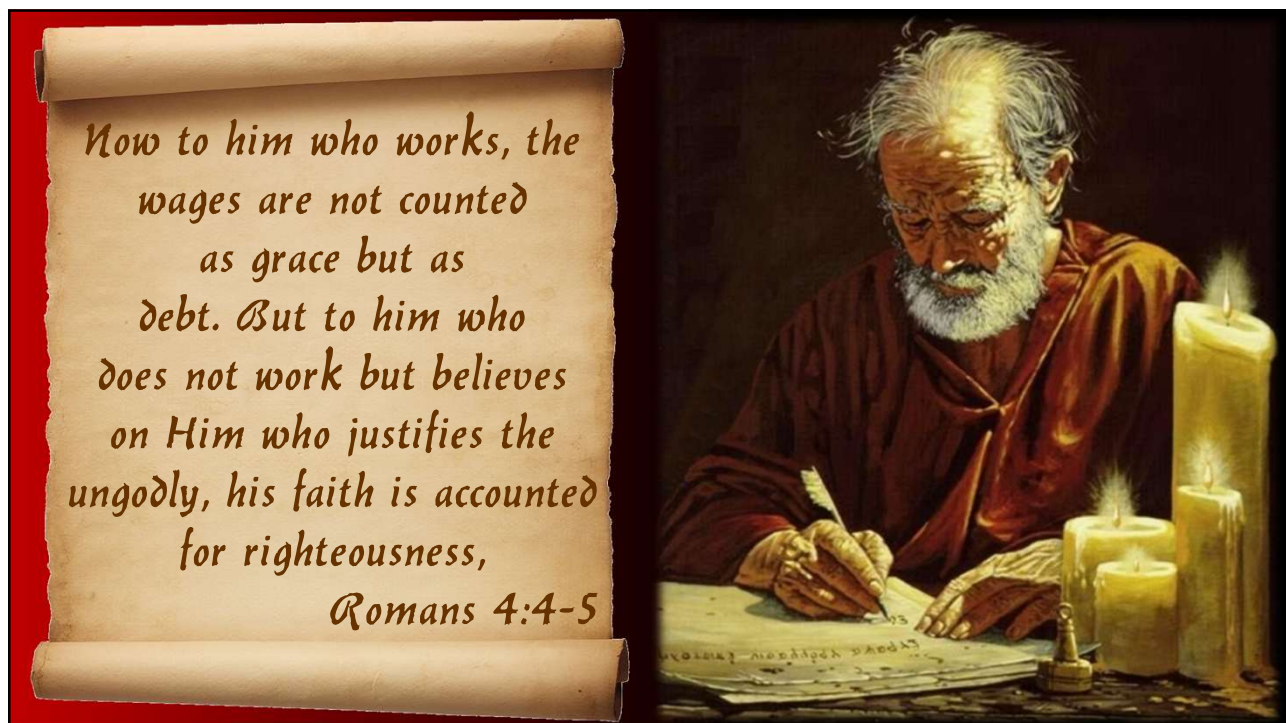
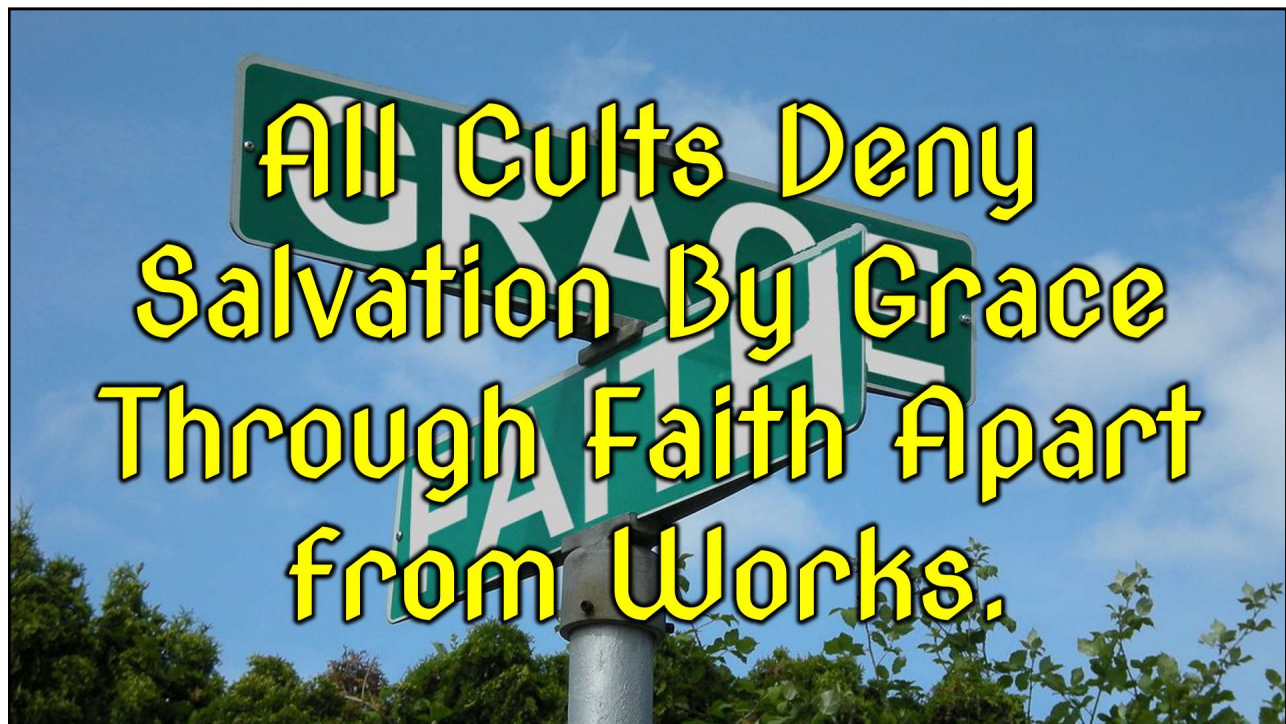


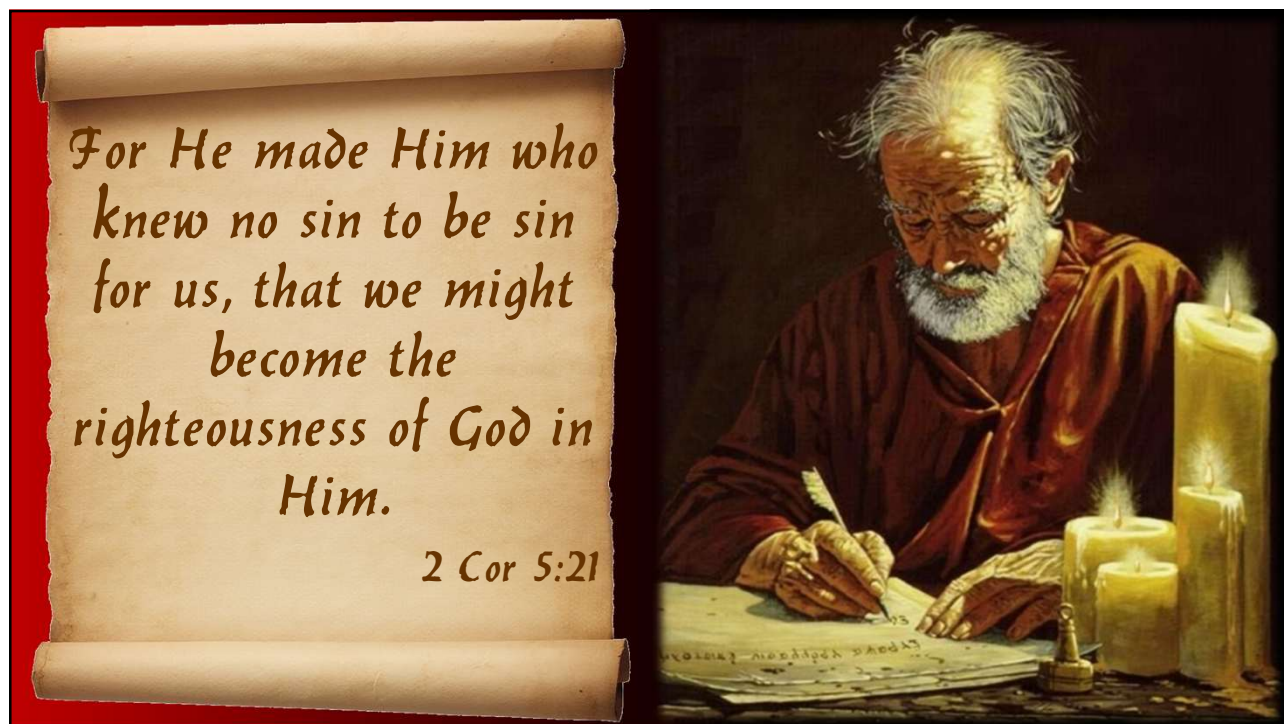
**All Cults Deny the Trinity.**



**All Cults Deny the Work of Jesus Christ.**

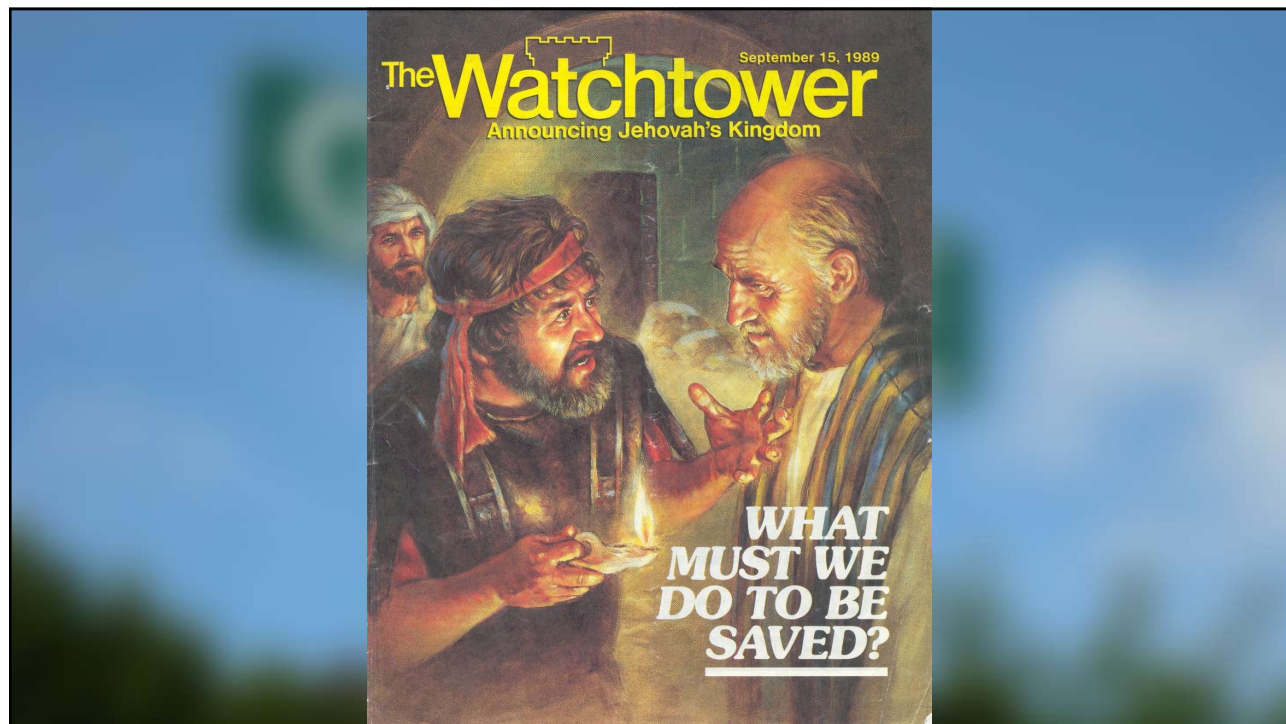






*Jehovah's Witnesses  
deny salvation by grace  
through faith by adding  
works as necessary.*





The Philippian jailer did not 'shut off his mind' when the apostle Paul answered his question, "What must I do to get saved?" And Paul and Silas did not mount an 'assault on his emotions' and plead for a large financial contribution. Rather, "they spoke the word of Jehovah to him." Reasoning with the man, they helped him to come to a clear understanding of God's provisions for salvation.—Acts 16:32.

#### "Believe on the Lord Jesus"

Those Christian missionaries opened the jailer's mind to a fundamental truth about salvation. It was the same truth that the apostle Peter explained when the Christian congregation was first established. Peter pointed to the central role of Jesus Christ in the matter of salvation, calling him "the Chief Agent of life." That apostle also said: "There is no salvation in

anyone else, for there is not another name under heaven that has been given among men by which we must get saved." (Acts 3:15; 4:12) Paul and Silas directed the Philippian jailer to this same Agent for salvation when they said: "Believe on the Lord Jesus and you will get saved."—Acts 16:31.

What does it mean, though, to believe on the Lord Jesus? Why is there no other name but that of Jesus by which we can get saved? Will everyone eventually attain salvation? Did the apostles believe in the idea of "once saved, always saved"? These are important questions because, despite the fact that the words and actions of many modern religionists have tended to downgrade the term, we still need salvation. All of us need a satisfying, reasonable answer to the question: "What must I do to get saved?"

## What we must do to be saved

**W**HY do we need to be saved? Because all of us suffer the disastrous consequences of sin: imperfection, pain, sickness, grief, and finally death. The apostle Paul explained that this is so because our forefather Adam rebelled against God's law. Paul wrote: "Through one man [Adam] sin en-

tered into the world and death through sin, and thus death spread to all men because they had all sinned." (Romans 5:12) Why did Adam's sin cause death to spread to all men? Really, this was because of the natural outworking of things.

When Adam sinned, he was condemned to death in accord with divine law. This was both just and necessary. It was just, for life is not a right but a gift from God. By sinning deliberately, Adam forfeited all claim to that gift. (Romans 6:23) Adam's condemnation to death was necessary because nothing imperfect can be permitted to survive and pollute the universe indefinitely. Thus, when Adam sinned, he began to die and no longer possessed perfect, sinless life to hand on to his children as an inheritance. He could only give them life tainted with imperfection and sin.—Romans 8:18-21.

We should not, however, forget that it

Some suggest that belief in Jesus is the end of the matter.

However, to concentrate on only one essential requirement for salvation to the exclusion of the others is like reading one crucial clause in a contract and ignoring the rest.

Yes, believing in Jesus is crucial to our salvation, but more is needed.

### **“He That Has Endured . . . Will Be Saved”**

Yes, there are various things involved in getting saved. We must take in accurate knowledge of God’s purposes and his way of salvation. Then we must exercise faith in the Chief Agent of salvation, Jesus Christ, and

(John 3:16; Titus 2:14) Salvation is sure for those who follow this course.



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## What Do Jehovah's Witnesses Believe?

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As Jehovah's Witnesses, we strive to adhere to the form of Christianity that Jesus taught and that his apostles practiced. This article summarizes our basic beliefs.

1. **God.** We worship the one true and Almighty God, the Creator, whose name is Jehovah. (Psalm 83:18; Revelation 4:11) He is the God of Abraham, Moses, and Jesus.—Exodus 3:6; 32:11; John 20:17.
2. **Bible.** We recognize the Bible as God's inspired message to humans. (John 17:17; 2 Timothy 3:16) We base our beliefs on all 66 of its books, which include both the "Old Testament" and the "New Testament." Professor Jason D. BeDuhn aptly described it


READ IN English



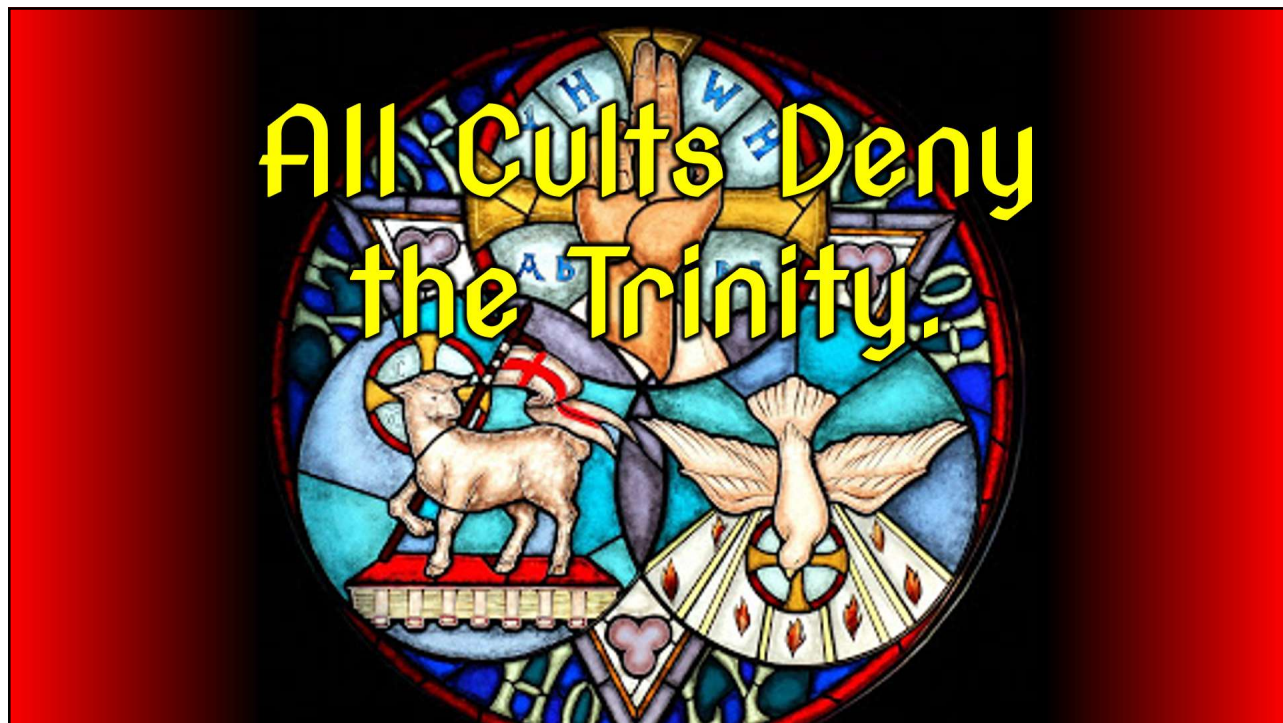
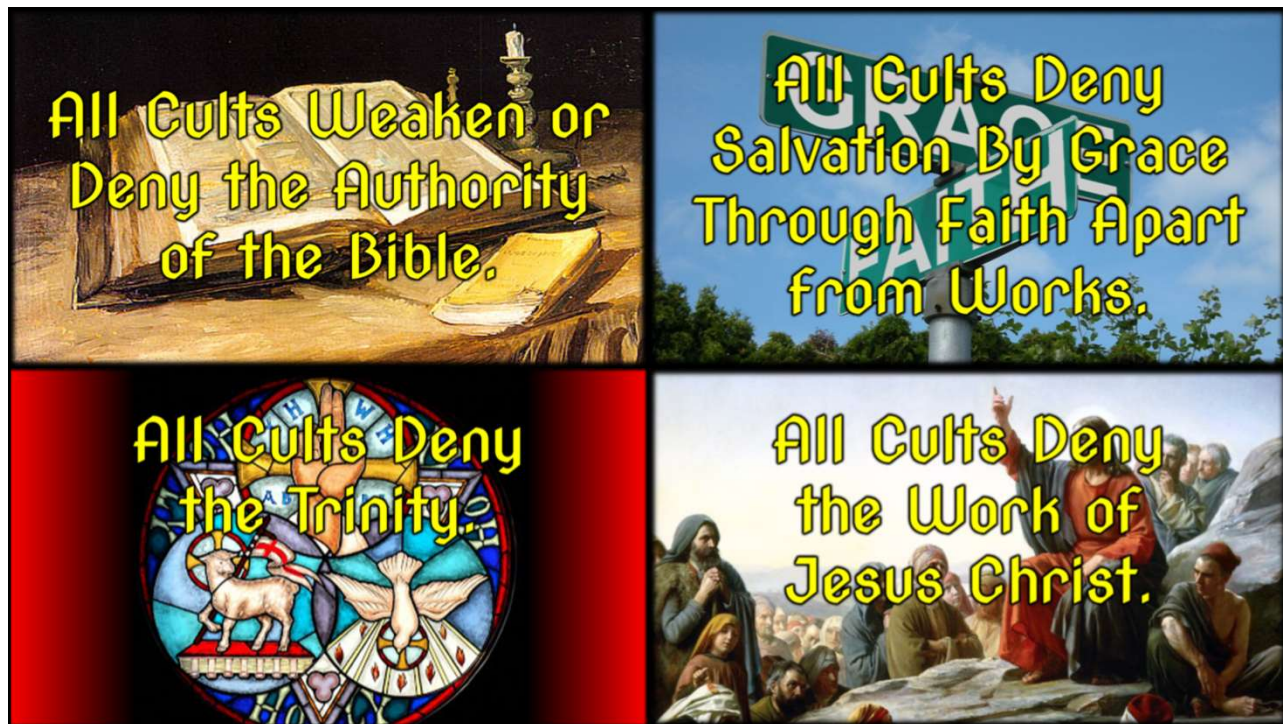
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5. **Salvation.** Deliverance from sin and death is possible through the ransom sacrifice of Jesus. (Matthew 20:28; Acts 4:12) To benefit from that sacrifice, people must not only exercise faith in Jesus but also change their course of life and get baptized. (Matthew 28:19, 20; John 3:16; Acts 3:19, 20) A person's works prove that his faith is alive. (James 2:24, 26) However, salvation cannot be earned—it comes through "the undeserved kindness of God."—Galatians 2:16, 21.



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***Jehovah's Witnesses  
are one of several cults  
whose denial of the  
Trinity is explicit.***

**Should  
You Believe  
in the Trinity?**

*Is Jesus Christ the Almighty God?*

### Hindu Trinity

The book *"The Symbolism of Hindu Gods and Rituals"* says regarding a Hindu trinity that existed centuries before Christ: "Siva is one of the gods of the Trinity. He is said to be the god of destruction. The other two gods are Brahma, the god of creation and Vishnu, the god of maintenance. . . . To indicate that these three processes are one and the same the three gods are combined in one form." —Published by A. Parthasarathy, Bombay.

trace the history of this doctrine, and discover its source, not in the Christian revelation, but in the Platonic philosophy. . . . The Trinity is not a doctrine of Christ and his Apostles, but a fiction of the school of the later Platonists."

Thus, in the fourth century C.E., the apostasy foretold by Jesus and the apostles came into full bloom. Development of the Trinity was just one evidence of this. The apostate churches also began embracing other pagan ideas, such as hellfire, immortality of the soul, and

idolatry. Spiritually speaking, Christendom had entered its foretold dark ages, dominated by a growing "man of lawlessness" clergy class.—2 Thessalonians 2:3, 7.

### Why Did God's Prophets Not Teach It?

WHY, for thousands of years, did none of God's prophets teach his people about the Trinity? At the latest, would Jesus not use his ability as the Great Teacher to make the Trinity clear to his followers? Would God inspire hundreds of pages of Scripture and yet not use any of this instruction to teach the Trinity if it were the "central doctrine" of faith?

Are Christians to believe that centuries after Christ and after having inspired the writing of the Bible, God would back the formulation of a doctrine that was unknown to his servants for thousands of years, one that is an "inscrutable mystery" "beyond the grasp of human reason," one that admittedly had a pagan background and was "largely a matter of church politics"?

The testimony of history is clear: The Trinity teaching is a deviation from the truth, an apostatizing from it.

## What Does the Bible Say About God and Jesus?

IF PEOPLE were to read the Bible from cover to cover without any preconceived idea of a Trinity, would they arrive at such a concept on their own? Not at all.

What comes through very clearly to an impartial reader is that God alone is the Almighty, the Creator, separate and distinct from anyone else, and that Jesus, even in his prehuman existence, is also separate and distinct, a created being, subordinate to God.

### God Is One, Not Three

THE Bible teaching that God is one is called monotheism. And L. L. Paine, professor of ecclesiastical history, indicates that monothe-

ism in its purest form does not allow for a Trinity: "The Old Testament is strictly monotheistic. God is a single personal being. The idea that a trinity is to be found there . . . is utterly without foundation."

Was there any change from monotheism after Jesus came to the earth? Paine answers: "On this point there is no break between the Old Testament and the New. The monotheistic tradition is continued. Jesus was a Jew, trained by Jewish parents in the Old Testament scriptures. His teaching was Jewish to the core; a new gospel indeed, but not a new theology. . . . And he accepted as his own belief the great text of Jewish monotheism:

SHOULD YOU BELIEVE IN THE TRINITY?

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Have Jehovah's Witnesses Changed the Bible to Fit Their Beliefs?

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No, we haven't. On the contrary, when we have discovered that our beliefs were not completely in line with the Bible, we have changed our beliefs.

Long before we started producing the *New World Translation of the Holy Scriptures* in 1950, we examined the Bible. We used whatever translation was available and formed our beliefs accordingly. Consider a few examples of long-standing beliefs of Jehovah's Witnesses, and decide for yourself whether they match what the Bible really teaches.

1. **What we believe: God is not a Trinity.** The July 1882 issue of *Zion's Watch Tower* said: "Our readers are aware that while we believe in Jehovah and Jesus, and the holy Spirit, we reject as totally unscriptural, the teaching that these are *three Gods in one person* or, as some put it, *one God in three persons*."

**What the Bible says:** "Jehovah our God is one Jehovah." (Deuteronomy 6:4, *The Holy Bible*, by Robert Young) "There is but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Corinthians 8:6, American Bible Union Version) Jesus himself stated: "The Father is greater than I."—John 14:28,

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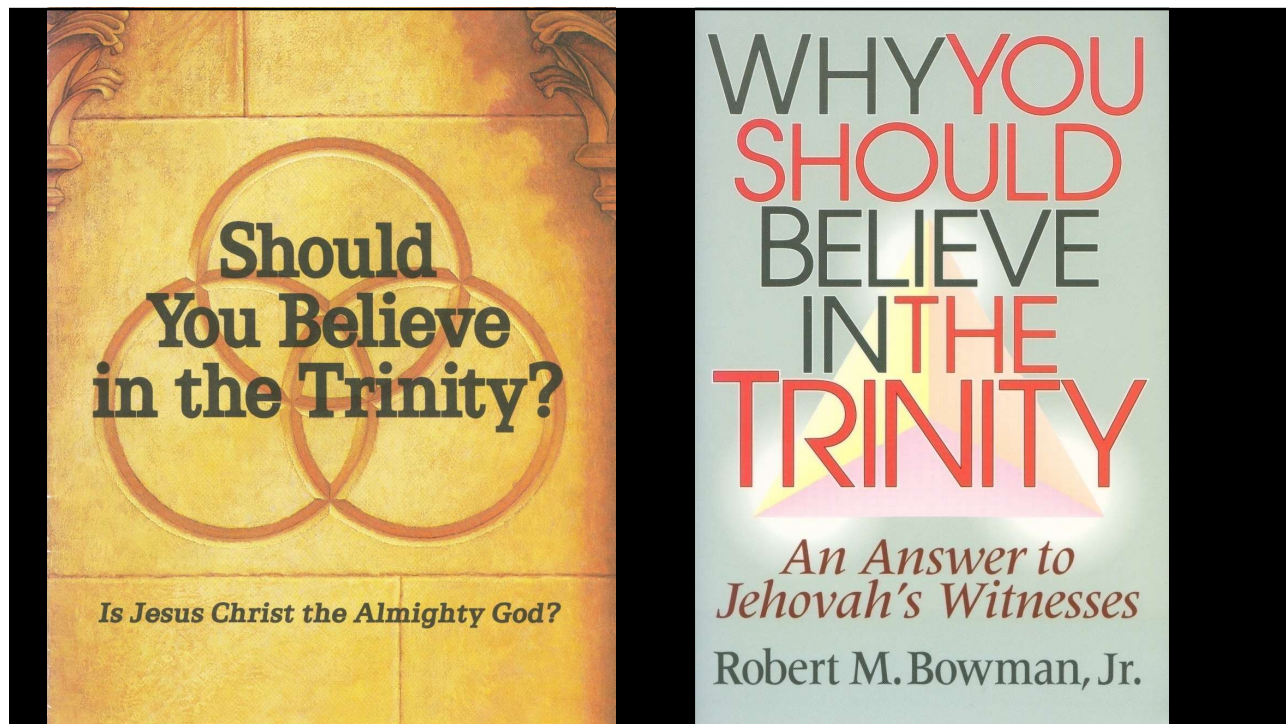
Do Jehovah's Witnesses Believe in Jesus?

Do Jehovah's Witnesses Believe That They Have the One True Religion?

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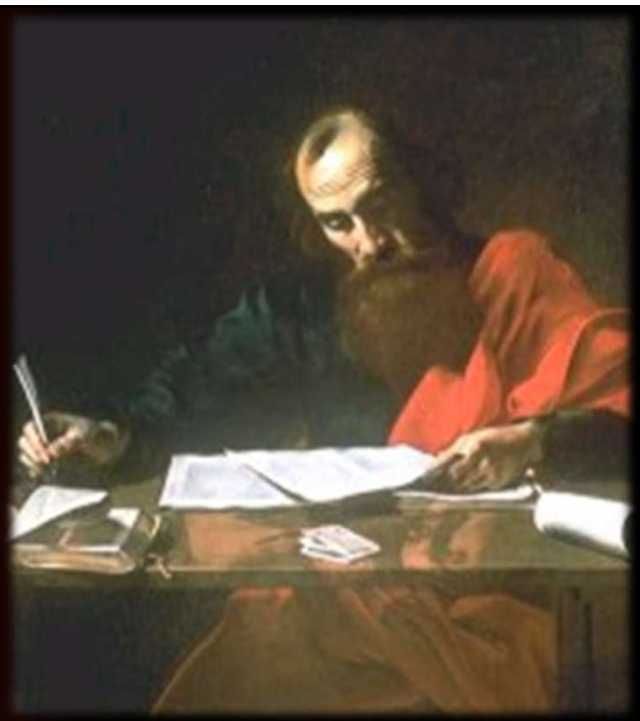
***Jehovah's Witnesses deny  
the Trinity by denying the  
Person of Jesus Christ.***



*Jehovah's Witnesses deny  
the Trinity by denying the  
**Person of Jesus Christ.***

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

*John 1:1*



***They deny His person by making  
Him lower than God.***

**INSIGHT**  
ON THE SCRIPTURES



## JESUS CHRIST

historian Josephus of the first century C.E. mentions some 12 persons, other than those in the Bible record, bearing that name. It also appears in the Apocryphal writings of the last centuries of the B.C.E. period. It therefore appears that it was not an uncommon name during that period.

1. The name *Iēsous* appears in the Greek text of Acts 7:45 and Hebrews 4:8 and applies to Joshua, the leader of Israel following Moses' death.—See JOSHUA No. 1.

2. An ancestor of Jesus Christ, evidently in his mother's line (Lu. 3:29). Some ancient manuscripts here read "Jose(s)."—See GENEALOGY or JESUS CHRIST.

3. Jesus Christ.—See JESUS CHRIST.

4. A Christian, evidently Jewish, and fellow worker of Paul. He was also called Justus.—Col 4:11.

**JESUS CHRIST.** The name and title of the Son of God from the time of his anointing while on earth.

The name Jesus (Gr., *Iē-sous*) corresponds to the Hebrew name Jeshua (or, in fuller form, Jehoshua), meaning "Jehovah Is Salvation." The name itself was not unusual, many men being so named in that period. For this reason persons often added further identification, saying, "Jesus the Nazarene." (Mt 10:47; Ac 2:22) Christ is from the Greek *Christos*, the equivalent of the Hebrew *Mashiach* (Messiah), and means "Anointed One." Whereas the expression "anointed one" was properly applied to others before Jesus, such as Moses, Aaron, and David (Heb 11:24-26; Le 4:3; 8:12; 2Sa 22:51), the position, office, or service to which these were anointed only prefigured the superior position, office, and service of Jesus Christ. Jesus is therefore preeminently and uniquely "the Christ, the Son of the living God."—Mt 16:16; see CHRIST; MESSIAH.

**Prehuman Existence.** The person who became known as Jesus Christ did not begin life here on earth. He himself spoke of his prehuman heavenly life. (Joh 3:13; 6:38, 62; 8:23, 42, 58) John 1:1, 2 gives the heavenly name of the one who became Jesus, saying: "In the beginning the Word [Gr., *Logos*] was, and the Word was with God, and the Word was a god [was divine, AT; Mo. or 'of divine being,' Böhmert, Stage (both German)]. This one was in the beginning with God." Since Jehovah is eternal and had no beginning (Ps 90:2; Re 15:3), the Word's being with God from "the beginning" must here refer to the beginning of Jehovah's creative works. This is confirmed by other texts identifying Jesus as "the firstborn of all creation," "the beginning of the creation by God."

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(Col 1:15; Re 1:1; 3:14) Thus the Scriptures identify the Word (Jesus in his prehuman existence) as God's first creation, his firstborn Son.

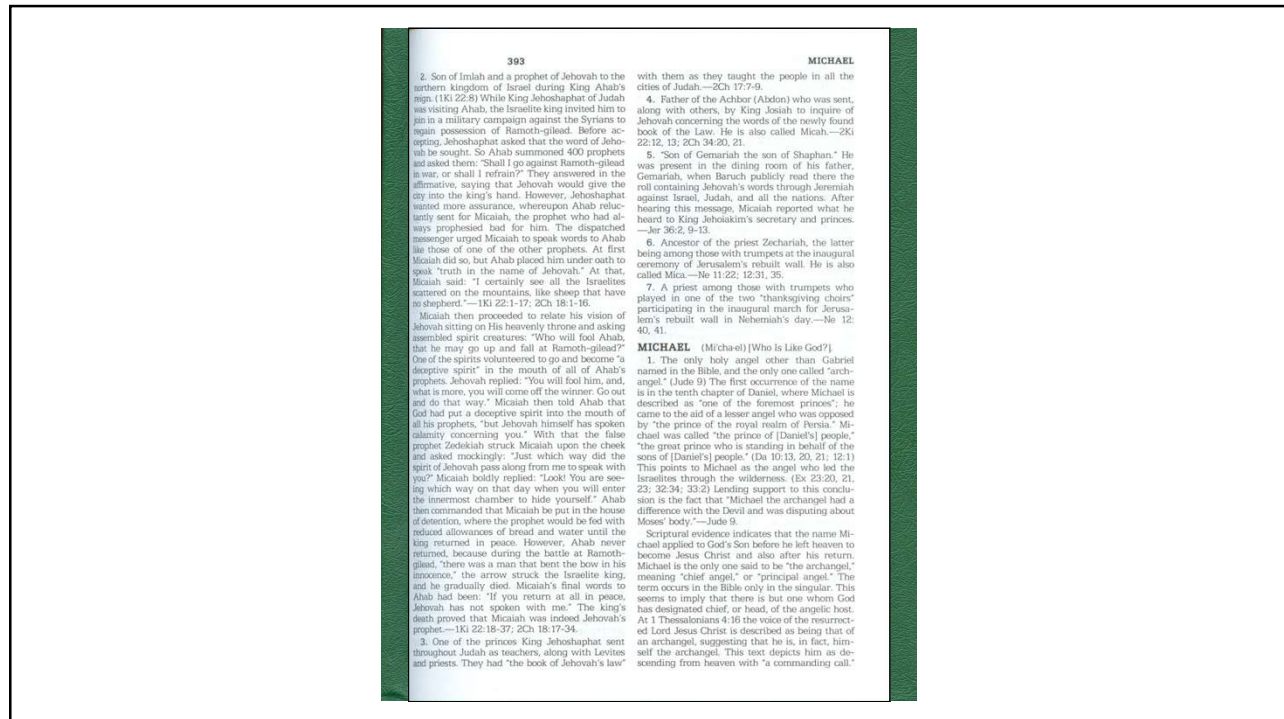
That Jehovah was truly the Father or Life-Giver to this firstborn Son and, hence, that this Son was actually a creature of God is evident from Jesus' own statements. He pointed to God as the Source of his life, saying, "I live because of the Father." According to the context, this meant that his life resulted from or was caused by his Father, even as the gaining of life by dying men would result from their faith in Jesus' ransom sacrifice.—Joh 6:56, 57.

If the estimates of modern-day scientists as to the age of the physical universe are anywhere near correct, Jesus' existence as a spirit creature began thousands of millions of years prior to the creation of the first human. (Compare Mic 5:2.) This firstborn spirit Son was used by his Father in the creation of all other things. (Joh 1:3; Col 1:16, 17) This would include the millions of other spirit sons of Jehovah God's heavenly family. (Da 7:9, 10; Re 5:11), as well as the physical universe and the creatures originally produced within it. Logically, it was to this firstborn Son that Jehovah said: "Let us make man in our image, according to our likeness." (Ge 1:26) All these other created things were not only created "through him" but also "for him," as God's Firstborn and the "heir of all things."—Col 1:16; Heb 1:2.

**Not a co-Creator.** The Son's share in the creative works, however, did not make him a co-Creator with his Father. The power for creation came from God through his holy spirit, or active force. (Ge 1:2; Ps 33:6) And since Jehovah is the Source of all life, all animate creation, visible and invisible, owes its life to him. (Ps 36:9) Rather than a co-Creator, then, the Son was the agent or instrumentality through whom Jehovah, the Creator, worked. Jesus himself credited God with the creation, as do all the Scriptures.—Mt 19:4-6; see CREATION.

**Wisdom personified.** What is recorded concerning the Word in the Scriptures fits remarkably the description given at Proverbs 8:22-31. There wisdom is personified, represented as though able to speak and act. (Pr 8:1) Many professed Christian writers of the early centuries of the Common Era understood this section to refer symbolically to God's Son in his prehuman state. In view of the texts already considered, there can be no denying that that Son was "produced" by Jehovah "as the beginning of his way, the earliest of his achievements of long ago," nor that the Son was "beside [Jehovah] as a master worker" during earth's cre-

That Jehovah was truly the Father or Life-Giver to this firstborn Son and, hence, that this Son was actually a creature of God is evident from Jesus' own statements. He pointed to God as the Source

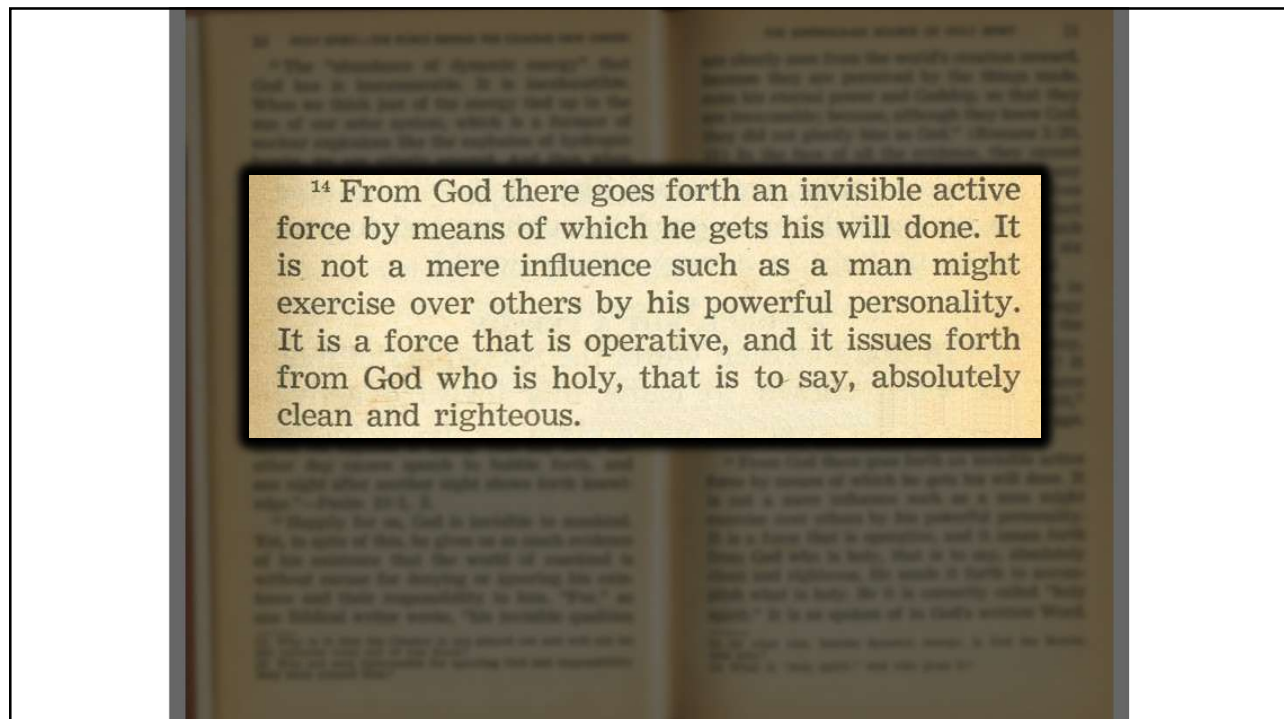
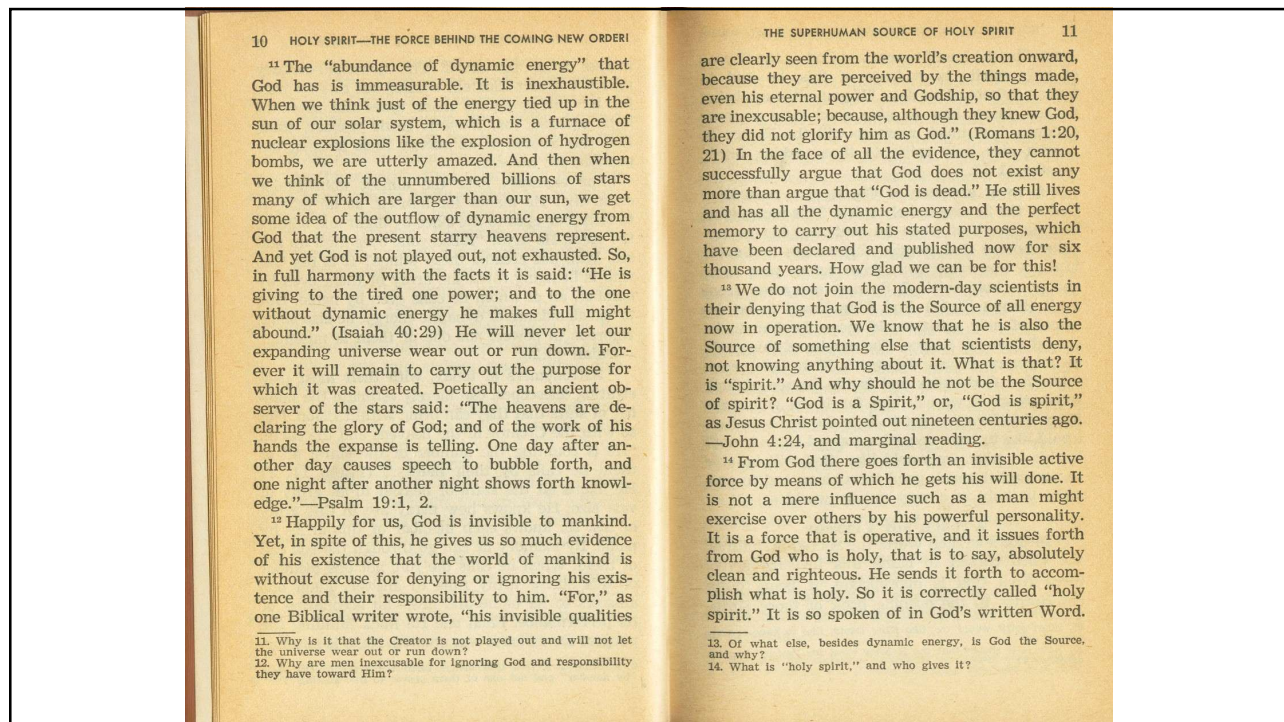


Scriptural evidence indicates that the name Michael applied to God's Son before he left heaven to become Jesus Christ and also after his return.



***Jehovah's Witnesses also  
deny the Trinity by denying  
the personhood of  
the Holy Spirit.***

***HOLY SPIRIT***  
***—The Force Behind  
the Coming New Order!***





<sup>18</sup> Holding in view that *ru'ahh* means an invisible force in action, the *New World Translation of the Holy Scriptures* puts Genesis 1:1, 2 into English in this way: "In the beginning God created the heavens and the earth. Now the earth proved to be formless and waste and there was darkness upon the surface of the watery deep; and God's active force was moving to and fro over the surface of the waters." Thus this translation as well as *An American Translation* makes it clear that no person called "the Spirit" was moving invisibly over the waters that covered the entire globe. Rather, it was the impersonal active force of God that was moving to and fro over the unlighted surface of the waters.

<sup>19</sup> Whatever manifestation of itself the invisible active force of God made, we do not know; it is not detailed in the original record. Certain it is, though, that God's active force was not moving to and fro for nothing, without positive effects. Possibly it served to remove any cosmic dust cloud in which earth may have found itself and which prevented the light from our sun from reaching the surface of the watery deep all about the earthly globe.\*

<sup>20</sup> At any rate, after such movement of God's active force back and forth over the surface of

\* See Genesis 8:1, where the Hebrew word *ru'ahh* is translated, not "spirit," but "wind."

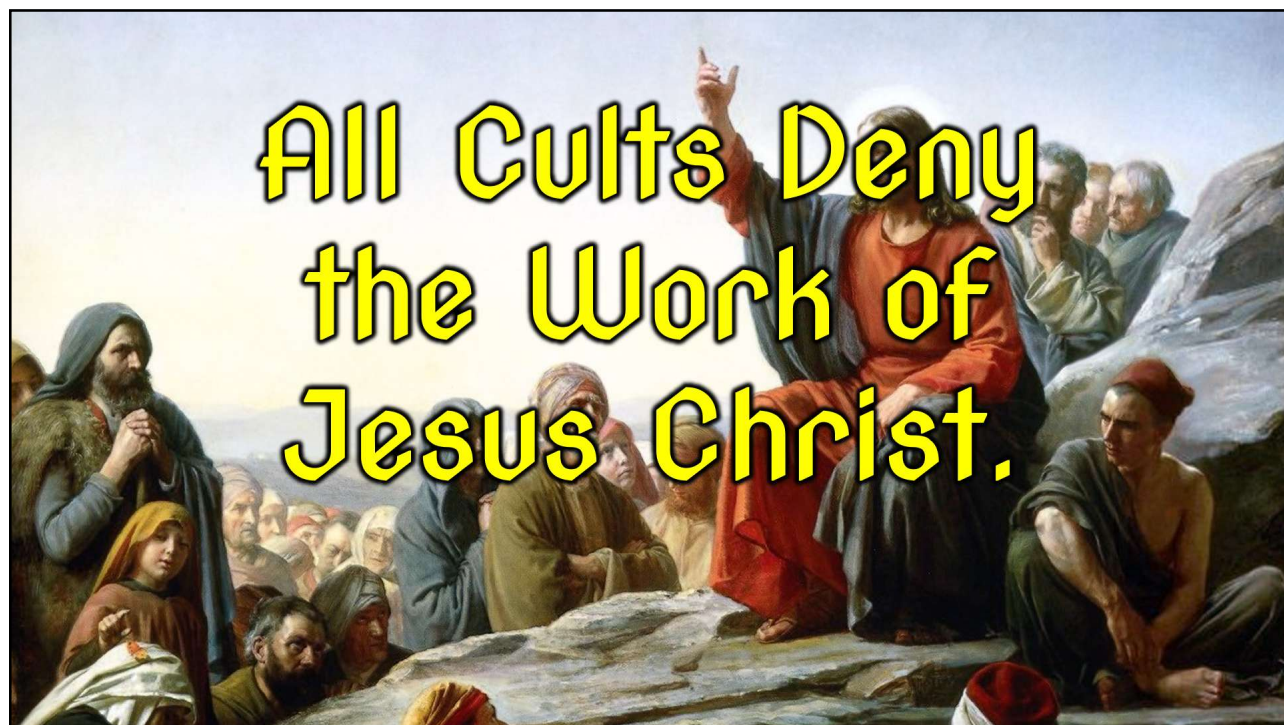
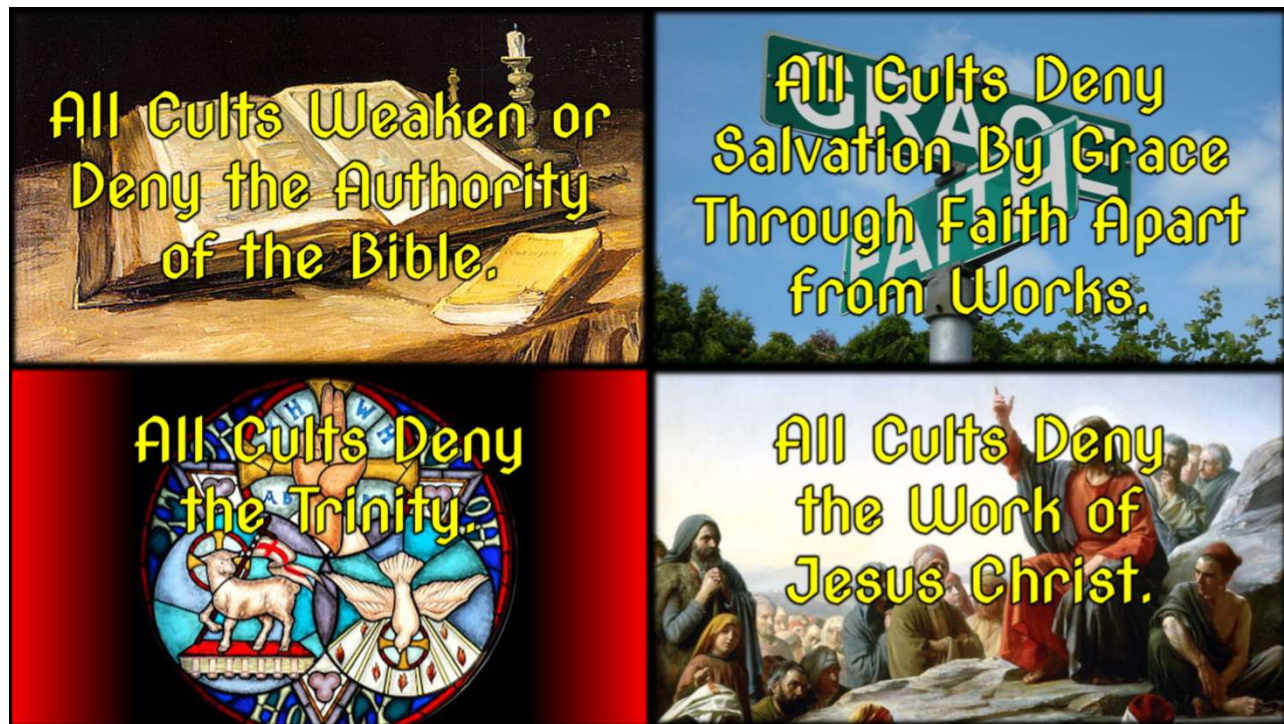
18. How does the *New World Translation of the Holy Scriptures* show that no person called "the Spirit" moved over the waters?  
19. What shall we say as to whether God's spirit or active force was moving over the waters for nothing?  
20. How did God move forward with his purpose for our earthly parents to see by the light of Day?

the watery deep, for an unstated length of time, the divine command followed: "And God proceeded to say: 'Let light come to be.' Then there came to be light. After that God saw that the light was good, and God brought about a division between the light and the darkness. And God began calling the light Day, but the darkness he called Night. And there came to be evening and there came to be morning, a first day." (Genesis 1:3-5) Thus, in harmony with God's holiness, his active force or spirit operated in a good way, for a good purpose. It proved to be "holy spirit." By means of it God went ahead with his purpose for our first parents on earth to see by the light of Day.

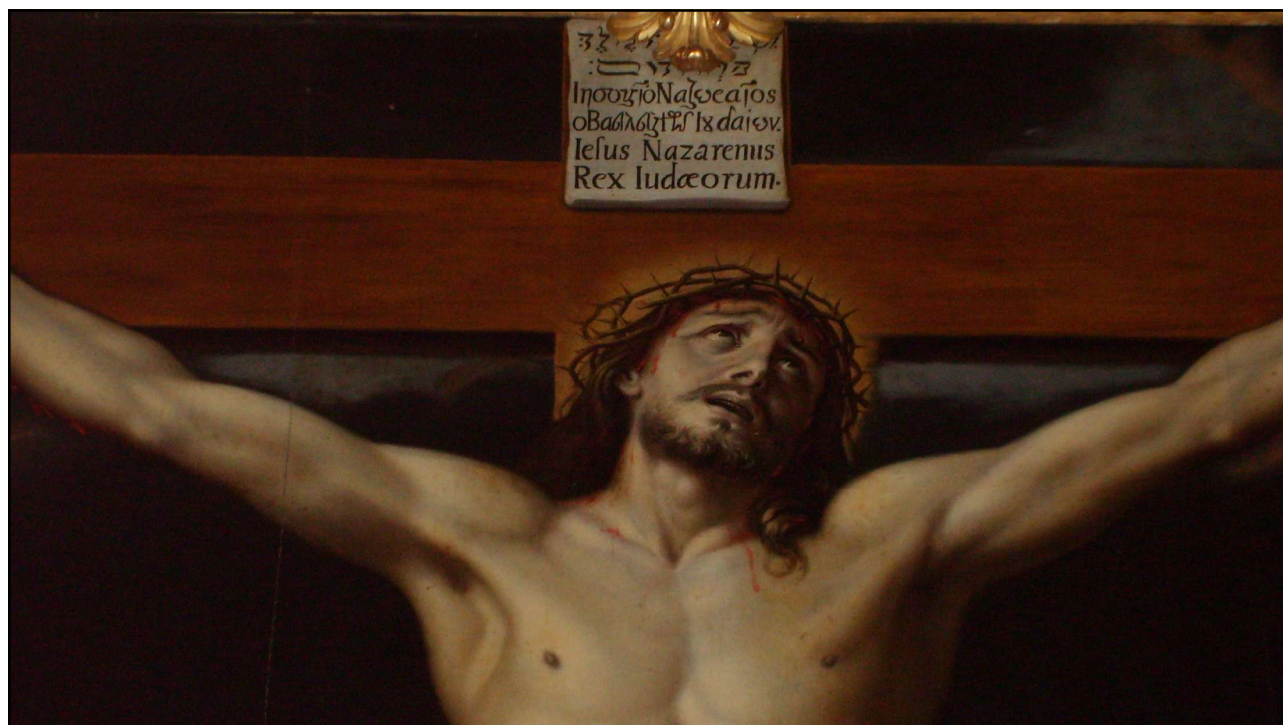
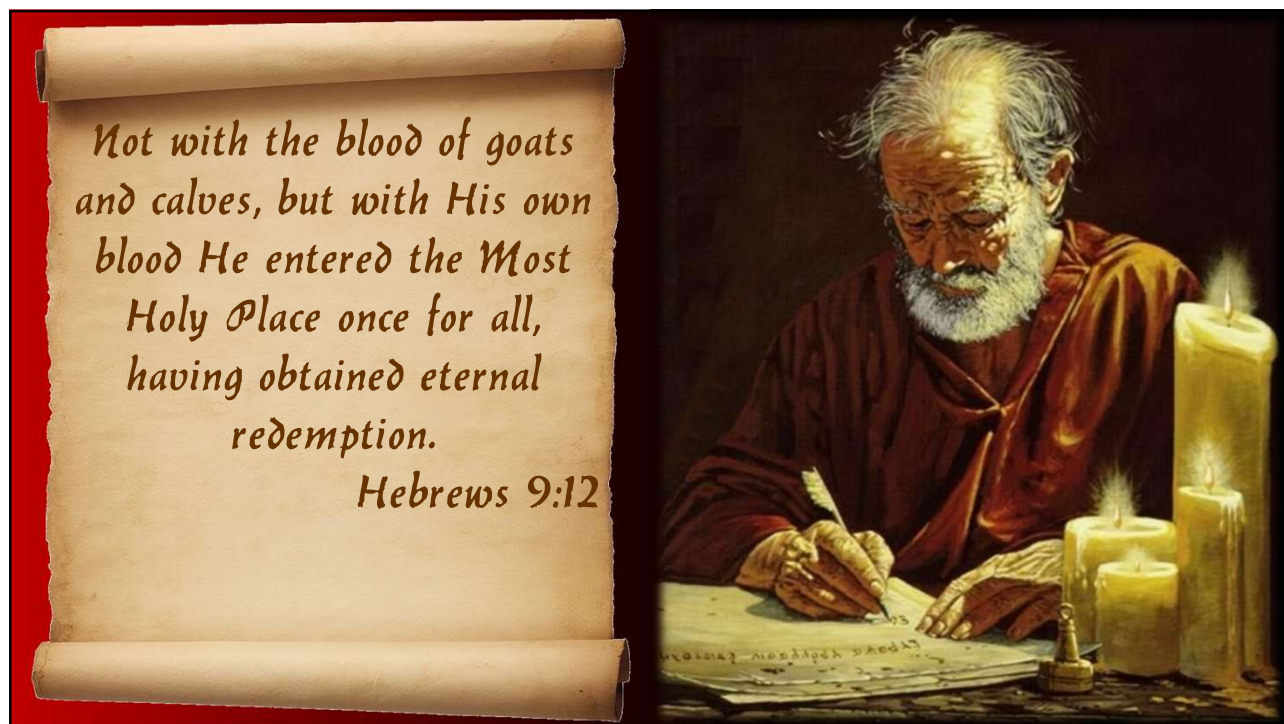
<sup>21</sup> From the very first mention of God's active force, he has used it for man's benefit. In appreciation of that fact we are drawn to the heavenly Source of holy spirit. The Biblical record of its operation over many thousands of years reveals that God has always employed it in a holy way. It has served God's righteous purpose. Never should we want to be in opposition to that invisible active force of God Almighty. We should feel like the Bible writer who said to him: "Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness."—Psalm 143:10.

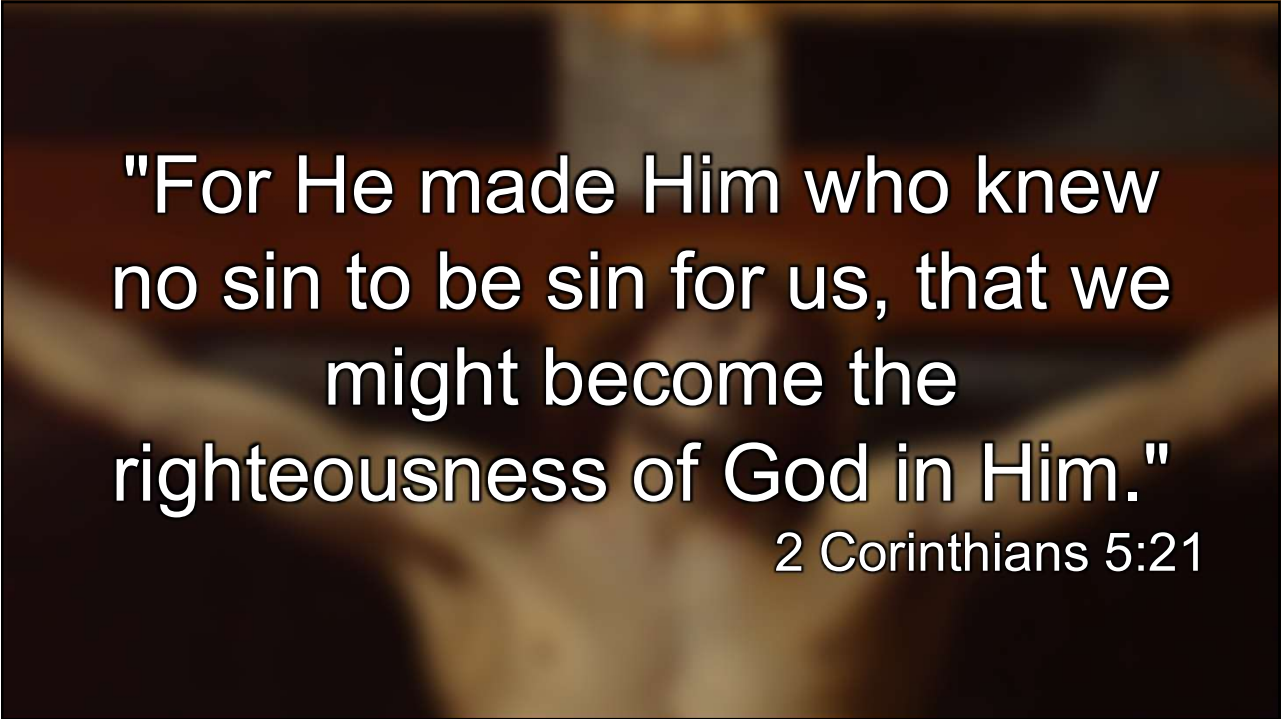
21. In view of how God has operated his holy spirit, why are we moved to feel like the writer of Psalm 143:10?

Thus this translation as well as *An American Translation* makes it clear that no person called "the Spirit" was moving invisibly over the waters that covered the entire globe. Rather, it was the impersonal active force of God that was moving to and fro over the unlighted surface of the waters.



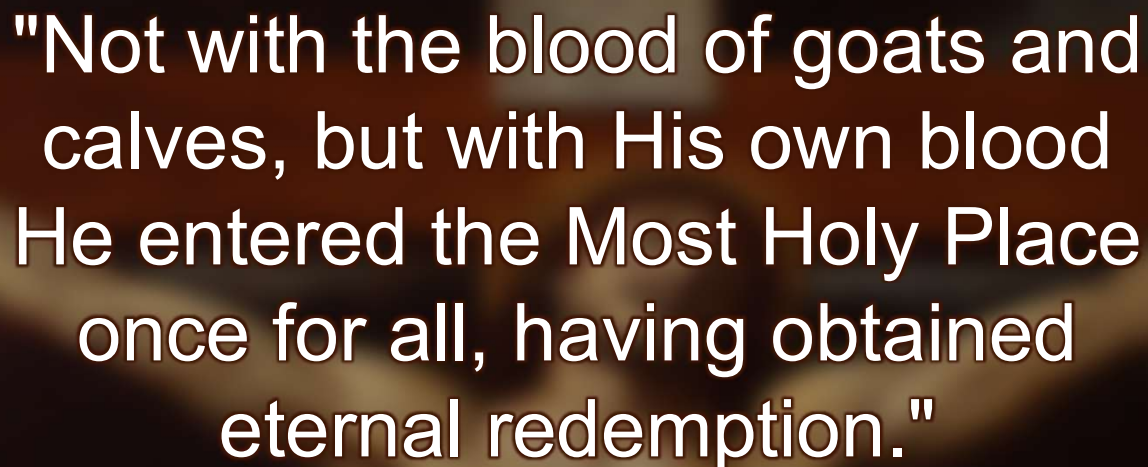






"For He made Him who knew  
no sin to be sin for us, that we  
might become the  
righteousness of God in Him."

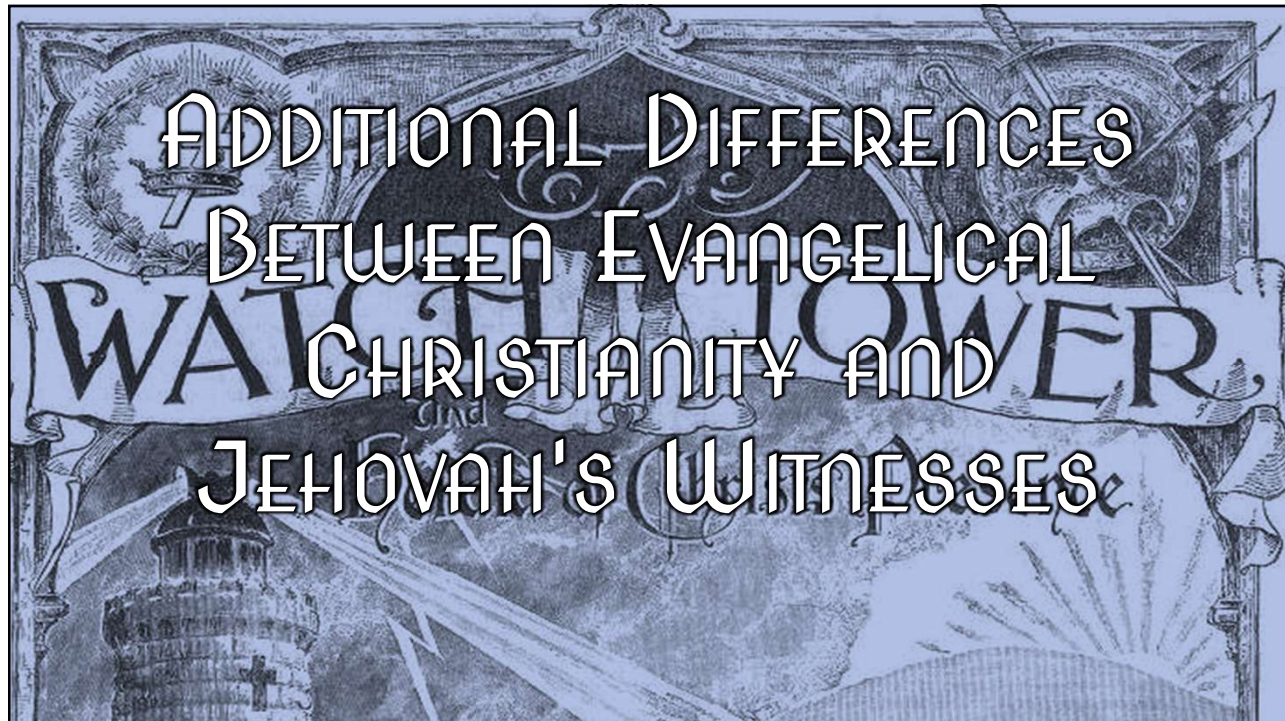
2 Corinthians 5:21



"Not with the blood of goats and  
calves, but with His own blood  
He entered the Most Holy Place  
once for all, having obtained  
eternal redemption."

Hebrews 9:12





## Christianity

### Attributes of God

#### God is omnipresent

Psalm 139:7-10 "Where can I go from Your Spirit? Or where can I flee from Your presence? {8} If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there. {9} If I take the wings of the morning, And dwell in the uttermost parts of the sea, {10} Even there Your hand shall lead me, And Your right hand shall hold me."

## Jehovah's Witnesses

#### God is not omnipresent

"The true God is not omnipresent, for he is spoken of as having a location. (1Ki 8:49; John 16:28; Heb. 9:24) His throne is in heaven. (Isa 66:1)"

[n.a., *Insight on the Scriptures* (Brooklyn: Watchtower Bible and Tract Society, 1988), I, 969, s.v., "God: His Attributes"]

"God being an individual, a Person with a spirit body, has a place where he resides, and so he could not be at any other place at the same time."

[*Watchtower* 2/15/81, p., 6]

## Christianity

### Attributes of God

#### God is omniscient.

Psalm 139:1-4 "For the Chief Musician. A Psalm of David. O LORD, You have searched me and known me. {2} You know my sitting down and my rising up; You understand my thought afar off. {3} You comprehend my path and my lying down, And are acquainted with all my ways. {4} For there is not a word on my tongue, But behold, O LORD, You know it altogether."

Heb. 4:13 "And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account. "

## Jehovah's Witnesses

#### God is not omniscient

"If the Creator of mankind had indeed exercised his power to foreknow all that history has seen since man's creation, then the full weight of all the wickedness thereafter resulting was deliberately set in motion by God when he spoke the words: 'Let us make man.' (Gen. 1:26) . . .



## Christianity

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Heb. 4:13 "And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account. "

## Jehovah's Witnesses

#### God is not omniscient

"The argument that God's not foreknowing all future events and circumstances in full detail would evidence imperfection on his part is, in reality, an arbitrary view of perfection. ... Selective foreknowledge means that God could choose not to foreknow indiscriminately all the future acts of his creatures. This would mean that, rather than all history from creation onward being a mere rerun of what had already been foreseen and foreordained, God could with all sincerity set before the first human pair the prospect of everlasting life in an earth free from wickedness.

[n.a. *Insight on the Scriptures* (Brooklyn: Watchtower Bible and Tract Society, 1988), s.v., "Foreknowledge, Foreordination"]

## Christianity

### Immortality

#### Man has an eternal, immortal soul.

Gen. 1:26

Gen. 5:1

Job 32:8

Acts 7:59

1 Cor. 11:7


## Jehovah's Witnesses


#### Man does not have an eternal, immortal soul.

Man does not have an immortal soul that continues in conscious existence after the death of the body.

The soul is not separate from the body.

The soul and spirit are distinct, but the spirit is not the conscious part of man, but rather is a "life force."

Christianity	Jehovah's Witnesses
 <p><b>Man has an eternal, immortal soul.</b></p> <p>Gen. 1:26 Gen. 5:1 Job 32:8 Acts 7:59 1 Cor.11:7</p>	<p><b>Immortality</b></p> <p><b>Man does not have an eternal, immortal soul.</b></p> <p>"As stated, man 'came to be a living soul'; [sic] hence man was a soul, he did not have a soul as something immaterial, invisible, and intangible residing inside of him."</p> <p><small>[n.a., <i>Insight on the Scriptures</i>, Vol 2 (Brooklyn: Watchtower Bible and Tract Society, 1988): s.v., "Soul," emphasis in original]</small></p> <p>"... a dead body, whether it be that of a human or of an animal, eventually returns to the elements of the ground. Nothing about death even hints at there being an immortal soul that lives on."</p> <p><small>[n.a., <i>Is This Life All There Is?</i> (Brooklyn: Watchtower Bible and Tract Society, 1974): 45-46]</small></p>

Christianity	Jehovah's Witnesses
 <p><b>Man has an eternal, immortal soul.</b></p> <p>Gen. 1:26 Gen. 5:1 Job 32:8 Acts 7:59 1 Cor.11:7</p>	<p><b>Immortality</b></p> <p><b>Man does not have an eternal, immortal soul.</b></p> <p>"... the 'spirit' evidently is an invisible life-force, active in every living cell of a man's body. ... In a sense, the spirit, or life-force active both in animals and man might be compared to a flow of electrons or electricity through a machine or an appliance."</p> <p><small>[<i>Is This Life All There Is?</i>, pp. 49, 50.]</small></p>



**Christianity****Resurrection of Mankind**

Everyone, both righteous and  
unrighteous, will be physically  
resurrected.

John 5:28-29

Rom. 6:5

**Jehovah's Witnesses****Only the righteous will be resurrected.**

The ransom Jesus paid accomplishes the resurrection of only those for whom it is applied, i.e., the righteous.

Thus, only the righteous are resurrected.

These are resurrected either into "spiritual" i.e., immaterial bodies and live in heaven, or into physical bodies and live on earth.

The unrighteous are never resurrected and cease to exist.

**Christianity****Resurrection of Mankind**

Everyone, both righteous and  
unrighteous, will be physically  
resurrected.

John 5:28-29

Rom. 6:5

**Jehovah's Witnesses****Only the righteous will be resurrected.**

"... in the resurrection there is no joining again of soul and body. However, whether spiritual or earthly, the individual must have a body or organism, for all persons, heavenly or earthly, possess bodies. To be again a person, one who has died would have to have a body, either a physical or a spiritual body."

[*Insight*, Vol. 2, s.v., "Resurrection."]

"Jehovah God has the right to refuse a ransom for anyone he deems unworthy."

[*Insight*, Vol. 2, s.v., "Resurrection."]

**Christianity****Resurrection of Jesus**

Jesus rose from the dead physically.  
 Jesus rose from the dead in the same physical body  
 in which He died.

Though there were some significant changes in the  
 body of Jesus, these changes do not lessen its  
 physical nature.

Luke 24:39

**Jehovah's Witnesses****Jesus did not rise from the dead  
physically.**

Jesus was not raised physically, but "spiritually." By  
 'spiritually' Jehovah's Witnesses mean immaterially.

"... Almighty God, who had purposed and foretold the  
 new covenant, intervened and raised his mediator  
 from the dead on the third day, not as a human but as  
 a glorious spirit creature."

[n.a., *New Heavens and a New Earth* (Brooklyn: Watchtower Bible  
 and Tract Society, 1953): 179]

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Luke 24:39

**Jehovah's Witnesses****Jesus did not rise from the dead  
physically.**

"We may be sure that he did not arise from the dead  
 with a human body ... These facts show that the  
 bodies in which Jesus appeared after his resurrection  
 were not the body that was crucified nor his glorious  
 spiritual body, but bodies created expressly for the  
 purpose of appearing to his disciples."

[J. F. Rutherford, *The Harp of God: Proof Conclusive that Millions  
 Now Living Will Never Die* (London: International Bible Students  
 Association, 1921), 168, 169]



## Christianity

**Hell is eternal punishment.**  
**There is eternal punishment for sin for those who do not have eternal life.**

**Mat. 5:22**

**Mat. 8:11, 12**

**Mat. 13:42, 50**

**Mat. 22:13**

**Luke 13:24-28**

**2 Peter 2:17**

**Jude 13**

**Rev. 14:9-11**

## Hell

## Jehovah's Witnesses

**There is no eternal hell.**

There is no hell or eternal punishment. Those who do not measure up to Jehovah's standards will be annihilated, meaning they will exist no more.

"You know, according to the Bible, that no soul or spirit separates from the body at death and continues conscious existence. Hence, there is no Scriptural foundation for the doctrine of eternal torment after death.

*[Is This Life All There Is? pp. 90-91]*

# Resources

