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## **Beyond Watchtower Doctrine , By Joseph Malik**

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BEYOND WATCHTOWER DOCTRINE By Joseph Malik Rev. 7/21/87

BEYOND WATCHTOWER DOCTRINE

BY JOSEPH MALIK

Joes personal experience with the Watchtower

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SUPPLEMENT TO THE BOOK BEYOND THE WATCHTOWER

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**JEHOVAH'S WITNESSES NEED YOUR HELP**

Beyond Watchtower doctrine was written to assist those who are now or have been associated with the Watchtower system of worship as one of Jehovah's witnesses. Their rigid system of indoctrination does not allow for independent thinking. Members who dare to question them for whatever reason will be given the axe so-to-speak. Broken homes, suicide, financial ruin, imprisonment and death are reaped by many who have followed them. Fear of death without hope of ever gaining eternal life, and dis-fellow-shiping with the loss of loved ones and friends as a consequence keeps them in line. Freedom is given up and subjection to an extreme form of worship is substituted, all in the name of God.

False doctrine is everywhere to be found in Watchtower theology. Very little of it can stand close examination. Jehovah's witnesses must teach it or else. They cannot correct it and dare not question it to any extent within the congregation. In this way they violate our Lord's prayerful appeal to his father when he said:

Sanctify them by means of the truth. Just as you sent me forth into the world, I also sent them forth into the world. And I am sanctifying myself in their behalf, that they also may be sanctified by means of truth. [John 17:17-19, NWT]

Was Jesus a slave to the leaders and the doctrines of the Jewish faith? Did he have to ask their permission to deviate from their theology? Are you such a slave to the Watchtower society? Does truth or Watchtower doctrine determine what you believe and teach others?

## ERROR IS NOT TRUTH

I have a bookshelf full of Watchtower publications, as you may also have, from the original Millennial Dawn series through to the present that contain doctrine the Watchtower no longer teaches as truth. They are proof that the Watchtower makes mistakes in abundance and it cannot be denied that the doctrine in them was never "the truth" in the first place. Call it "old light" or whatever to cover it up but the brothers who distributed these books were responsible for the errors they spread.

"Old light" really is "apostasy," and the question on my mind was very simple. Is the Watchtower Society still an inaccurate and undependable source of information regarding the faith? Were the newer publications as inaccurate as the older ones? It would take a few years to prove this, but I would eventually come to realize that very little of what the Watchtower teaches is the truth. Trinity, immortal soul, and hell fire were about the only things the Watchtower understood. Even on such fundamental subjects as these their doctrine contained

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errors and concealed truth important to us all. On nearly everything else Watchtower doctrine was distorting Scripture and much of it was harmful to the brothers' salvation. Even worse was the realization that they were unwilling to correct them. They dis-fellow shipped anyone who dared to question their teaching. We know that our Lord will do away with such lawlessness as this but we also knew that our lives were in danger for Paul said:

But the lawless one's presence is according to the

operation of Satan with every powerful work and lying signs and portents and with every unrighteous deception for those who are perishing, as a retribution because they did not accept the love of the truth that they might be saved. So that is why God lets an operation of error go to them, that they may get to believing the lie, in order that they all may be judged because they did not believe the truth but took pleasure in unrighteousness. [2 Thessalonians 2:9-12, NWT]

The lawless one disregarded the law of Christ. [Galatians 6:1-5] He rejected any attempt at "readjustment" and is pictured as performing powerful works, easily identified by his lying signs and portents. The Britannica world language dictionary defines portents as "anything (or anyone) that portends what is to happen, especially a momentous or calamitous event." He was doing the deceiving and we were the deceived, perishing as a retribution if we did not accept the love of the truth that we might be saved. Watchtower doctrine was "an operation of error" or lies as this Scripture identifies them and we could now demonstrate this fact.

#### LEAVING IS ONLY RECOURSE

We thought that there was a possibility for reform from within the Watchtower movement. After all, they had the huge printing facilities and distribution system that could be used to do much good in the world. This was not to be, as they were consistently used unwisely, and we now know that our Lord would not have approved of such submission. Jews became Christians only by leaving behind huge facilities, buildings, and a priesthood supposedly dedicated to true worship. This they had to do without asking permission from their leadership. We were therefore responsible to our Lord as individuals and were obligated to make similar decisions. The many prophets that Jehovah raised up proves this. He did not depend on the priests to dispense "spiritual food" but used individuals, faithful men, Jews, and later Gentiles to accomplish this task for Him.

#### ORGANIZATIONS SUPPRESS TRUTH

How is it that so many people can believe and go on teaching others a system of theology so warped? Several things contribute to this, and the emphasis on organization is of course one of them. God has an organization, we learned, and our lives were

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dependent on our being members of it. Look at Israel, for example. Now there was an example of Jehovah's organization, they

said. Well, frankly there was a time before Israel, where individuals counted for a great deal, such as Noah, Lot, Abraham, and the like. Even during Israel's finest moments, prophets bucked the system, telling the Kings and Priests to straighten up because they were deviating from the way of truth and uprightness. Are non-Israelites not also to be raised from the dead in preference to Jews (Matthew 12:41-42)? Then came Christianity, where fishermen, tax collectors, and other common folk replaced the system of worship called Judaism and took over from them the task of preaching salvation to the world. Instead of being organized, we learn that there was considerable confusion (1 Corinthians 11:20-22) and false teachings to contend with (Acts 15:1-2). We also learn from these same texts that such was not to be ignored but we were to correct if possible the error once it has been brought to our attention. [1 John 4:1] Individuals, working together for the good of the faith, this is what makes up Christianity. Organization has corrupted the faith, even as Israel did in its day, and no one can point to any organization that has the "truth" or even has God's favor. Perhaps this is why our Lord called his disciples "brothers." We are a family, a brotherhood in Christ, and should act as such.

Weakness, fear, dependence, a false sense of security, this is what the Watchtower and others use to maintain submission and superiority over the lives of others. They stress your sinful nature, making you feel guilty and always point out that you learned everything you know from some holy "anointed class." They alone are qualified to interpret Scripture for you. You are in effect dependent upon them for Salvation. I find the theology of their so-called "anointed class" a hindrance now as our Bible study continues to reveal the truth and correct the lies and misconceptions they planted in our minds. What we have learned is that the answers to most Scriptural problems gravitate towards the simple rather than the complex. Anyone should be able to read and interpret the Bible with very little difficulty. The fear planted in the minds of so many by the Watchtower and the many little twists and turns given to verses has effectively prevented individuals from attempting such a task. Then, too, many expect instant results. They do not take a practical approach to the problem and allow years if necessary to accomplish it. Watchtower material is a good place for witnesses to start. They should take it apart, find the errors, and learn the techniques used to propagate them. What truth did this or that error conceal? What other doctrine does it have an impact on? It may be difficult at first but in a few months time you can be expert and disassemble anyone's literature with relative ease. The errors are there, no question. We had simply been so trusting and careless so as to let them control us. As John May said to us over breakfast one morning, "We gave them our hearts, and they took our minds as well."

NOTES

## DOCTRINE

How important is doctrine? What was it that prompted the apostle Paul to write:

Just as I encouraged you to stay in Ephesus when I was about to go my way into Macedonia, so I do now, that you might command certain ones not to teach different doctrine, nor to pay attention to false stories and to genealogies, which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith. [1 Timothy 1:3-4, NWT]

Obviously something was wrong and the different doctrines involved were important enough for Paul to write about, were they not? Jewish Christians who believed in the Law covenant and its provisions for salvation, vs 7, were teaching such things as a requirement of the faith. They were to be commanded not to do this. At least this apostle did not recommend that such men be dis-fellow-shipping, but he did discipline them. Notice:

If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up [with pride], not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, violent disputes about trifles on the part of men corrupted in mind and despoiled of the truth, thinking that godly devotion is a means of gain. [1 Timothy 6:3-5, NWT]

Serious, yes and this was the reason why Paul needed Timothy and why he wrote to him so often. Paul used Timothy and Titus to locate men who were faithful, trustworthy, teaching true doctrine, in an effort to reduce the influence that such men had over the faith. The message of such men branded as "not understanding anything" was at least truth (1 Timothy 1:7-11). It served as the way to salvation for some 1500 years and assured a better resurrection (Hebrews 11:35) for anyone who took advantage of it, be it Jew or Gentile convert. Yet, this truth of times past did not represent the truth of the future. This truth as the Jews understood it did not echo the "healthful words of Christ" and would no longer be in accord with "godly devotion." The message of salvation would change and Jews were expected to change with it lest they be found "corrupted in mind and despoiled of the truth" (John 3:3-15). The term that our Lord used for such a miraculous transformation was, "born again." It would require a spiritual rebirth a complete change in both procedure and doctrine, a starting over from the beginning as a

newborn child, something that a teacher in Israel should be able to understand as they were accustomed to such transformations.

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Today there are many denominations in existence and as many variations in doctrine to contend with. They all teach "other doctrine" to a great extent and will not or cannot assent to "healthful words." Members of such denominations are totally dependent on whatever variation of doctrine is taught by such a denomination. In many cases their very lives are placed in jeopardy because of it. They are in effect enslaved by it. Are the doctrines contained in Scripture so complex that they cannot be resolved?

### RESPONSIBILITY

Many individuals over the years have obtained their freedom from the Watchtower as a direct result of penetrating their doctrine. I was one of them. Yes, I realized that what I was teaching others and what I was distributing in the way of books and magazines was my responsibility. I knew that I could not say to our Lord, "The Watchtower made me do it." The apostle John stated this clearly enough when he said to us:

Beloved ones, do not believe every inspired expression, but test the inspired expression to see whether they originate with God, because many false prophets have gone forth into the world [1 John 4:1, NWT].

This simple truth places the responsibility for doctrine on the individual. It in effect stripped overseers and ministerial servants of their authority to determine and enforce doctrine. Abuses in the arrangement instituted by the apostle Paul to contain apostasy made this decision by the apostle John necessary late in the first century. Conditions developed rapidly in the faith and came to the point where each Christian was admonished to test and question, "because many false prophets have gone forth into the world." Apostate overseers and ministerial servants had taken over the faith by then. Divisions in the faith were many. False doctrines were drowning the truth, altering it considerably (1 John 2:26). Notice that errors are not identified as "old light" but are false prophecies spread by false prophets. Yes, responsibility for doctrine lies primarily with the individual doing the teaching and not just the group from whom such teaching originated. The holy spirit did not prevent error from spreading at such an early time in the Christian faith. Notice:

For there are many unruly men, profitless talkers, and deceivers of the mind, especially those men who adhere to the circumcision. It is necessary to shut the mouths of these, and these very men keep on subverting entire households by teaching things they ought not for the sake of dishonest gain. [Titus 1:10-11, NWT]

How do you think the leaders of your organization would react if you made such a statement to them? What if they deserved it and

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you could demonstrate this fact? Would you be afraid of them? How do you think the apostle Paul felt? He was faced with this problem constantly and his life was threatened because of it.

### DEEPLY ENTRENCHED DOCTRINE

We all make mistakes, of course, and you may be surprised to learn that some of the apostles and disciples of our Lord spread false doctrine for some years. Yes, James, John and for a lesser time Peter did. [Gal. 2:9; Acts 21:18-25]. Their false teaching on circumcision and keeping the Law went on for well over ten years and they failed to correct it even when it was brought to their attention by Paul (Acts 15:5-6). They argued with him and Paul admits this for he said regarding James, John and Peter:

But on the part of those who seemed to be something-whatever sort of men they formerly were makes no difference to me-God does not go by a man's outward appearance-to me, in fact, those outstanding men imparted nothing new. [Galatians 2:6, NWT]

Paul's mastery of the matter would not completely resolve this issue. James and John were associated with the Jerusalem congregation that was spreading this false doctrine to Antioch (Galatians 2:11-14). They supported it and kept on supporting it without Paul's knowledge among Jews in Jerusalem long after he left. It was only after this error nearly cost them the life of the Apostle Paul, some nine years later, that they changed their mind and doctrine (Acts 21:21-22; James 2:10-13). Yes, James finally did reject the Law as a requirement of the faith and illustrated its shortcomings. His letter was targeted for Jewish Christians scattered about the world (James 1:1). They would be more inclined to listen to him as they knew that James and the older men in Jerusalem shared their views. Furthermore he admitted that they all made errors and warned them about this. [James 3:1-2] Militant Jewish Christians in among them were fighting and killing themselves over something that was now part



of the world. [James 4:1-6, See: the Kingdom interlinear] There was still time to make amends. [James 5:19-20] Paul's efforts were not completely effective because of James and now this obstacle would be removed. The false doctrine that made this letter necessary is, however, recorded in the books of Acts and Galatians and we should learn an important lesson from it.

The apostle John was sorry for the part he played in supporting the Law of Moses (Gal. 2:9) and substituted love for Law. He wrote 1 John 4:1, to prevent a re-occurrence of this situation (Gal. 2:6-9 Acts 15:4). The problem was getting worse as time passed.

The good news of this twentieth century scarcely resembles what was being taught as good news in the first century. If the apostles were to view the situation now, how much stronger do you think their message would be?

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Who then can we trust? Should we follow the teachings of men even if they are our Lord's disciples or apostles? No, not if they are not offering the healthful teachings of Christ. The apostle Paul was very adamant on this point. Notice:

However, even if we or an angel out of heaven were to declare to YOU as good news something beyond what we declared to YOU as good news, let him be accursed. As we have said above, I also now say again, Whoever it is that is declaring to YOU as good news something beyond what YOU accepted, let him be accursed. [Galatians 1:8-9, NWT]

Paul was of course preparing the Galatians for the material that was to follow. He would explain to them what happened behind the scenes in Jerusalem before the meeting with the entire congregation took place. This was his attitude towards the matter and those responsible for it. In retrospect he also gave them a brief account of his encounter with Peter and the details that made this face-to-face encounter with James, John and Peter necessary.

## BLOOD TRANSFUSIONS

Jehovah's witnesses are dying because of their doctrine that blood transfusions are not permitted by Scripture. They draw upon Acts 15:20-21 to support their view. Here they claim regulations were drawn up for the faith to follow and blood was expressly forbidden for use in any form especially transfusions.

Was this account in the book of Acts written to enforce such

a regulation upon us, or was it recorded simply to explain what happened and to demonstrate how and why failure to purge false doctrine from the faith can result in loss of life? Could it be that this example was recorded to demonstrate why Paul had so much difficulty with Christian Jews and how they worked together against him and his doctrine? Would the apostle Paul who forced such a conclusion from the Jews living in Jerusalem at the time be blessed for allowing such a teaching to be inflicted upon the faith? Why did not Peter who held the keys to the Kingdom teach this doctrine and why does it not appear as truth in any of the letters written by the apostles and disciples of our Lord including James, where such matters were explained? The answer to these questions are of special interest to us as this issue regarding blood transfusion can cost us our lives.

Paul wanted very much to visit Spain, however, because of this very issue over the Law and Blood he would never make the trip (Romans 15-24-29; Acts 21:15-36). Yes, failure to completely settle the matter over keeping the Law, which included Blood and its use, would in time actually cost this apostle his life. The famine was severe in Jerusalem at the time. Frequent trips to and from Antioch were made to deliver money and supplies to brothers living in Jerusalem. It was during one such trip that the matter

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surfaced. Jewish Christians were teaching that it was necessary to keep the Law of Moses and be circumcised in order to be saved. Often such brothers were simply called those of the circumcision for short, but keeping the entire Law was involved in this matter. Peter sided with them on this and Paul rebuked Peter in public over it (Galatians 2:11-14). Then with the support of Gentile Christians he went to Jerusalem to correct matters at their source. Seeing that Paul was determined and had the support of the Gentiles in the faith, James in a face-saving gesture proposed a rule that made at least one facet of the Law, the blood issue, binding on Gentile believers while relieving them of the rest of the rules and regulations. Paul for some reason failed to understand that James was not releasing Christian Jews from keeping the Law or circumcision. It happened so quickly and unexpectedly I can only assume that Paul was caught by surprise. It is clearly identified in Scripture as being a decision James made on his own initiative. He said:

Hence my decision is not to trouble those from the nations who are turning to God, but to write them to abstain from things polluted by idols and from fornication and from what is strangled and from blood. For from ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every Sabbath. [Acts

Paul did not challenge it and this failure would prove to be a costly one in later years. Yes, James was still clinging to the Law but he was also concerned with the money being collected by Gentiles for the poorer Christian Jews and did not want to anger Paul or the brothers with him and cause this supply of funds to be cut off (Gal 2:10). His stipulation looked quite innocent on the surface. You will notice however that it was directly associated with Moses and the Law and intended ONLY for Gentiles. Some have attempted to apply this requirement to the pre-law writings of Moses but we know from Scripture that James was concerned with the Law itself and continued to observe and teach it in Jerusalem.

The letter that was written attempted to shift the blame for this problem away from the older men in Jerusalem. It was as if the brothers who were dispatched to Antioch acted on their own accord. They were however teaching what they believed to be TRUTH and reflected what was believed to be the truth as it was actually practiced in Jerusalem. They indicated that their decision was Scripturally achieved by saying:

For the holy spirit and we ourselves have favored adding no further burden to YOU, except these necessary things, to keep abstaining from things sacrificed to idols and from blood and from things strangled and from fornication. If you carefully keep yourselves from these things, YOU will prosper. Good health to YOU! [Acts 15:28-29, NWT]

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Then they made a promise that this would be good for the Gentiles and that they were sincerely interested in their brothers well being. Does this sound familiar?

Years later Paul would return to Jerusalem. The famine would no longer be the problem it was in times past. Paul did not have the support of the Gentile congregations. He was teaching among the nations to Jewish and Gentile brothers alike that keeping the Law was no longer essential for salvation. The Jewish brothers (older men) in Jerusalem which included James nearly killed him for this (Acts 21:15-32). They pressured him into taking Nazarite vows which compromised him and the message he preached among the nations. Paul submitted to this as he was being accused of "apostasy" and needed time to reason with them. They exposed him to the wrath of Christian and non-Christian Jews in Jerusalem and did nothing to protect him afterwards. They were angry with him and his teachings. Notice:

But they have heard it rumored about you that you have been teaching all the Jews among the nations an apostasy from Moses, telling them neither to circumcise their children nor to walk in the [solemn] customs. What, then, is to be done about it? Take these men along and cleanse yourself ceremonially with them and take care of their expenses, that they may have their heads shaved. And so everybody will know that there is nothing to the rumors they were told about you, but that you are walking orderly, you yourself also keeping the Law. [Acts 21:21-24, NWT, italics added]

They wanted Paul to demonstrate that he was keeping the Law and reminded him that their letter was intended for Gentile brothers (nations) only and was not intended for Jews who were mixed in with them. Could Paul have misinterpreted their doctrine and its true purpose, that is, that the Law or at least part of it was essential for salvation?

As for the believers from among the nations, we have sent out, rendering our decision that they should keep themselves from what is sacrificed to idols as well as from blood and what is strangled and from fornication. [Acts 21:25, NWT, italics added]

Paul must have been dumbfounded at this point. Not only did he teach that the Law was not binding on Christian Jews, but he also used strong language to silence any who disagreed. This is also the function of the book of Hebrews is it not? Furthermore he taught that meat bought in a meat market could be eaten without fear of losing salvation (1 Corinthians 10:25). All things were "lawful" he taught, vs 23, although such things could be avoided if strong feelings interfered. This is how he viewed this letter authored by James and the older men in Jerusalem. In this

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way he circumvented the real intent of the ruling concerning "things strangled" and eating "blood" and James was not going to let him get away with it. Such meat could have been sacrificed to idols, it could have been strangled, it could have contained blood and yet it could be eaten if purchased.

How would you feel if you were face with a situation like this one. Would you be upset, perhaps not think clearly or react impulsively? Would you have tried to buy some time so that you could reason with them under less trying circumstances? Would you have had the strength to stand up to James and the older men in Jerusalem?

Common sense should tell us that we cannot eat meat without eating blood. Corpuscles in the meat retain blood that cannot be removed in the butchering process. Jehovah's witnesses eat blood, make no mistake about it, as they cannot avoid eating blood altogether. Something more than the taking of blood cells into the body was obviously intended. Disregard for the sanctity of blood was the point that the Law made concerning it. This is not violated when blood is used medically to save lives. It is not violated when meat is purchase from others over which we have no control. It is not used as an agent to feed the body. Physicians use glucose and other elements for this, but it is used to maintain blood volume and oxygen that the body needs to avoid brain damage and heart failure. This brings up another interesting point concerning the intent of the Law. When life, be it human or otherwise, is in imminent danger, the Law can be disregarded.

Violating the Sabbath Laws was punishable by stoning to death, yet where life was in jeopardy, work could be done in behalf of such a victim (Matthew 12:11). Eating the showbread stored in the temple was forbidden to anyone but a priest yet David and his men ate this when their lives were threatened (Luke 6:3). The problem should not be too difficult for Jehovah's witnesses to understand regardless of which approach they take to Acts chapter 15. The medical use of blood does not violate Scripture. The older men in Jerusalem who sponsored this ruling were the ones who were apostate. While it would turn out to be an embarrassment for them and they would have to retract their entire position on the LAW as a result, it was recorded for the benefit of all in the faith. Much of the same doctrine is being taught in our time. On this matter of blood the Watchtower has been so adamant for so long that they cannot correct matters. Too many have died because of it. The lawsuits that would result would destroy them. They therefore choose to let their followers die as this is the easiest way out of their dilemma.

## NOTES

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## GOVERNING BODY

The term "governing body" does not appear in Scripture. It is a made-up term that the Watchtower and others use to control members. To justify themselves the Watchtower deliberately mis-applies the events that transpired in Jerusalem concerning the

Law and circumcision issues to manufacture for itself a ruling class or hierarchy that dictates doctrine and dominates its members as a King would dominate his subjects. They have been informed of this by many individuals, but choose to ignore the truth. Thus we have another example of the true nature of the leadership that controls the Watchtower organization. Concerning this attitude the Scriptures are explicit and provide ample warning for those ensnared in such an organization.

Many today are holding onto doctrines learned from others, or apply material that sounds reasonable, instead of developing their views as a result of a Bible (not book or magazine) study. They tend to believe the Watchtower teaching that only someone they identify as the "faithful and discreet slave," who make up a group called the "governing body," can interpret Scripture for them. They believe the Watchtower's manipulation and misapplication of Acts chapter 15 and become enslaved by this philosophy. In this way they deny Christ and reject his authority as he identified himself as the one who makes such a determination (Matthew 24:46). Where in Scripture do we find such a "governing body" mentioned? Is this the healthful teaching of Christ? Our research indicated that many commonly accepted and deeply entrenched views were inaccurate. Scripture must be interpreted with care. If we delegate such responsibility to others then we have in effect given away our discipleship and can no longer claim to be following Jesus Christ our Lord.

#### FAITHFUL AND DISCREET SLAVE

What has the term "Governing body" to do with the expression "Faithful and discreet slave?" Are we required to identify such a "slave" and obey it as if it has some divine authority over us? What did our Lord teach concerning this slave?

#### MATTHEW 24:45-51

Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to YOU, He will appoint him over all his belongings. But if that evil slave should say in his heart, 'My master is delaying,' and should start to beat his fellow slaves and should eat and drink with the confirmed drunkards, the master of that slave will come on a day that he does not expect and in an hour that he does not know, and will punish him with the greatest severity and will assign him his part with the hypocrites. There is

where [his] weeping and the gnashing of [his] teeth will be. [Matthew 24:45-51, NWT, Ignore paragraph at vs 48.]

Ask yourself, who are the "domestics" who are to be fed? The context for this reference is found a few verses earlier in Matthew 24:14 which teaches us that it is "all the nations" in the "inhabited earth." Did not our Lord die for all of mankind and are they not his subjects by implication? [John 1:9-13] Who are the ones appointed to accomplish this task? Are they not the apostles and disciples of our Lord? [Matthew 28:18-20] Yes, and the slave is either faithful or evil depending on the circumstances. Notice that it is not a "slave class" as the Watchtower teaches but one slave as if only one person was involved. The concept of a faithful and discreet slave therefore applies to each one of us as individuals and not to a special ruling hierarchy or governing body as a group such as taught by the Watchtower society. Such organizations beat their members into submission and force them to accept the false teachings offered as food. If you do not want to be punished "with the greatest severity" or be assigned "with the hypocrites" then see to it that you are both faithful and discreet when you are inspected by the "Master." Furthermore, you should be found serving the food and not eating and drinking with "confirmed drunkards." Your doctrine and attitude will make a difference when you are inspected by our Lord.

## EVIL SLAVE

One would expect the apostles and disciples of our Lord to discuss this subject with the brothers in the many letters that they wrote, and yet the term "evil slave" does not appear in any of their writings. This is because they used different words to express this thought and approached the subject from other perspectives. Notice how the apostle Paul expressed this in his letter to the Thessalonians:

And so now YOU know the thing that acts as a restraint, with a view to his being revealed in his own due time. True, the mystery of this lawlessness is already at work; but only till he who is right now acting as a restraint gets to be out of the way. Then, indeed, the lawless one will be revealed, whom the Lord Jesus will do away with by the spirit of his mouth and bring to nothing by the manifestation of his presence. But the lawless one's presence is according to the operation of Satan with every powerful work and lying signs and portents and with every unrighteous deception for those who are perishing, as a retribution because they did not accept the love of the truth that they might be saved. So that is why God lets an operation of error go to them, that they may get to believing the lie, in order that they all may be

judged because they did not believe the truth but

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took pleasure in unrighteousness. [2 Thessalonians  
2:6-12, NWT]

At the time of the resurrection such lawless ones will be revealed and appropriate action taken accordingly. Those who follow such lawless ones will face a judgment as severe as the one that will be pronounced upon such evil men. This is why we should not join organizations or groups who may on the surface appear to be well meaning, but which conduct in some way compromises the "TRUTH."

The doctrinal wars that raged toward the end of the apostle John's day were growing more severe and this fact made it necessary for him to discuss the role of the evil slave from this perspective. He phrased matters like this:

Young children, it is the last hour, and, just as YOU have heard that antichrist is coming, even now there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour. They went out from us, but they were not of our sort; for if they had been of our sort, they would have remained with us. But [they went out] that it might be shown up that not all are of our sort. And YOU have an anointing from the holy one; all of YOU have knowledge. I write YOU, not because YOU do not know the truth, but because YOU know it, and because no lie originates with the truth. Who is the liar if it is not the one that denies that Jesus is the Christ? This is the antichrist, the one that denies the Father and the Son. Everyone that denies the Son does not have the Father either. He that confesses the Son has the Father also. [1 John 2:18-23, NWT, ignore paragraph at verse 22]

Watchtower witnesses deny the Son when they reject the emblems. Their doctrine places the organization between them and the only mediator there is, which is why they have lost the Father as well. Such a doctrine is evil and the apostle John identifies the men responsible for it as the "antichrist." There are other ways in which the Father and the Son can be denied, but most of them commonly place someone or something in authority in such a way that it takes the place of Christ. Their lives then become dependent on it or them.

WHY ELDERS?



Have you ever given any thought as to why the apostle Paul instituted the "elder arrangement?" Who ran the congregations in the early years before such an elder arrangement was put in place? Was it not the householder (Acts 20:20)?. Wasn't it apostasy and famine that created the need for such an august group of hand picked men? Paul needed ministerial servants to collect and deliver funds for famine-stricken Jerusalem. He took

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this task upon himself, and the "elder" arrangement was a natural outgrowth of this as his battles with the Corinthians, Philippians and Christian Jews everywhere continued to occupy much of his time. Even, so, the elder arrangement was administered by the apostle Paul, and specially trained men such as Timothy and Titus were directly appointed by Paul for this purpose when he "laid his hands upon them." [2 Timothy 1:6; Titus 1:5; 2:15] This does not mean that there were not also "older men" in the congregations that were naturally such (1 Timothy 5:1,17-21; James 5:14; 1 Peter 5:1,5; 2 John 1), but it does mean that some were specifically appointed by Paul through Timothy and Titus for special recognition. [1 Timothy 5:22] It cannot be denied that such physical links to the apostle Paul as the "laying on of hands" represented are no longer available on earth today. This "thing that acts as a restraint" would soon pass away as Paul put it. What we now have are individuals who do not know Scripture appointing others who support their erroneous views to positions of such authority. For example total immersion may be demanded as the only scriptural way to baptize, but other means may be substituted for a physical "laying on of hands."

## LAYING ON OF HANDS

The laying on of hands is not something to be taken lightly. It is a doctrine of the faith and served as a foundation for it. Notice:

For this reason, now that we have left the primary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment. And this we will do, if God indeed permits. [Hebrews 6:1-3, NWT, italics added]

This was especially important to the Hebrew Christians to which this letter was addressed as this doctrine worked against them. It was used to appoint men who did not support the Law as a requirement for salvation. Such "dead works" of the Law should

have been passed history and they were made well aware of it.

A study of this doctrine will reveal that it originated with our Lord. This was the way that Kingdom blessings would be given (Matthew 19:13-15; Mark 10:16) and miracles performed. [Mark 5:23; 6:2-5; 8:23-25; Luke 4:40; 13:13; Acts 5:12; 9:12; 28:8] Later it would be used to distribute "holy spirit." [Acts 8:17-19; 14:3; 19:6] Evident in such texts is the fact that a physical link was essential if such services were to be effective. Such links may have been nothing more than Paul's clothing (Acts 19:11) but without them the intended blessing would not be received. Not everyone in the Faith had the ability to do such things, and those who did had some direct physical relationship with our Lord or the apostles appointed by him. The apostles used

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this method to appoint men to temporary positions of authority closely approaching their own (Acts 6:1-6), and no one would dare challenge such men as they went about their duties. It would also be used by the brothers to appoint apostles such as Paul, Barnabas and Timothy to the special task of ministering to the Gentiles. [Acts 13:3-4; 1 Timothy 4:14] From this came the apostle Paul's use of it when he appointed specially trained and trusted men who would then appoint select individuals as guardians of the Faith in regards to doctrine. [2 Timothy 1:6; 1 Timothy 5:22] No evidence exists to demonstrate that such authority could be passed beyond this point and in time such services would no longer be available to those in the faith. It would be up to individuals to keep the faith, as by then there would be a written record of it for them to follow.

#### ELDERS DISCONTINUED

Was such an elder arrangement intended to be a permanent feature of the Faith? It shifted authority to a select leadership and they ultimately dominated the flock. It no longer works for the good of the faith and suppresses truth in the world. This is a far cry from the example our Lord gave when he washed the feet of his disciples (John 13:3-20). His teaching made all in the faith brothers and servants of the flock (Matthew 23:8). The apostle John realized this even in his day and tried to change the emphasis back to individual responsibility in his work after the Elder arrangement ran its course (1 John 4:1) and the apostle Paul was no longer available to administer it. This was not John's doing, and he did not continue this practice when Paul was gone. His emphasis was on love and caution concerning matters of doctrine. He supported a brotherhood in Christ and truth, condemning leaders such as Diotrephes (3 John 9). The time will come however when the "laying on of hands" will again be practiced in the Kingdom of our Lord. [Revelation 2:26-28]

## INDIVIDUALS MAKE UP THE FAITH

The faith is a family of brothers and sisters, slaves serving our Lord all over the earth. Where there are many in the family there will also be some that take on more responsibility. Notice:

And he gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, with a view to the readjustment of the holy ones, for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a fullgrown man, to the measure of stature that belongs to the fullness of the Christ; in order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of cunning in contriving error. [Ephesians 4:11-14, NWT]

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This is very much like it is in your own household. The older help the younger, the stronger help the weaker with the view that eventually this dependence will no longer be required. Those assisted will be able to do ministerial work or grow further taking on greater responsibilities in exposing error and speaking truth. [Ephesians 4:14-16] Appointments of older men were made in the early Church because there was this apostasy to deal with. False teaching cleverly done was damaging the faith. Truth was not emanating from such individuals in the family (Ephesians 4:25-27). Strong action to prevent this was necessary. Then too, there was the famine in Jerusalem to collect money for as well as poor brothers and widows (Gal. 2:10). Problems of one sort or another created this need. Our Lord provided The gifts in men but the problem now was how do you identify them? The apostles and early disciples close to our Lord could not be trusted in matters of doctrine at times. Even so, this elder arrangement did not function like the elder systems do today. Doctrine would then as now be determined by Scripture (2 Timothy 3:16-17). Truth and not error was to prevail. If you study this, you will learn that such appointments of older men as the Apostle Paul sought were made many years after Pentecost. Who ran the congregations prior to such appointments in the hundreds of cities throughout the then known world? Those who stayed over at Jerusalem after Pentecost? Yes, and many more as their families, friends and acquaintances came into the faith, none of whom was appointed as anything more than a disciple (Matthew. 28:19-20). The home is a Christian meeting place, a congregation quite small, a few friends, with

perhaps other similar homes in our area. For this reason the apostle Paul went from "house" to "house" or congregation to congregation, teaching the brothers as he traveled throughout the district of Asia. Get-togethers (love feasts) were organized from time to time to get acquainted with others in their area and Paul taught publicly at such gatherings as well. Such meetings were less private than the meetings were in the home. In this way Paul fulfilled his commission as the apostle to the nations (Acts 9:15) as well as to Jews.

## INTERFAITH

Much of the apostasy in the early Christian congregation came from Jewish and Gentile Christians who were divided over Law and circumcision as requirements for salvation. There was in effect two Christian faiths existing simultaneously but divided doctrinally. To promote association amongst themselves "love feasts" were held where food and fellowship could flow as experiences were exchanged between members in the community. As might be expected, Hebrew, and Gentile Christians tended to maintain separate gatherings. This division was highly visible to others and was not a unifying force for good between them. To combat such teaching the book of Hebrews was Written and states:

And let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but

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encouraging one another, and all the more so as YOU behold the day drawing near. [Hebrews 10:24-25, NWT]

By uniting Jewish and Gentile Christians in such fellowships a meeting of the minds could take place. Such things as recorded in Hebrews could be discussed. Gentiles speaking in tongues and manifesting the fruits of the spirit could be observed.

Now could these verses in Hebrews be used to teach that interfaith is acceptable and that we should mingle with and associate with the varied Christian denominations existing in the world today? Doctrine may differ, you may say, but do they not at least have Christ in common? Personally, I think not. Although the Law and circumcision was no longer required for salvation, it was required for this purpose for some 1500 years. It was the truth for all this time. This was the faith for many and removing it from the minds of Jewish believers was not an overnight matter.

When we consider the many denominations in the world we are talking about doctrines that are not and never were a part of the

faith. They are doctrines established by the surrounding nations developed from demonic influences and the philosophy of men and assimilated into Christianity. Today we have "every wind of teaching" taught by men who use "cunning in contriving error." Concerning such association the apostle Paul stated:

Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? . . . [2 Corinthians 6:14-16, NWT]

So while fellowship with Jewish and Gentile believers was encouraged, fellowship with unbelievers was not. There is no harmony between Christ and demonic influences. We may try to help them and explain matters to them as they obviously need assistance, but we would not become "yoked" to them as their task and our task are notably different. Truth is not to be cast aside for pagan philosophy in the name of "fellowship."

'Therefore get out from among them, and separate ourselves,' says Jehovah, 'and quit touching the unclean thing.'; 'and I will take YOU in.' 'And I shall be a father to YOU, and YOU will be sons and daughters to me,' says Jehovah the almighty.' [2 Corinthians 6:17-18, NWT]

This is what the apostle Paul taught us with regard to interfaith as we understand the situation today.

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Our Lord taught us that the faithful slave would be found feeding (not eating) and most certainly would not be found eating and drinking with confirmed drunkards. Regardless of which identity we place on such drunkards and we should be able to identify them, there are limits with restrictions that we must consider in our conduct and association if we are to be found faithful and not evil at such a time. [Matthew 24:45-51] We should not take verses that deal with love and tolerance out of context and use them in a way that permits drunkards to associate with us.

## NOTES

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It is not unusual for individuals to avoid others who they may feel are not living up to right standards, and the Scriptures allow for this. The apostle Paul wrote about such ones when he said:

Actually fornication is reported among you, and such fornication as is not even among the nations, that a wife a certain [man] has of [his]father. ... In my letter I wrote YOU to quit mixing in company with fornicators, not [meaning] entirely with the fornicators of this world of the greedy persons and extortioners or idolaters. Otherwise, YOU would actually have to get out of the world. But now I am writing YOU to quit mixing in company with anyone a called a brother that is a fornicator or a greedy person or and idolater or a reviler or a drunkard or an extortioner, not even eating with such a men. [1 Corinthians 5:1,9-11, NWT].

There is nothing unusual about this, is there? Perhaps we have avoided someone for much lesser reasons than these. What Paul does not teach is that someone else should determine such matters for us. He does not say that a committee of men will decide who we should not have dealings with and force us to obey them for fear that we will be punished for it. He also does not say that we should not try to help such men or have absolutely nothing to do with them ever again. Normal social relations may be terminated yes, we would "quit mixing" with them but this does not imply a complete cutting off of the individual, ignoring him, never speaking, never to help that one again, is this not true? If that brother is not called a fornicator or idolater or reviler or drunkard but simply guilty of conduct unbecoming a Christian the requirements of the Scriptures are not met. This is a matter where you must know what you are doing and why you are doing it. No one else can decide this for you, as the responsibility ultimately before our Lord is yours.

The man who was removed, and rebuked by the apostle Paul in his first letter to the Corinthians was certainly not given the silent treatment as Jehovah's witnesses do today. Someone was aware of his existence and maintained communication with him, for this same apostle pleaded that the Corinthians should "kindly forgive and comfort [him]", (2 Corinthians 2:5-8, NWT). The Corinthians overreacted to Paul's first letter and now he was correcting matters. He told them "not to be too harsh in what I say." vs 5. This is easier to understand if Paul's letter to the Thessalonians is also considered. Notice:

But if anyone is not obedient to our word through this letter, keep this one marked, stop associating with him, that he may become ashamed. And yet do not be considering him as an enemy, but continue

admonishing him as a brother [2 Thessalonians 3:14-15, NWT].

Yes, this is what the apostle Paul taught and the existence of so-called "superfine apostles" who still upheld the Law (2 Corinthians 11:5,12-15; 11:22-23 NWT) proves this. He called them "his (Satan's) ministers" but they were not dis-fellow-shipping, were they? Only the antichrist as described by the apostle John at 2 John 6-11 allows for a treatment of individuals approaching the Watchtower one. The verse is specific and restricted to doctrine that does not confess "Jesus as coming in the flesh." It can be applied to the Watchtower and its members as this is exactly what they teach. Any sharing with them is wicked John states and should be avoided. While no longer recognized as brothers with whom we would share fellowship, John, does not teach that they are to be given the "silent treatment" as this would contradict our Lord's commandment to teach and make disciples of them if possible.

There is no Scriptural precedent for dis-fellow-shipping members and treating them the way the Watchtower does. You should now be able to recognize that a word not found in Scripture (dis-fellow-shipping) has been taken and given meaning not found in the Greek texts and used to suppress members. The verses just mentioned condemn them and prove that their doctrine on this subject is a lie. Will you continue to teach it?

#### NO ONE WILL GO TO HEAVEN

To these also by many positive proofs he showed himself alive after he had suffered, being seen by them throughout forty days and telling the things about the kingdom of God. [Acts 1:3, NWT]

If you had the opportunity to walk with our Lord for two or three years, take your meals with him, be trained by him, as the apostles did, do you think that you would be confused as to what this promised Kingdom was or where it would be established? After his death and resurrection during the 40 days that our Lord walked the earth and gave specific detail concerning this Kingdom of God to his disciples, would you still be confused as to specific details concerning it? The question that the disciples would now ask our Lord would reflect the accumulated knowledge that they had on this subject after all of this training. Notice:

When, now, they had assembled, they went asking him: 'Lord, are you restoring the kingdom to Israel at this time?' [Acts 1:6, NWT]

What the disciples understood our Lord's message concerning this Kingdom to be was the restoration of the Kingdom of Israel right here on earth. They were correct in their understanding of it, as this is exactly what Jesus did teach regarding this Kingdom. Remember that our Lord's fine public declaration before Pontius Pilate did indicate a change of Government from Roman to HIS RULE

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AS KING as a feature of this Kingdom but at a time well in the future from his statement so that this Kingdom was not a threat to Pilate or the Roman empire. [John 18:33-40] Israel consisted of Jews and Gentile converts to Judaism. The Kingdom of our Lord would likewise consist of Jews and Gentiles, but under his rule they would be raised to life and have him as their Jewish father so the concept of an Israelite would take on a new and deeper meaning than it held at present. Their question did not reflect ignorance concerning this arrangement but it did reflect a lack of understanding as to when this promised Kingdom would be established. Our Lord did not give them this information and so naturally they were inquisitive about it. What they wanted to know was is Armageddon as we understand the term today to take place now and will the first resurrection begin at this time? To be more specific, this is what they were interested in.

And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory. And he will send forth his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity. [Matthew 24:30-31, NWT]

The answer that they would now receive would be much the same as the answer they already received from our Lord when he said:

Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. [Matthew 24:36, NWT]

Keep on the watch, therefore, because YOU do not know on what day YOUR Lord is coming. [Matthew 24:42, NWT]

Our Lord's answer would not alter their view of this promised Kingdom regarding its location or function, but would only re-enforce what they already knew. Notice:

He said to them: 'It does not belong to YOU to get



knowledge of the times or seasons which the Father has placed in his own jurisdiction; [Acts 1:7, NWT]

Soon the promised holy spirit would be poured out on these disciples. They would receive the power and authority to convey this message to the world. After receiving this holy spirit the Gospels would be written, as well as the remainder of the New Testament, and with all this we do not find anything that changed this understanding. Nowhere do we find recorded the doctrine that the promised Kingdom will be divided so as to consist of human and Spirit inhabitants.[2 Timothy 2:12] How would communication be maintained? Who would set the example? How would the unrighteous that will be raised be given instruction? What we do

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have is a misunderstanding of the words heaven, immortal flesh and spirit as they appear in Scripture and the apostle Paul's explanation of what is to take place at that time. While the Watchtower Society does not believe in an immortal soul, their doctrine that some 144,000 will become immortal spirits amounts to the same thing. It is nothing more than a variation of far eastern thought which teaches that the soul after a period of migration here on earth eventually reaches the stage of nirvana.

#### PAYING ATTENTION TO DETAILS

The word heaven, must be considered in context in whatever text we are reading, as it can be used several ways. The expression "Kingdom of the heavens" so often used in Matthew's Gospel is merely a Jewish substitute for "Kingdom of God" used elsewhere in Scripture. Anyone who fails to recognize this would naturally have a problem understanding texts where the word heaven was used. On Matthew 5:5, I view the Beatitudes as prophecies (promises) to be fulfilled in the Kingdom. When we are "comforted" (vs 4), "filled" (vs 6), shown "mercy" (vs 7), "see God" (vs 8), actually called by someone else "sons of God" (vs 9), and receive this kingdom (vss 1 and 10), then we will also "inherit the earth" (vs 5), and not before (NKJV). Our Lord never taught us that we will inherit heaven. Even the thought of "seeing God" at such a time does not contradict the Scripture that teaches us that no man can see God and live (Exodus 33:20). It is not necessary to spiritualize vs 8 since radical changes will take place "then" and such texts do not say that such thoughts are permanent. Violating the Law was punishable by death but such Laws were not permanent and would give way to other arrangements later in time. In any event, we will be able to see Jesus our Lord and through him "see God" in action.

Errors regarding the heavenly hope found in most literature are nothing more than a failure to appreciate how strongly the

Jews felt about pronouncing the Sacred Name, building a wall of superstition around it. Not only did they alter it to read "Lord" or "God" as the Watchtower points out proudly, but they also avoided using the word "God" whenever possible because it was so often derived from this same sacred source. Matthew's Gospel brings this out clearly, as the word "heavens" is substituted for the word "God" in his work, which was written principally for the Jews in a style familiar to them. Paul also used the word "heaven" to a lesser extent when speaking to Jewish Christians, and it never was intended to mean "a place" in such verses. Paul often made a distinction between Jewish and Gentile Christians in his letters and used Jewish terms at such times. Thus Jewish superstition, the doctrine of the immortal soul, and the fact that Matthew's Gospel appears first in the queue of the Christian Greek Scriptures are largely responsible for the doctrine that mankind is destined for a "heavenly," "spirit" life in the future. The Christian hope is the "kingdom" on earth ruled by a just "King" and appointed officials. Nowhere does the Bible teach that anyone will go to heaven to rule with Christ. All they have is a misapplication of the 14th chapter of John where the

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text actually teaches that our Lord will return to this earth and will make it his home at least for the symbolic period of 1,000 years. Notice:

Do not let YOUR hearts be troubled. Exercise faith in God, exercise faith also in me. In the house of my Father there are many abodes. Otherwise, I would have told YOU, because I am going my way to prepare a place for YOU, I am coming again and will receive YOU home to myself, that where I am YOU also may be. And where I am going YOU know the way [John 14:1-4, NWT].

There are many abodes in the promised Kingdom and room for all is assured as our Lord soothed the troubled minds of his disciples. However, in order for the promised Kingdom to be fulfilled Jesus knew that he must die and pour out his blood in our behalf. In this way the "place" would be prepared. While this would result in his going "my way" which he further explained as "going under" by the word "hupago" that was used (Strong's 5217) and they would have to follow him there or "know the way", there would also come a time in history when he would "come again" and at this time and at this place he would receive them home to himself. We recognize this generally as being the time for the resurrection and the place where such resurrection occurs is the earth. Heaven is not mentioned or implied in this simple message given the disciples on this fateful evening. Furthermore the way to this place is not and was never intended to be interpreted in some physical or

celestial sense but was explained to Thomas. Notice:

Thomas said to him: 'Lord, we do not know where you are going. How do we know the way?' Jesus said to him: 'I am the way and the truth and the life. No one comes to the Father except through me. If YOU men had known me, YOU would have known my Father also; from this moment on YOU know him and have seen him.' [John 14:5-7, NWT]

Jesus is not talking about a place in which his disciples would live at some future time. He was discussing salvation and how we go about obtaining it through death. [Romans 6:3-5] Furthermore, Jesus was the embodiment of his Father and we know all we need to know about him by viewing his anointed representative. The Watchtower Society never sorted it all out, and most Christian faiths today have the same problem.

### IDENTIFYING THE ANTICHRIST

It is the Watchtower organization that has "pushed ahead of the teachings of our Lord" (2 John 7). They teach that Jesus will not return in the flesh. John is identifying such individuals as the "antichrist." Such are pushing ahead and not remaining in the teachings of Christ who said that he would "come again" to this earth (John 14:3; John 14:18-21; Acts 1:11) in a visible form, even eating and drinking with his disciples (Luke 22:28-30).

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Notice that the Watchtower of January 15, 1980, on page 31, admits that John rendered this verse in 2 John 7 in a "timeless sense," proving to us that this inspired verse can be applied to either the past or future. It can be used to silence Jews who reject the Christ as having come in the flesh in John's day, or Jehovah's witnesses who reject his coming in the flesh in our day, as his statement can be applied historically in either direction. In this way John identifies such individuals as the "antichrist," persons who "push ahead" as John further identifies them. Even the new paragraph at 2 John 8 of the New World Translation demonstrates the ignorance of the Watchtower translators (see the New American Bible) as they try to divide the thought at this critical place. To put matters simply, Jehovah's witnesses do not have God. Notice:

Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. He that does remain in this teaching is the one that has both the Father and the Son. If anyone comes to YOU and does not bring this teaching, never receive him into YOUR homes or say a greeting to him. For

he that says a greeting to him is a sharer in his wicked works. [2 John 9-11, NWT]

They do not have the Son either as they in effect teach against him. They have separated themselves from the faith by their doctrine and do not deserve recognition at the door of a Christian home. They corrupt the faith and are not in a position to offer anything good. This verse demonstrates how badly things went for the faith early in the first century and why central control by individuals was no longer possible. All that was left was a few individuals here and there like Gaius whose task was made difficult by Diotrephes. This man had the tendency of throwing faithful men out of the congregation much like the Watchtower does today. Despite this he was not disfellowshipped by the apostle John was he? [3 John 1,9-10]

#### HEBREWS 6:19-20

On Hebrews 6:19-20 and 10:19-20, we simply have the thought that our hope in Christ is assured by his death and his penetrating the Most Holy (vs. 9:3) to attain the priesthood. It is this priesthood (something quite different from the Jewish one) that allows us access (by mediation or pleading in our behalf) to this same God. Notice that our way to God is not through the curtain as Jesus entered or even to go to heaven itself as he did (Hebrews 9:24) but as Hebrews 10:20 teaches through the new and living way (a different way), his flesh which thought includes his blood as well (Hebrews 10:19). This is a very different picture than the one that the Watchtower has painted. The flesh and blood of Christ was and still is the only approach to the father that we have. Rather than teach that we go to heaven with Christ, the verses simply teach we now have an assured hope that we can approach God (enter the Holiest or holy place) by means of Jesus' blood and flesh and not by keeping the

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Law Covenant (represented by the illustration and believed by the Jewish Christians to whom this letter was addressed to still be a valid form of worship). Furthermore, such Jewish Christians who were keeping the Law should no longer look down upon those who did not and were obligated to gather together with them (Hebrews 10:25). These are very simple and easily understood Scriptures made complex by Watchtower theology.

#### 1 CORINTHIANS 15:20-58

Nevertheless, someone will say: How are the dead to be raised up? Yes, with what sort of body are they coming? You unreasonable person! What you sow is not made alive unless first it dies; [1 Corinthians

So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power. It is sown a physical body, it is raised up a spiritual body. If there is a physical body, there is also a spiritual one. It is even so written: 'The last Adam became a life-giving spirit. [1 Corinthians 15:42-45, NWT]

However, this I say, brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. Look! I tell YOU a sacred secret: We shall not all fall asleep [in death], but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed. For this which is corruptible must put on incorruption, and this which is mortal must put on immortality. But when [this which is corruptible puts on incorruption and] this which is mortal puts on immortality, then the saying will take place that is written: Death is swallowed up forever. Death, where is your victory? Death where is your sting? The sting producing death is sin, but the power of sin is the Law. But thanks to God for he gives us the victory through our Lord Jesus Christ! [1 Corinthians 15:50-57, NWT]

Everyone must die. The body of flesh and blood that we now possess will not inherit God's kingdom. This is true for everyone be they righteous or unrighteous, good or vile (John 5:28-29). It is likened to corruption, dishonor, weakness, physical, dust, mortal. True some may be changed, in a moment, in the twinkling of an eye, but such changing is the equivalent of death as the corrupt, weak, physical body will be discarded at that time. The body that will result is likened to incorruption, glory, power, spiritual, image of the heavenly one, immortal. This will

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result in the swallowing up of Death. All of this does not mean that the body that results will not be human. Paul was simply saying that this new immortal body of ours will not be from a human source such as Adam and that the flesh and blood body that we now possess will not survive into this kingdom as the Watchtower teaches. We will all receive a new body actually derived from a heavenly source Christ himself. He was the first

from among mankind to gain immortality and also became a life-giving spirit so it is from this spiritual source that we will gain life. Remember that apostle Paul did not walk with our Lord or take instruction from him the way the other apostles did. He was trained at the feet of Gamaliel and his writings reflected such training. For such reasons Paul used words and expressions unknown to those less educated. This is why Peter had to issue a warning regarding his work. [2 Peter 3:15-16] No, it was not new doctrine that Paul was teaching, but it was simply a discussion of what was known or should have been clearly understood by those in the Faith. After all, it was illustrated in a most impressive way by our Lord. Notice:

Martha therefore said to Jesus: "Lord, if you had been here my brother would not have died. And yet at present I know that as many things as you ask God for, God will give you." Jesus said to her: "Your brother will rise." Martha said to him: "I know he will rise in the resurrection on the last day." Jesus said to her: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all. Do you believe this?" [John 11: 21-26, NWT]

While Martha was correct in her view of matters and all Jews at least should have understood this teaching from childhood, our Lord included a thought that the apostle Paul later called a "sacred secret" indicating that the "last day" will historically overlap or embrace at least briefly, a wicked world existing at the time such a resurrection takes place. Furthermore, Jesus later illustrated to Martha how all resurrection in which He as the "resurrection and the life" during this historic "last day" will take place.

Jesus said: "Take the stone away." Martha, the sister of the deceased, said to him: "Lord, by now he must smell, for it is four days." Jesus said to her: "Did I not tell you that if you would believe you would see the glory of God?" Therefore they took the stone away. Now Jesus raised his eyes heavenward and said: "Father, I thank you that you have heard me. True, I knew that you always hear me; but on account of the crowd standing around I spoke, in order that they might believe that you sent me forth." And when he had said these things, he cried out with a loud voice: "Lazarus, come on

out!" The [man] that had been dead came out with his feet and hands bound with wrappings, and his countenance was bound about with a cloth. Jesus said to them: "Loose him and let him go." [John 11:39-44,NWT]

This process will be repeated on a massive scale on the "last day." Remember what Our Lord taught regarding the women who had the seven brothers. Notice:

Jesus said to them: "The children of this system of things marry and are given in marriage, but those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage. In fact, neither can they die anymore, for they are like the angels, and they are God's children by being children of the resurrection. But that the dead are raised up even Moses disclosed, in the account about the thornbush, when he calls Jehovah the 'God of Abraham and God of Isaac and God of Jacob.' He is a God, not of the dead, but of the living, for they are all living to him." [Luke 20:34-38, NWT]

The place to where Abraham, Issac, and Jacob are raised is the same place where all resurrected mankind will be raised. This answer was given to the Sadducees, who say there is no resurrection and was designed to satisfy the tricky question put to him. Our Lord compared such ones to angels, to teach that they will be undying and the children of God like the angels which really stung the Sadducees. This also challenged another one of their doctrines regarding angels. (Acts 23:8) The Sadducees, did not believe in a resurrection to human life and reasoned if it were really true then such raised ones would find themselves "married" at that time. This is what prompted this question in the first place. How could Jesus explain such a perplexing problem? Not only was the question easily answered, but what they learned would be a new truth for them.

The only example of a resurrection to spirit life that we have in Scripture is in the case of Jesus. It did not take place by "the resurrection and the life" but was initiated by God himself [Acts 3:26; 10:40-41] who answered the prayer:

So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the world was. [John 17:5, NWT]

Therefore Jesus said: "I continue a little while longer with YOU before I go to him that sent me. YOU will look for me, but YOU will not find me, and where I am YOU cannot come." [John 7:33,34, NWT]

Do any of us meet such qualifications so that such glory should

be restored to us? Our Lord did teach that we cannot "come" to

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such a place. (John 8:21-23) Why then teach that some will attain a glory such as this one? The Law had power over sin for many years and Paul acknowledges this but we gain our victory and eventual life not because of the Law and its provisions for salvation but through our faith in Jesus Christ. [John 12:48-50]

1 THESSALONIANS 4:14-18

For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep [in death]; because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with [the] Lord. Consequently keep comforting one another with these words. [1 Thessalonians 4:14-18, NWT]

Earth is the scene depicted as the place for the resurrection to take place. Brothers in Christ who have died will be raised together with brothers in Christ who are living at such a miraculous time. The first resurrection is not something that dribbles on and on as the Watchtower teaches. It is not something that has already occurred and is continuing. The Watchtowers use of the word "Afterward" in its translation does not accurately represent what is stated in the Greek text. (See, The Kingdom Interlinear Translation) It is derived from their doctrine and not from Scripture.

The rest of the dead will be resurrected later in time. [John 5:28-29] There is after all only one kingdom and everyone raised to be a part of this kingdom will be immortal, even as the angels are immortal. [Matthew 22:30-32; Mark 12:25-26] The prophets of old will share immortality with newer brothers in Christ. They will after all be raised by Christ as will the rest of the dead. The meaning of the word immortal has been corrupted by philosophers and definitions as to the meaning of this word have misled many. Scripturally such persons can be killed. Some may prove to be unfaithful at such a time and face such judgment (Matthew 10:28) but all will have ample opportunity to live. Thus millions of Jehovah's witnesses have been fooled into following men who deliberately corrupt Scripture and teach them that they will somehow be a part of this kingdom but not as immortal beings. Are you such a Watchtower witness or a brother in Christ?



But YOU, brothers, YOU and not in darkness, so that that day should overtake YOU as it would thieves, for YOU are all sons of light and sons of day. We belong neither to night nor to darkness. [1 Thessalonians 5:4-5, NWT]

## NOTES

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### THE LAST PASSOVER

Few, if any of Jehovah's witnesses know that their Memorial date is false or that they have never observed "Communion" or the "Emblems" as they call them on the proper Jewish date. Their "anointed class" not only does not know this date, but has no idea as to when our Lord was executed. Their theology on this subject was borrowed from Bible Encyclopedias and Dictionaries and reflects many of the errors found in them.

"Passover" was another term used to express the Scriptural expression given in Exodus 12:17. It is the "festival of unfermented cakes [NWT]" and abbreviated this term; becoming in time interchangeable with and expressive of this feast and its purpose. It was extracted from Leviticus 23:5; Numbers 9:2 and similar texts where it meant the animal sacrifice. Later use of it actually corrupted this thought and it came to represent the feast. Notice:

Now the festival of the unfermented cakes, the so-called Passover, was getting near. [Luke 22:1, NWT]

Now the feast of unleavened bread drew nigh, which is called the Passover. [Luke 22:1, KJV]

We have Luke to thank for acknowledging this fact, and even modern Jewish calendars list each of the seven days as Passover. The feast of Unleavened Bread therefore was not a separate event or meal that followed "Passover" but was this same "feast." Unleavened bread was served at the Passover and our Lord used such unleavened bread when he instituted the Memorial of his death. Passover extended from Nisan 15 which was a "holy convention" [Exodus 12:16] or special Sabbath day (Seder) thru to Nisan 21 which was also a "holy convention" or special Sabbath day. As in ordinary Sabbath days, such special Sabbath days were preceded by "preparation day," and could by chance fall on any day of the week, which means that they were not restricted to Friday. Passover out of necessity altered the normal Saturday Sabbath at times.

### PREPARING THE SACRIFICE ON NISAN 14

While the Watchtower teaches that our Lord was executed on

Nisan 14, the Scriptures teach us that this date was reserved for preparing the sacrificial meal that was to be consumed in the evening of it when the date would also change to Nisan 15 a Sabbath day.

The animal was to be slaughtered "between the two evenings." (Ex. 12:6) There are differences of opinion as to the exact time meant. According to some authorities, as well as the Karaite Jews and Samaritians, this is the time between sunset and deep twilight. The Pharisees and the Rabbinites considered it otherwise: the first evening to be

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when the sun began to descend and the second evening to be the real sunset. Due to this latter view the rabbis hold that the lamb was slaughtered in the latter part of the fourteenth, not at its start, and therefore that the Passover meal was actually eaten on Nisan 15. [The Aid to Bible Understanding page 1273]

The expression "between the two evenings" was used in Scripture to identify a few hours around sunset. This was the time that the date changed from one date to the next. [Exodus 12:6; Exodus 16:12; 29:39 etc.] The expression "between the two evenings" given in Exodus 12:6-13 when all of the context of chapter 12 is considered along with it is therefore a reference to the sunset of Nisan 14/15. The Pharisees were correct in their reasoning as this is true in this case. There also was no penalty for running over during this special time as one date blended into the next. Tradition and Our Lord's disciples agree with this chronology and documented this fact. Notice:

Now on the first day of unfermented cakes, when they customarily sacrificed the passover victim, his disciples said to him: "Where do you want us to go and prepare for you to eat the passover.?" [Mark 14:12, NWT]

After evening had fallen he came with the twelve. [vs 17, NWT italics added]

The day of the unfermented cakes now arrived, on which the passover [victim] must be sacrificed; and he dispatched Peter and John, saying: "Go and get the passover ready for us to eat." [Luke 22:7, NWT] At length when the hour came, he reclined at the table, and the apostles with him.[vs 14, NWT] Also, the cup in the same way after they had the evening meal, he saying: . . . [vs 20, NWT italics

added]

The Hebrew Scriptures required that the Passover lamb to be slaughtered on Nisan 14, [Exodus 12:6; Lev. 23:5; Num. 9:3,5,11] in the evening before the date changed from Nisan 14 to Nisan 15. There was no restriction on the bread or vegetables served at this meal and they could have been prepared earlier. The "lamb" was the meat and even in modern times we "charcoal" meat just before eating it. It was to be roasted quickly, head and all over the fire and would still be hot when consumed [Exodus 12:9-11]. Mark and Luke teach us the same thing, but state that it was also the first day of unfermented cakes (Nisan 15). This eliminates the evening of Nisan 13/14 as the Watchtower teaches because it places us after the "night" of Nisan 14 in time. Night comes first then day for a given Jewish "date." If we read further we learn that "after evening had fallen" or "when the hour came" or simply "the evening meal" was when this meal would be consumed. It was still the same "day" on which the Lamb was sacrificed as "night" was yet some hours away, but the date changed to Nisan 15

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as Jewish dates changed in the evening and not at night. We must not confuse words such as "day" with "date" or fail to follow through and take into consideration the context in which such introductory expressions are made. Mark and Luke simply used this method to identify Nisan 15, the early evening of it, the one that followed the slaughter of the Lamb as the "first day of unfermented cakes," the so called "Passover." The Watchtower teaches:

The expression "the first day" here could be rendered "the day before." Concerning the use of the Greek word here translated "first," a footnote on Matthew 26:17 in the New World Translation (1950 ed.) says: "Or, 'The day before.' This rendering of the Greek word [pro'tos] followed by the genitive case of the next word agrees with the sense and rendering of a like construction at John 1:15, namely, 'He existed before [pro'tos] me.' [Aid to Bible Understanding page 1274]

One would expect the Watchtower to mis-translate this verse or refer to a footnote in its own translation for proof, but the simple fact is that the verse is properly translated "the first day." It is the writings of Moses and not Greek grammatical construction that determines this date. We are not looking for excuses, but facts, and the grammar used in Mark 14:12 and Luke 22:7 will not permit such a twisting of the text. This has serious implications for them as a large amount of their theology is thus ripped out and can easily be identified as lies.

Context determined which evening was meant, how this expression was to be understood, and where we were exactly in regard to time. Context is an elusive element that requires close attention to detail, chronology, and allowance for modifying terms that may occur verses or even chapters later. Wording or grammatical details of a text are not always a primary concern of the author at the time of writing. Translation further deteriorates such detail. Moses however provided extensive information on this subject to prevent Nisan 13/14 from being confused with Nisan 14/15. Splashing the blood on the doorposts is one such time indicator and verse 17 teaches the armies of Israel were brought out of Egypt on this same day. It would be after sunrise of course but still the same date Nisan 15. Moses preferred using the word "evening(s)" to identify late afternoon and avoided sunset as it is a more exact term and did not permit sufficient time to perform the tasks involved. "Evening" therefore was also used to bracket long periods of time such as the 7 day festival of unfermented cakes notice;

In the first month, on the fourteenth day of the month, in the evening You are to eat unfermented cakes down till the twenty-first day of the month in the evening. Seven days no sour dough is to be found in YOUR houses,... [Exodus 12:18-19, NWT italics added]

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"On the fourteenth day of the month" means of course that its first evening is now past history. We are not going back in time when we now say "in the evening." as time always moves forward. While the date of the 14th was used to identify the evening under discussion, the date would also change at that time and the first evening of the 15th is thus identified. 7 days modifies the second evening to include the entire twenty-first day. This is why so many are confused as to the exact order of events. Jewish evenings were very difficult to express and a 24 hour error is easily made as a consequence. Compare Exodus 12:11-12 and 17 with Numbers 33:3. The situation here is reversed as night came and daylight followed but still the same day Nisan 15. Numbers 33:3 also serves as a proof text and verifies the chronology given in this discussion.

#### WHEN THE OFFICIAL MEAL ENDED

John 13:1-2 is an introductory remark as John begins picking up details of this Passover and will fill in facts omitted by the synoptic Gospels. Events that he includes such as the footwashing did not take place because of tradition or occur in some specific order before our Lord passed the "bread and wine" as the

Watchtower teaches, but were actually forced by the arguments that took place during the meal [see Luke 22:4], which fact Scripturally places them after it. This event set things in perspective for them and put an end to the bickering that flared up several times during the meal [Matthew 26:22-25; Luke 22:23-24; John 13:8-9; afterward John 13:20]. There were legal, traditional, and practical aspects of this meal that easily allow for such expressions as "and supper being ended" [KJV] or "while the evening meal was going on," [NWT] and this does not also mean that no additional food or drink were consumed before the disciples sang praises and left the room. The "memorial" as we understand it "ended" and John now picks up events that took place after it. Judas was still there, he did "partake" and was involved in the extensive events that followed. This upsets the Watchtower which alters the chronology of texts in their doctrinal explanations so as to eliminate him. It was, however, the last "passover" and not the first "memorial" and should be understood as written.

"Preparation" day on a week-by-week basis normally occurs on Friday, but during Passover it could occur on any day of the week, being forced to do so by the TWO special Sabbath days (holy conventions) that marked this festival. A day of "preparation" preceded each one. The Sabbath that Luke 23:54 and John 19:14,31 are discussing was a "great one" or "high day" as some translations render it, and it was now almost a week later. This produces the following calendar as a consequence:

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Month of the Last Passover NISAN of the year our Lord died.

SUN MON TUE WED THURS FRI SAT

1

2 3 4 5 6 7 8

9 10 11 12 13 14 15

16 17 18 19 20 21 22

23 24 25 26 27 28 29

30 (Underline 1, 8, 15, 21, 22, 29)

Sabbath days during this special month are underlined. Notice that Nisan 21 and 22 are both Sabbath days as the festival and Exodus chapter 12 (the LAW) forced this situation. It did not occur every year, but it was not unusual and did happen at not only this, but other combinations of "Passover." There would be a day of preparation before each Sabbath or group of Sabbaths shown on this calendar. When we see such words in the Scriptures we

CANNOT ASSUME that only one specific DATE is meant by them. Most commentaries do, most religious organizations have doctrine framed around such a thought, and the Watchtower teaches it as a consequence.

And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. [Luke 6:1, the Nestle Greek text with a new Literal English Translation, by the Rev. A. Marshall, D.Litt.]

While the text is controversial the content of it is largely the reason for this. The New World Translation simply ignores it translating, "a sabbath," due to its implication. The Scriptures at Matthew 28:1; Mark 16:2; Luke 24:1 and John 20:1,19 teach us that more than one Sabbath day was involved. To see this it will be necessary to consult the Greek text in The Kingdom Interlinear Translation where this information cannot be concealed as easily as it can in the English translation. On the Greek side we find the word Sabbaths plural, meaning two. While Sabbath(s) can also be plural in Greek when considered in a general way, we do find them consistently so rendered in this instance.

. . . "Week" also approves itself in Mt. xxviii.1; Mk. xvi. 2; Lu. xxiv.1; Jn. xx.1,19; Ac. xx.7. Does the word in the plural, as it undoubtedly is here, mean "week" or does it allude to a cluster of extraordinary sabbath days on the first of which Jesus arose? There is nothing unnatural in supposing the meaning to be "week"; for, as we have seen: (a) the word in the plural form may convey a singular idea; (b) the word in the singular is twice used in the sense of week. [The Emphasized Bible by Rotherham, Appendix page 271, italics added]

Incredible explanations with misleading interpretations and

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application can be found in commentaries and Watchtower material on this but the simple truth is that there were two of them and the Scriptures documented this fact. Local Rabbis agreed, as this is common knowledge and a normal occurrence for them. This is why we must be extremely careful when we use material outside of Scripture. The explanations given in this appendix grossly misrepresent the term "high day," but are typical of material found in Watchtower publications.

All of this means of course that our Lord was arrested on Nisan

15, a Sabbath on the night of the first day of Passover. As the next day of preparation was some 6 days away, he was imprisoned for nearly a week before his execution on Nisan 20, a Thursday afternoon and a day of preparation for the 7th day of the festival. While details are missing and events appear to take place in a relatively short span of time, there is no reason to force them all to fit in the space of a few short hours. The material contained in Scripture is in condensed form and simply omits such detail. There is nothing unusual about this and anyone reading a Harmony or Gospel parallel will understand how such things are done. Large chunks of time are skipped between sentences without warning. Look at John's account and see how he filled in considerable detail completely missing in Matthew and Mark's rendering of this one evening. Also notice:

27 However, Peter denied it again; and immediately a cock crowed. [Time spent in custody omitted.]  
 28 Then they led Jesus from Caiaphas to the governor's palace. It was now early in the day. But they themselves did not enter into the governor's palace, that they might not get defiled but might eat the passover. [John 18:27-28, NWT]

This is not only an example of a verse number that was put in the wrong place, but a jump in time as well. Verse numbers of course are not part of the text and do not always begin paragraphs. Their effect on the chronology of the text and this entire subject is however devastating. "Then they led Jesus" is part of verse 27 and completes the thought as to what happened after the "cock crowed," but includes a transitional phrase common to John's style of writing. [John 13:1,2] Verse 28 should start a new paragraph with "It was now early in the day" as it begins a new thought some six days later with its own related chronology as contained in (John 19:14,31). Luke gives us some insight into what happened during this imprisonment saying:

60 But Peter said: "Man, I do not know what you are saying." And instantly, while he was yet speaking, a cock crowed. . . . .  
 63 Now the men that had him in custody began to make fun of him, hitting him; and after covering him over they would ask and say: "Prophesy. Who is it that struck you?" and they went on saying many other things in blasphemy against him. At length when it became day, the assembly of older men of

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the people, both chief priests and scribes, gathered together, and they haled him into their Sanhedrin hall, saying: [Luke 22:60-66, NWT]

Luke 22:66 picks up with the morning of Nisan 20 the chronology of which is verified at Luke 23:54. Also notice that the apostle John did not discuss this as he blends one event into another without regard to such a time in "custody." He skipped over such a time in his work as each author covered the event from a different perspective, but they both provided enough detail so as to understand where they were in regards to "Passover." Why did not the "anointed class" notice this? I had often wondered why a single event in Egypt that required only one meal and a few hours to complete was turned into a week long event. Its length was representative of the suffering and sorrow our Lord would endure as he fulfilled this "last passover."

There are some check verses that verify the chronology given here. Matthew 12:40 is one of them. "The son of man will be in the heart of the earth three days and three nights [NWT]." Thursday afternoon to Sunday morning when our Lord was raised has four dates yes, Nisan 20, 21, 22, and 23, but is not four days or more than seventy-two hours long. Nisan 20, while only a few short hours or so, makes day 1 and the evening is also considered as we are discussing days and nights and not dates and evenings. Nisan 21, the seventh day of the festival and a Sabbath, makes night 1 as this comes first. Nisan 21 also makes day 2 after sunrise. Nisan 22, the second Sabbath, makes night 2. Nisan 22, still a Sabbath, also makes day 3, Nisan 23 makes night 3 on which night our Lord was raised. Friday afternoon as taught by the Watchtower would not fit in, as you can see. Our Lord's prophecy fits the facts exactly in the order and syntax given by Him.

Another text that will establish this chronology for us is Luke 24:21. In this verse our Lord, now already resurrected, appeared to two disciples who were traveling to the city of Emmaus on that same Sunday of Nisan 23. It was late afternoon, near sunset, and yet we learn that it was still only the third day since Jesus' death. It is still within seventy-two hours, though barely. If we now count back three days we get late Saturday afternoon as day 1. Late Friday afternoon, as day 2. Late Thursday afternoon as day 3, the time of our Lord's death. Such Scriptures are not complex and should have been easily understood by anyone reading them.

While there is much more proof on this subject that can be presented, the material is sufficient to show that the Watchtower organization does not have the "truth" as they call it and their use of such slogans is misleading and a sin for them. The Watchtower Memorial date of Nisan 14 is therefore proved false and the Jewish Passover date of Nisan 15 begins the series of events that eventually led to our Lord's execution. Watchtower officials also tamper with the Jewish calendar to cover up this error in their theology and their views of the month of Nisan do



not match the Jewish views or the New and Full moon, (a celestial body with which man cannot tamper), and any knowledgeable Jew can demonstrate this point easily (See Aid to Bible Understanding, pages 577, 1176 and 1177). Recently, as a result of such revelation, the Watchtower has exercised more care in selecting the memorial date. Dates chosen in times past however should continue to be an embarrassment for them and all future dates should be carefully examined for accuracy.

### JEHOVAH'S WITNESSES REJECT CHRIST (1 Corinthians 11:27-30)

The Watchtower beats its members into submission and conceals such thoughts in the way they apply 1 Corinthians 11:27-30. At Memorial time such verses are used to make you feel unworthy and sinful. Most are afraid and do not partake as a result. Add to this a mystical use of the words "Abba" and "Father" combined with a lot of mumbo jumbo and 3 to 5 million people miss the opportunity to gain eternal life by participating in the first resurrection. The best they can attain as a result of this belief is a resurrection as an unrighteous one (Acts 24:15), which puts them in the same class as an unbeliever, or the rest of the world. If someone is looking for mistakes, they can certainly find them in abundance on this one subject alone. First of all "sin" is not mentioned in these texts. Notice that. The verses have nothing whatsoever to do with our sinful nature so that we should search our souls to the point of embarrassment. What the apostle Paul is teaching against is the false doctrine being propagated by the Corinthian Christian Jews in among them. They were making a Passover meal out of the Memorial meal. Some would eat it before the observance and some during it. Verse 21 addresses the problem. "Each one takes his own evening meal beforehand," ("each one" notice this) "so that one is hungry but another is intoxicated." The hungry ones also had their meals with them for he said to them, "Certainly YOU do have houses for eating and drinking, do YOU not?" Yes, it was the Jews causing trouble all right, for he continued on to say, "Or do you despise the congregation of God and make those who have nothing ashamed?" Well, those who had nothing were not poor. They were the Gentile Christian brothers who had no prior history of Passover and who would attend the observance without food, with nothing in hand. Some of them may have gone overboard also and loaded up on the bread and wine when it was offered and if so they had a problem as well. Putting things in perspective for them he stated that only one loaf and one cup was used for the 12 apostles then present, just enough for one or two bites, and a sip, that is all. The Lord's evening meal may have had its foundation in the Jewish Passover, but the Law and in particular this feature of it no longer applied. Now his condemnation of them makes sense. Who were they? Were some still Jews? If so they are sleeping [in death]. Did they discern that they were a brotherhood, one body in Christ? Not if they were divided in

their form of worship they weren't. What they were asking for under such circumstances was judgment not forgiveness. Such conduct made it necessary for Paul to write them concerning it and he was passing this judgment as he chastised them for what

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they were doing. It could have easily been avoided. Notice:

But if we would discern what we ourselves are, we would not be judged. However, when we are judged, we are disciplined by Jehovah, that we may not become condemned with the world. Consequently, my brothers, when YOU come together to eat [it], wait for one another. If anyone is hungry, let him eat at home, that YOU may not come together for judgment. But the remaining matters I will set in order when I get there. [1 Corinthians 11:31-34, NWT]

Notice also that he was not finished with them and would continue this scrutiny when he gets there, judging as necessary to get to the bottom as to who were the ones responsible for such outrages in the faith. This he does under our Lords authority as if they were being disciplined by him. He was appointed for this purpose by Jesus but "our Lord" is translated Jehovah in this text. The Watchtower did this to put fear into its members and to further conceal the meaning of Paul's remarks to the Corinthians. Meanwhile this advice would be sufficient for the time being. It was not a matter of partaking or not partaking. It was a question of how the memorial observance was handled, the procedures involved. Some followed the Law, while others had a personal preference equally objectionable.

The Watchtower doctrine of the 144,000 and their view that only a limited number of such individuals can rightly partake of our Lord's flesh and blood which he sacrificed for us all (John 6:48-58) is a serious error. Symbolic numbers extracted from a symbolic book should never be used to alter our Lord's personal testimony on such matters. He stated:

Most truly I say to YOU, Unless YOU eat the flesh of the Son of man and drink his blood, YOU have no life in yourselves. He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; [John 6:53-54, NWT]

The book of Revelation does not originate doctrine or alter it in any way. It was presented in "signs" (Revelation 1:1) which fact does not permit a literal interpretation of it. The number 144,000 is therefore representative, symbolic of the faith. It

assigns structure to it much as Israel had as it took over the task of preaching salvation from a nation which was structured in a similar way. The prophecies of old would now be passed on to it as the legal heir even as Christianity was now the "Israel of God." [Galatians 6:16] Revelation teaches that good eventually triumphs over evil as it reveals to us more clearly doctrine already established and prophecies already uttered, visualizing them for us in symbolic form. Jehovah's witnesses however use it foolishly as they teach that Revelation somehow alters our Lord's specific command, ignoring the fact that their doctrines cause them to deny the very Christ that they pretend to be serving.

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### APPOINTED TIMES OF THE NATIONS COME TO AN END

The clock started running for mankind in the Garden of Eden, ever since that first sin brought the death sentence upon us all. Transgressing the laws of God is not something that man can do with impunity. Unknown to Adam, however, there would come an appointed time, when death as he and his children came to experience it would come to an end. Our Lord discussed this time and gave us a prophecy concerning it. Using world events that would be significant and discernible, he identified for us when he would return and when such death would cease. In this prophecy we learn when the battle commonly referred to as the "battle of Armageddon" would take place, as it is inseparably linked to the first resurrection. [Matthew 24:31] This would be a time like that of Noah during which the world would be cleansed, and mankind would have the opportunity to start over as the resurrection repopulated this earth. Our Lord, together with his apostles, would see to it that sin would never again ruin man's standing with his creator as it did in the days of Adam.

Matthew, Mark and Luke recorded this prophecy for us and when their work is placed side by side, it becomes clearly visible that they did not quote our Lord's words exactly. Matthew and Mark interpreted some of our Lord's prophecy, while Luke gave us a more literal description of it. Because of this it does not always appear as if our Lord was discussing the same things. There were good reasons for doing this as it helped to prevent a mis-application of this prophecy by Christian Jews to 70 CE. The sense of the prophecy was not altered by this and such interpretation makes this prophecy much easier to understand in our day as well. Symbolisms were used and interpreting it established this fact. For this reason, however, it is important to use care not to place too much emphasis on the exact wording of the text. It is the message that matters, and this message is not dependent upon the wording or grammar used. On the other hand, critical areas did correspond exactly because such texts established the context for the rest of this prophecy. Notice:

Matthew 24 Mark 13 Luke 21

32 "Now learn from the fig tree 28 "Now from the fig 29 With that he spoke an  
fig tree as an tree learn the illustration to them:  
illustration this illustration: Just "Note the fig tree and  
point: Just as soon as as soon as its young all the other trees: 30  
its young branch grows branch grows tender When they are already  
tender and it puts and puts forth its in the bud, by observing  
forth leaves, YOU know leaves, YOU know it YOU know for  
that summer is near. that summer is near. yourselves that now the  
33 Likewise also YOU, 29 Likewise also YOU, summer is near. 31 In  
when YOU see all these when YOU see these this way YOU also, when  
things, know that he things happening, YOU see these things  
is near at the doors. know that he is near, occurring, know that the  
34 Truly I say to YOU at the doors. 30 kingdom of God is near.

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that this generation Truly I say to YOU 32 Truly I say to YOU,  
will by no means pass that this generation This generation will by  
away until all these will by no means pass no means pass away until  
things occur. 35 away until all these all things occur. 33  
Heaven and earth will things happen. 31 Heaven and earth will  
pass away, but my Heaven and earth will pass away, but my words  
words will by no means pass away, but my words will by no means pass  
pass away. will not pass away. away.  
[Matthew 24:32-35, NWT] [Mark 13:28-31, NWT] [Luke 21:29-33, NWT]

This is as close to exact as we can expect from three different  
authors. The point made is explicit and establishes the context  
without question. This prophecy concerns itself with one  
generation and only one. It would be the generation that would  
witness the coming of our Lord. This did not happen in 70 CE,  
and the Watchtower's application, which applies most of the  
prophecy to a partial fulfillment in the first century, is thus  
proven false. All and not some of these things must occur and  
our Lord did not return to gather his chosen ones at that time.  
Such early years of the faith were not like the days of Noah,  
the inhabited earth had not yet been filled with the message of  
the Kingdom, and that important "day and hour," was much more  
than a generation away.

If we pay attention to the trees and plants around us, we  
should be able to discern times and seasons with sufficient  
accuracy to know when "summer" has arrived. While we may not be  
able to put an exact day or hour on it, we will know with  
accuracy the generation under discussion. This is what is meant  
by Matthew and Mark when they recorded:

## THAT DAY AND HOUR WILL END "THIS GENERATION"

Matthew 24 Mark 13 Luke 21

36 "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. Father.  
[Matthew 24:36, NWT] [Mark 13:32, NWT]

These statements promote a cautious approach and many insist that we will never know this important time. The prophecy as you can see does not say that we will never know when we are living in "this generation." The purpose of the prophecy was to inform us and identify for us this exact time. It is filled with examples and facts that we may observe much as the "fig tree" so that we will know when this time has arrived. What this prophecy does say is that we will not know the exact day or hour when "all things occur," when the prophecies are satisfied. This is the end, when our Lord would return to raise the dead and establish this kingdom here on earth.

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The war with Rome was adequately covered by our Lord when he began giving this prophecy and should not be interpreted as somehow fulfilling some or all of it as the Watchtower and others do. Some early Christians also attempted to do this but the text made provision for such events. Notice:

### THE SIGN

Matthew 24 Mark 13 Luke 21

1 Departing now, 1 As he was going out of Jesus was on his way the temple one of his from the temple, but disciples said to him: 5 Later, as certain ones his disciples approached to show him the of buildings!" the temple, how it was buildings of the adorned with fine stones temple. 2 However, and dedicated things, 2 In response Jesus said to him: "Do 6 he said: "As for he said to them: "Do you behold these great these things that YOU YOU not behold all buildings? are beholding, the these things? Truly I days will come say to YOU, By no means will a stone upon ans will a stone be left here upon a st- here and not be thrown one and not be thrown down."

down." 3 While he was down." 3 And as we was sitting upon the sitting on the Mount of Mount of Olives, the Olives, with the temple disciples approached in view, Peter and 7 Then they questioned him privately, say- James and John and him, saying: "Teacher, ing: "Tell us, When Andrew began to ask him will these things be, privately: 4 "Tell us, and what will be the When will these things when will these things sign of your presence be, and what will be actually be, and and of the conclusion the sign when all these what will be the sign of the system of things are destined to when these things are things?" [age,RSV,NEB] come to a conclusion?" destined to occur?"

4 And in answer Jesus 5 So Jesus started to 8 He said: said to them: "Look say to them: "Look out "Look out that YOU are out that nobody mis- that nobody misleads not misled; for many leads YOU; for many YOU. 6 Many will come will come on the basis will come on the ba- on the basis of my name, of my name, saying, sis of my name, say- saying, ing,'I am the Christ,' 'I am he,' and will mis- 'I am he,' and, "The and will mislead many. lead many. 7 Moreover, due time has approached.' 6 YOU are going to when YOU hear of wars Do not go after them. hear of wars and re- 9 Furthermore, when YOU ports of wars; see and reports of wars, do hear of wars and that YOU are not te- disorders, do not be rified. For these th- not be terrified; [these terrified. For these ings must take place, things] must take place, things must occur first, but the end is not but the end is not yet. but the end does not yet. [occur] immediately." [Matthew 24:1-6, NWT] [Mark 13:1-7, NWT] [Luke 21:5-9, NWT]

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The impending Roman threat did not apply, Judaism continued in spite of it, and this introduction would cover history for at least 1900 years. The apostle Paul was inspired to say concerning such application in the first century:

However, brothers, respecting the presence of our Lord Jesus Christ and our being gathered together to him, we request of YOU not to be quickly shaken from YOUR reason nor to be excited either through an inspired expression or through a verbal message or through a letter as though from us, to the effect that the day of Jehovah is here. Let no one seduce YOU in any manner, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction. [2 Thessalonians 2:1-4, NWT]



a witness to all the will rise up against nations; and then parents and have them will be objects of hatred the end will come. put to death; 13 and by all people because of [Matthew 24:7-14, NWT] YOU will be objects my name. 18 And yet not of hatred by all people a hair of YOUR heads will on account of my name. by any means perish. But he that has endured 19 By endurance on YOUR to the end is the one part YOU will acquire that will be saved. YOUR souls. [Mark 13:8-13, NWT] [Luke 21:10-19, NWT]

Regardless as to which war we may choose, be it WWI or WW2, it is most unlikely that another generation other than this one will have to come in order to fulfill these words. The prophecy was not given in vain and there will not be multiple fulfillments of it. This much of the prophecy at least, I feel, has been fulfilled.

Words such as "synagogues," found naturally in the "Jerusalem" visible from the Mount of Olives, are symbolic and many ex-witnesses for example have experienced the treatment described as taking place in them. The persecution described is internally motivated as if the faith was turning upon itself and individual members are chastised by family members. In some cases legal battles result and a promise is made that the "holy spirit" will intervene.

In keeping with this theme, another view of "this generation" involving Jerusalem was given by our Lord. Matthew and Mark chose to use the expression "holy place" in place of "Jerusalem," when they interpreted his words. They knew the expression was symbolic and that the literal city was not meant by it. By applying a reference to Daniel's prophecy in which the king of the north and the king of the south are involved, a point in history well beyond the first century was selected.

## GET OUT OF JERUSALEM

Matthew 24 Mark 13 Luke 21

15 "Therefore, when 14 "However, when YOU 20 "Furthermore, when YOU catch sight of catch sight of the YOU see Jerusalem sur- the disgusting thing disgusting thing that rounded by encamped that causes desola- causes desolation armies, then know that

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tion, as spoken of the desolating of her through Daniel the standing has drawn near. prophet, standing where it ought not in a holy place [let not [let the reader the reader use dis- use discernment],



cernment], 16 then then let those in 21 Then let those in  
 let those in Judea Judea begin fleeing Jude'a begin fleeing to  
 begin fleeing to the to the mountains. the mountains, and let  
 mountains. 17 Let  
 the man on the 15 Let the man on the  
 housetop not come housetop not come  
 down to take the down, nor go inside to those in the midst of  
 goods out of his take anything out of of her withdraw,  
 house; 18 and let his house; 16 and let  
 the man in the field the man in the field and let those in the  
 not return to the not return to the country places not  
 house to pick up things behind to pick enter into her;  
 his outer garment. up his outer garment.  
 [Matthew 24:15-18, NWT] [Mark 13:14-16, NWT] 22 "because these are  
 days for meting out  
 justice, that all the  
 things written may  
 be fulfilled."  
 [Luke 21:20-22, NWT]

Christianity, which took over the responsibility of preaching  
 salvation from the Jews and became the true "Israel of God,"  
 would by the time or our Lord's presence fall into the same low  
 spiritual condition that the Jerusalem there before him was in.  
 Our Lord would therefore use this Jerusalem as an example to  
 teach that if brothers in Christ should find themselves in such  
 a "Jerusalem" during "this generation" then they should get out,  
 flee to the mountains, escape and even isolate themselves if  
 necessary, seeking protection somewhere else. Not everyone would  
 find conditions favorable as family and friends would be lost in  
 the process. Yes, the problems of this world, when added to  
 one's own circumstances, would make such a decision to leave  
 Jerusalem difficult. No application of Nebuchanezzar's  
 affliction should be made to such texts, as Daniel's prophecy  
 concerning this King had been fulfilled by this same King during  
 his reign.

## JERUSALEM NOW PAYS FOR ITS SINS

Matthew 24 Mark 13 Luke 21

19 Woe to the pregnant 17 Woe to the pregnant 23 Woe to the pregnant  
 women and those suck- women and those suckling women and the ones suck-  
 ling baby in those a baby in those days! ling a baby in those days!  
 days! 20 Keep praying 18 Keep praying that it  
 that YOUR flight may not occur in  
 not occur in winter- wintertime; 19 for For there will be  
 time, nor on the sab- those days will be  
 bath day; 21 for then [days of ] a tribu- great necessity upon the  
 there will be great lation such as has not land and wrath on this

tribulation such as occurred from [the] people; 24 and they will  
 has not occurred sin- beginning of the crea- fall by the edge of the  
 ce the world's begin- tion which God creat- sword and be let captive  
 ning until now, no, ed until that time,  
 nor will occur again. and will not occur into all the nations;  
 22 In fact, unless again. 20 In fact,  
 those days were cut unless Jehovah has cut and Jerusalem will be  
 short, no flesh would short the days, no  
 be saved; flesh would be saved. trampled on by the  
 but on account of the But on account of the  
 chosen ones those chosen ones whom he nations, until the  
 days will be cut has chosen he has cut appointed times of the  
 short. short the days. nations are fulfilled.  
 [Matthew 24:19-22, NWT] [Mark 13:17-20 NWT] [Luke 21:23-24, NWT]

Much has been made in Watchtower theology about the "great tribulation," but if we simply read across the page this expression becomes "a tribulation," and "great necessity upon the land and wrath on this people." Throughout most of history, this "Jerusalem" controlled the nations even to the point of executing at will those who opposed it. During "this generation," it would find itself "surrounded," by them, there would be separation between church and state and control over it by the nations. It would be forced to operate within specific boundaries. Some nations would even persecute it. Jerusalem was laden with sin and was now experiencing the consequences for them.

While the Watchtower applies the "appointed times of the nations" or "Gentile times" as they like to call them to 1914, anyone examining the three accounts should have noticed that the "appointed times of the nations" end when "those days will be cut short." This time is yet in the future and takes us to that "day and hour" in question. Furthermore such days "occur" only once, so no application to 70CE can be made of them. It is not necessary to run all over the Bible in order to understand this. The point that especially caught my eye was the fact that these same verses identify for us exactly when such "Gentile times" began. Matthew gives the time as the "world's beginning," and Mark said, "since the beginning of creation," and both of these expressions take us back to the days of Adam and Eve. Matthew 25:34 confirms this for us and demonstrates how foolish it was to tangle the date 607BCE using a fulfilled prophecy, and the war with Rome, into such texts. When all three gospels are considered together, we learn that mankind, as we have known it, since the days of the first human pair, since the "beginning of creation," will be "cut short" or "fulfilled" during the "presence" of Christ, during the historic "this generation," leaving only the "chosen ones," to continue. Also the worship symbolized by Jerusalem, which is now undergoing "tribulation" and "wrath," is something from which we should escape. It however would continue to be "trampled on by the nations," until this very end. Revelation sums up the situation saying:

And I heard another voice out of heaven say: "Get

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out of her, my people, if YOU do not want to share with her in her sins, and if YOU do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind. [Revelation 18:4-5, NWT]

The next view of "this generation" is self explanatory and within the personal experience of everyone living today. False Christs, be they individuals or organizations, abound. We can take comfort from the fact that this was anticipated so many years ago and recorded for our benefit.

STUDY IS A PROTECTION AGAINST DECEIVERS

Matthew 24 Mark 13 Luke 21

23 "Then if anyone 21 "Then, too, if says to YOU, 'Look! anyone says to YOU, Here is the Christ.' 'See! Here is the or 'There!' do not Christ.' 'See! There believe it. 24 For he is,' do not believe false Christs and [it]. 22 For false false prophets will Christs and false arise and will give prophets will arise and great signs and will give signs and wonders so as to wonders to lead astray, mislead, if possible, if possible, the chosen even the chosen ones. ones. 23 YOU, then, 25 Look! I have watch out; I have told forewarned YOU. YOU all things 26 Therefore, if beforehand." people say to YOU, [Mark 13:21-23, NWT] 'Look! He is in the wilderness,' do not go out; 'Look! He is in the inner chambers,' do not believe it. 27 For just as the lightning comes out of eastern parts and shines over to western parts, so the presence of the Son of man will be. 28 Wherever the

carcass is, there the  
 eagles [vultures NEB,JB]  
 will be gathered  
 together."  
 [Matthew 24:23-28, NWT]

We may get only flashes of illumination about this important time and spiritual food may be difficult to find, but our Lord's disciples now likened to "eagles" or "vultures" will find it.

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This is a promise, but it remains your responsibility to find and identify this "carcass" as fit to eat and gather around it.

## END OF THE WORLD

The end of the world, salvation, our Lord's return, and the resurrection all find fulfillment during "this generation." This is the time the faith has looked forward to for almost 2000 years. It will be a chaotic commencement exercise for man and a time when the kingdom of God will restore law and order as the resurrection repopulates the earth. It is not necessary to make much of the meaning of these words. When the things spoken of here occur we will know it. The interpretation of these texts will not be beyond our comprehension at that time. Notice:

Matthew 24 Mark 13 Luke 21

29 "Immediately after that tribulation, signs in sun and moon those days the sun will be dark- and stars, an on earth will be darkened, and the moon will anguish of nations, not the moon will not give its light, 25 knowing the way out its light, and the stars will be because of the roaring stars will fall from falling out of heaven, of the sea and [its] heaven, and the powers that are agitation, 26 while men powers of the heavens in the heavens will be become faint out of will be shaken. 30 And shaken. fear and expectation then the sign of the of the things coming Son of man will appear upon the inhabited in heaven, and then earth; for the powers all the tribes of the of the heavens will be earth will beat them- shaken. selves in lamenta- tion, and they will 26 And then they will 27 And then see the Son of man see the Son of man they will see the Son coming on the clouds coming in clouds of man coming in a of heaven with power with great power and cloud with power and and great glory. 31 glory. 27 And then great glory.

And he will send forth he will send forth  
 his angels with a the angels and will  
 great trumpet sound,  
 and they will gather gather his chosen 28 But as these things  
 his chosen ones to- ones together from start to occur, raise  
 gether from the four the four winds, yourselves erect and  
 winds, from one from earth's lift YOUR heads up,  
 extremity of the extremity to because YOUR deliverance  
 heavens to their heaven's is getting near."  
 other extremity. extremity.  
 [Matthew 24:29-31, NWT] [Mark 13:24-27, NWT] [Luke 21:25-28, NWT]

While still part of "this generation," the time is now at the  
 end of it. World governments will fall when this King returns  
 and replaces them with the kingdom of God. Times will be very  
 much like this:

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## A TIME OF JUDGMENT

Matthew 24 Mark 13 Luke 21

37 For just as the 33 Keep looking, keep 34 "But pay attention  
 days of Noah were, awake, for YOU do not to yourselves that  
 so the presence of know when the YOUR hearts never  
 the Son of man will appointed time is. 34 become weighed down  
 be. 38 For as they It is like a man with overeating and  
 were in those days traveling abroad that heavy drinking and  
 before the flood left his house and anxieties of life,  
 eating and drinking, gave authority to his and suddenly that  
 men marrying and slaves, to each one day be instantly upon  
 women being given in his work, and commanded YOU 35 as a snare.  
 marriage, until the the doorkeeper to keep For it will come in  
 day that Noah entered on the watch. upon all those dwelling  
 into the ark; 39 and 35 Therefore keep on upon the face of all the  
 they took no note the watch, for YOU do the earth. 36 Keep awake,  
 until the flood came not know when the then, all the time making  
 and swept them all master of the house is supplication that  
 away, so the presence coming, whether late YOU may succeed in  
 of the Son of man will in the day or at escaping all these  
 be. 40 Then two men midnight or at things that are  
 will be in the field: cockcrowing or early destined to occur,  
 one will be taken in the morning; 36 in and in standing before  
 along and the other order that when he the Son of man."  
 abandoned; 41 two arrives suddenly, he [Luke 21:34-36, NWT]  
 women will be grinding does not find YOU  
 at the hand mill: one sleeping. 37 But what  
 will be taken along I say to YOU I say to  
 and the other be all, Keep on the

abandoned. 42 Keep on watch."  
 the watch, therefore [Mark 13:33-37, NWT]  
 because YOU do not  
 know on what day YOUR  
 Lord is coming.  
 [Matthew 24:37-42, NWT]

No longer do we see individuals fleeing as in earlier texts. It is now too late for this. We see people settled down, sleeping or consumed in day-to-day affairs. Caught by surprise, they are not selected by our Lord.

The prophecies of the faithful and evil slaves, the ten virgins, the talents, the sheep and the goats, all the way through to the end of Matthew chapter 25, continue with events that find fulfillment when "this generation" ends. This is still material that deals with the "sign." They also contain symbolism and explain circumstances that will find fulfillment at that time. The faithful and evil servant is given special attention in them as detail regarding the activity of such a slave is given from different perspectives. History will be rolled back and the resurrection will make all of this a reality.

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## WOMEN EQUAL IN THE FAITH

But I want YOU to know that the head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God. Every man that prays or prophesies having something on this head shames his head; but every woman that prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a [woman] with a shaved head. For if a woman does not cover herself, let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved, let her be covered. For a man ought not to have his head covered, as he is God's image and glory; but the woman is man's glory. For man is not out of woman, but woman out of man; and, what is more, man was not created for the sake of the woman, but woman for the sake of the man. That is why the woman ought to have a sign of authority upon her head because of the angels. [1 Corinthians 11:3-10, NWT]

Notice 1 Corinthians 11:3. This should have been broken out as a new paragraph. Yes, verses 3, and this is an often misused verse, through 10 are a Corinthian doctrine (ignore paragraph at verse

7). Paul will refute this doctrine in verses 11 thru 16. You will notice also that 1 Corinthians 11:1-2 ends material considered in chapter 10 and is actually a part of chapter 10. Paul is still refuting material the Corinthians sent him, as mentioned at 1 Corinthians 7:1. He quotes from it as he does here. The material on the Memorial that appears later in this same chapter is also nothing more than a continuation of this line of reasoning. Simple, but the "anointed class" did not bring it to our attention. What they have done over the years was embarrass the women in the faith, making them wear head coverings on the platform and give them a second class status to be dominated by men. "Judge for YOUR own selves: Is it fitting for a woman to pray uncovered to God? (Before the congregation, of course, as this is the context). Does not nature itself teach YOU that if a man has long hair, it is a dishonor to him; but if a woman has long hair, it is a glory to her? Because her hair is given her instead (notice this) of a headdress". So, she does not need a head covering as the Corinthians demanded. Furthermore, men and women were equal in the faith. "For just as the woman is out of the man, so also the man is through the woman; but all things are out of God" (vs 12). This argument by Paul refutes the Corinthians' statement made in verse 3 as to who is head over who. Can you imagine your wife saying grace now or offering prayer at the meetings? [Acts 1:14, 2:17-18] Certainly. How sad it is and how disgusting the little mistakes are, for they have caused many a lot of grief.

The problem is of course the way that Paul writes. It is his use of sharp contrasts and the seeming lack of transitional phrases that we need today to keep thoughts separated for us.

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Translators put in "I" where "They" would be more appropriate as Paul quotes from or explains the work of others. In this way simple words are used to force doctrine that Paul tried to stop. I think that before we attempt to understand Paul's writing we should learn more about him, his responsibility in the faith, his acceptance of women prophets (Acts 18:26; 21:9 Romans 16:3), and his constant war against apostasy (Acts 15:1-35 21:13-28). He stood almost alone in fighting false doctrine spread by Christian Jews in particular (Titus 1:10). He started the Elder arrangement (something other than the natural relationship that older men had in the faith) to combat what one brother stated: "the apostasy, contentiousness, envy, and other works of the flesh engulfing and smothering the brotherhood in the Messiah." He did this to fulfill his responsibility as an "apostle to the nations" (1 Timothy 2:7). Besides doing this himself (Acts 20:25-38), Paul also used Timothy and Titus to do this work for him. He specially trained these men for this task and explained matters to them. This would help them to understand what kind of qualities to look

for in the men they would select, and how to pick out those spreading false teachings. Later, when this arrangement was abused and used to enslave others, the apostle John put an end to it by placing the responsibility for doctrine on the individual doing the teaching and not on any supposed leader or guardian of the faith. (1 John 4:1) In this way the apostle John discontinued the elder arrangement late in the first century. Such authority could only be passed along by men specifically appointed by Paul to lay their hands on others.

## HOW FALSE TEACHERS ENSLAVE

In 1 Timothy 1:20, the apostle Paul was explaining to Timothy about Hymenaeus, and Alexander, who he "handed ... over to Satan that they may be taught by discipline not to blaspheme." Now, it would be nice to know just why Paul interfered with the influence such men had in the faith, would it not? Such exposure and strong language regarding them closely follows our Lords example when he said to Peter; "Get behind me Satan, because you think not God's thoughts, but those of men." [Mark 8:33, NWT] If we knew what their blasphemy was, then we could avoid teaching such things so as not to be found Scripturally in blasphemy ourselves, is this not true? Yes, and 1 Timothy chapter 2 considers why Paul had to turn Hymenaeus and Alexander over to "Satan," as he put it. This informed Timothy on important doctrinal issues raging at the time, exposed attitudes of special interest to Paul and supplemented the information in Chapter 3 which prepared him on moral issues as well.

It is easier to understand 1 Timothy chapter 2 if the second half is considered first.

For the purpose of this witness I was appointed a preacher and an apostle-I am telling the truth, I am not lying-a teacher of nations in the matter of faith and truth.

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Therefore I desire that in every place the men carry on prayer, lifting up loyal hands, apart from wrath and debates. Likewise I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold and pearls or very expensive garb, but in the way that befits women professing to reverence God, namely, through good works. Let a woman learn in silence with full submissiveness. I do not permit a woman to teach, or to exercise authority over a man, but to be in silence. For



Adam was formed first, then Eve. Also Adam was not deceived, but the woman was thoroughly deceived and come to be in transgression. However, she will be kept safe through childbearing, provided they continue in faith and love and sanctification along with soundness of mind.

That statement is faithful.

If any man is reaching out for an office of overseer, ... [1 Timothy 2:7 thru 3:1, NWT]

This is a true saying, If a man desire the office of a bishop, ...[KJV]

Here is a saying that you can rely on: To want to be a presiding elder ... [JB]

Ask yourself, why did Paul suddenly find the need to defend himself and his position in the faith to Timothy? What was he revealing that was so startling that it needed reinforcement? Ask yourself also, why did the New World Translation use the word "That" at 1 Timothy 3:1 as if the information on women was good advice and "faithful" when other translations and the text itself reveal that the information that follows on the elders is being referred to in this way? Such a small word, "that," we would hardly give it a second thought. This means that the information just given, namely the verses that preceded "That," "This," or "Here," are not "FAITHFUL," "TRUE," or "RELIABLE." This is the kind of transitional phraseology that you get from Paul. In between this sandwich, vss 2:7 and 3:1, we have some of the doctrine of Hymenaeus and Alexander quoted word-for-word. Looks pretty good too, but, full of regulations and restrictions typical of the Jewish faith. It teaches a form of prayer (men only) with uplifted hands common to Jewish and in modern times Pentecostal religions. Anyone who saw the movie "Yentyl" with Barbra Streisand could appreciate the effect such doctrine had on them. It restricts doctrinal discussion and yet the apostle Paul was constantly debating doctrine in his letters and being critical of many in the faith. Such men wanted to prevent this kind of interference with their views. It contains a dress code for women (not for men) and in effect dictates their lifestyle for them, (leaving more money for the men or contributions for the leaders by eliminating expensive jewelry) all on the pretense that God is being served by such. False doctrine is always

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propagated in God's name, of course, and these men were no exception. How many women failed to make adequate preparation for childbirth as a result of such teaching and died? Perhaps you even know some who have not been kept safe through childbearing.

Modern medical practices may have reduced some of the anxiety associated with birth but have not eliminated them altogether. These were lies, of course, and Paul was bringing them out so that Timothy could watch out for such men. The doctrine is dangerous. It offers a false hope for women, a carrot so-to-speak, to keep them in line. The Watchtower's teaching that their members will survive Armageddon and have children in the Kingdom is very much like this and tends to accomplish the same thing. Remember the Scriptures teach that everyone must die. Flesh and Blood cannot inherit the kingdom as everyone resurrected into this kingdom be they good or vile will have immortal bodies at that time.

With Paul it only takes one word to identify a false teaching. Notice:

... As in all the congregations of the holy ones, let the women keep silent in the congregations, for it is not permitted for them to speak, but let them be in subjection, even as the Law says. If, then, they want to learn something, let them question their own husbands at home, for it is disgraceful for a women to speak in a congregation.

What? [1 Corinthians 14:33-36, NWT]

The word is a single Greek letter translated. W H A T ? It does not mean, I did not hear you, please repeat. In the Greek text it is a particle of distinction between two connected terms. In this text Paul is saying to such Corinthians in regard to this doctrine "who do you think you are teaching this." He went on to tongue lash them with the statement:

Was it from YOU that the word of God came forth, or was it only as far as YOU that it reached? [vs 36]

In this way the distinction is made, bringing the false doctrine out in the open for all to see. At least there is sufficient information here in 1 Corinthians to put it together. In 1 Timothy 2: it is much more difficult and requires a thorough knowledge of Paul's work and attitude toward women in the faith.

It stands to reason then that if the second part of 1 Timothy chapter 2 deals with the doctrine of Hymenaeus and Alexander, then the first part must in some way deal with it as well. It contains information regarding the attitude that we as Christians should have to Kings and others in high position. Paul tells Timothy that we should not be at odds with such rulers. I take this to mean that Hymenaeus and Alexander were aggressive and irritated such rulers, being ready to fight with them. They

would also support the law and salvation through the priesthood involving many men or some variation of such. There being one God and one mediator between God and men would cancel such thoughts. Paul simply contrasts their thinking with the proper view, and Timothy in turn could easily pick up on this and any aggressive tendencies in those he met and reject them as elder material. Simple, effective and typical of Paul's work.

Since Paul wrote about such things to the Corinthians and to Timothy we should not be surprised to find him including this same information in his letter to the Ephesians as well. The problems in Ephesus were very much the same as they were in Corinth and elsewhere. Men, deceivers with empty words (Ephesians 5:6,12) were there with Paul now taking the lead in reproving and exposing such men (vs 13-14). After giving advice to be watchful, sober, spiritually alert and happy, he gives the following word-for-word dissertation of what such false teaching consist of:

Be in subjection to one another in fear of Christ.  
 Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior to [this] body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything.  
 Husbands, continue loving YOUR wives, just as the Christ also loved the congregation and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh; but he feeds and cherishes it, as the Christ also does the congregation, because we are members of his body.  
 'For this reason a man will leave [his] father and [his] mother and he will stick to his wife, and the two will become one flesh.' This sacred secret is great.

Now I am speaking with respect to Christ and the congregation. Nevertheless, also, let each one of YOU individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband. [Ephesians 5:21-33, NWT]

The doctrine of such deceivers was offered to the Ephesians with

much more finesse than the manner in which it was presented to the Corinthians. The main points are however, the same, the subjection of the "woman" in the faith to the man. The blame for it all is placed on "Christ." The carrot is held out that this

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will be good for the woman in the long run and that the husband will be supportive of the wife. Once again the transitional phraseology of Paul stands out as he isolates the false teachings with "Now I am speaking with respect to Christ and the congregation," as he considers this subject with the Ephesians. Mixed in with such lies are some truth, so Paul simply extracts it, (Nevertheless), which in effect places the men and woman on equal footing and leaves "subjection" and the rest exposed for the Ephesians to see.

COLOSSIANS 3:18; TITUS 2:5; 1 PETER 3:1-6

These verses deal with subjection in the home or as an example to others and do not delegate women to a secondary position in the faith. Such subjection is natural, good behavior and does not imply blind obedience or inferiority. In the case of 1 Peter 3:1-6 it is actually a request to women to relinquish their freedom in the faith so as to win over their unbelieving husbands. The issues such women were faced with are familiar ones. The apostle Paul fought them constantly. It was a case of not picking on an open wound even though such women had the freedom to do so. Peter used Sarah as an example and thus did not associate this thought with the law or regulations of the Jews or Jewish Christians who supported such theology.

The Kingdom of our Lord will not be a place where women will be dominated by men. The apostle Paul has established a Scriptural precedent in this regard, and efforts to conceal such truth through translation have not succeeded.

NOTES

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THE NAME JEHOVAH

Personally, I am not against the use of the name Jehovah to represent the Tetragrammaton in English and have never read anything that proved that Jesus did not use a Hebrew or Greek equivalent for the divine name, whatever the pronunciation might be. What is clear to me is that his disciples, who composed the New Testament and quoted him, did not use it. They had Jesus to

preach and did not feel compelled to make an issue of this. Prejudice against any use of the divine name was overwhelming at the time and still is today. The Watchtower did tamper with the New Testament text to correct this seeming error or inconsistency, but this was done to justify their doctrine and name and not for the sake of truth. The war over the use of the divine name is far from over. Examples are offered by some who link its use to Satan and supposed evil men are cited as the originators of it. In this way repulsive material is used to force a conclusion on our part. Should our lives be controlled by ignorance that occurred in times past, and are we to alter our doctrinal position as a direct result of it? Have not good men used the word Jehovah as well in preference to other forms of the Tetragrammaton?

The Old Testament text is another matter entirely. No one was authorized to tamper with it or alter it so as to leave us with this problem. Should we support such dishonest men by going along with them in this deception? Are we for some reason forbidden to construct an English or some other representation for the Tetragrammaton? This is a natural function of translation, is it not? Is there any proof anywhere that mispronunciation of a proper name is a sin? Are any Old Testament Hebrew names mispronounced in English, for example, and if so why do we continue to use them? Does an attempt to avoid an error in pronunciation justify altering the sense of such a name to another form that is clearly in error? Could it be that backlash against Jehovah's witnesses and the Trinity doctrine are responsible for the suppression of any form for the Tetragrammaton other than Lord or God? This is how I think and these are the answers I am looking for when I consider such material. Our primary responsibility is to preach Christ and to keep his commandments (John 15:10). Understanding and even using the Tetragrammaton, be it in the form of Jehovah or another equivalent, is an individual matter and we cannot make up any rules on this. We simply explain matters to anyone we study with and leave it up to them. Those who insist that translating the Tetragrammaton as Jehovah is wrong tend to look down on those who have no problem with such a translation. The New Testament does not make an issue of this, and the problem existed then as well. Perhaps, since they had the manuscripts in their own tongue, it was less of a problem than it is today. At least they could see the name in print and the altered forms of it as well since the Masoretes had corrected it in the margins prior to the first century. I do not automatically reject material or the name Jehovah simply because it appears to come from an undependable source. Do you?

How do you feel regarding the name Christian and the effect that Christianity has had on this specific term? Some have come to regard this name as evil and avoid it. In Chapter 3, on page 31 of my book *Beyond the Watchtower*, I make the observation that the name Christian would better suit Watchtower members than the name Jehovah's witnesses. This they should find easy to accept and it was offered to them from their own material. They are in effect ignoring their own point of view. It is also true however that the words "divine providence" appearing at Acts 11:26 were inserted into the text. When Acts 11:26, 26:28 and 1 Peter 4:16 are viewed it is also evident that the label "Christian" was put on the faith by outsiders. A comparison of the frequency and context of this and other such terms supports such a view. This could well have been originated by Jews, but, Gentiles used the term as well (Acts 26:28). Despite this there is no indication that the brothers rejected the label of "Christian." They both recognized it and did not teach against it. It was simply a fact of life, something that we still do when referring to individuals or groups today. Furthermore, the name "Christian" does not appear to have been used in a hateful way at first (Acts 11:26, 26:28). Later, when persecution arose, it may have been so applied (1 Peter 4:16). Even under such adverse circumstances as this, Peter associated those so named with the "house of God," 1 Peter 4:17, and if you recall, Paul responded with words that said in effect "yes, just as I am" (Acts 26:29). For such reasons, I find no need to reject or renounce the name Christian and do not attach a sinister function to it. I prefer to understand the subject and if possible consider such thoughts with others. For those not in a position to understand I use the term "brother" as this is a correct and acceptable term for members in the faith (Matthew 23:8).

## NOTES

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## ANGELS

For some time I have used Hebrews 1:6-7 to demonstrate that our Lord is superior to "angels" or "spirit creatures." This was, and still is, Watchtower theology and looked good if only given a casual glance. Careful reading of Hebrews chapters 1 and 2 will reveal however that the term Angel is nothing more than a Jewish term for "Prophet," (Hebrews 1:1), who were nothing more than human beings known to the Jews who studied the inspired record. Notice how this context is established in the very first verse:

God, who long ago spoke on many occasions and in

many ways to our forefathers by means of the prophets, has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things. He is the reflection of [his] glory and the exact representation of his very being, and he sustains all things by the word of his power; and after he had made a purification for our sins he sat down on the right hand of the Majesty in lofty places. So he has become better than the angels, to the extent that he has inherited a name more excellent than theirs. [Hebrews 1:1-4, NWT]

God spoke to such "angels" and the Scriptures are filled with accounts of this, but did he ever say to any of them:

... "You are my son; I, today, I have become your father"? And again: "I have become his father, and he himself will become my son"? But when he again brings his Firstborn into the inhabited earth, he says: "And let all God's angels do obeisance to him." [Hebrews 1:5-6, NWT]

The Jews used terms that are not properly understood today. This is true of the word "angel." To a Jew the word "angel" simply meant "messenger" and in this context the "prophets of old" (human beings) can be compared to the man Jesus by using the word "angel" in place of the word "prophet." In Hebrews this is done. Compare Hebrews 1:1 with Hebrews 1:4,5,7,13-14; 2:2-3; 2:16. In this context Hebrews 1:6 simply means that "angels" (human prophets) in the "Kingdom" will do obeisance to Christ when he returns. Hebrews 1:7 continued with this same line of reasoning by teaching simply that such "angel" prophets, are spiritual men full of fire (zeal) in carrying out their God-given responsibilities. (Spirit creatures are not being discussed in such verses as human and not "spirit" prophets are under discussion.) A prophet was highly regarded by the Jews, and were messengers or "angels" in their own right so this word eventually became a sacred term for them (Matthew 16:13-14). Jesus was a partner with such "angels" preaching even as they did, fulfilling many of the prophecies that they made know to the Jews so that Paul could say regarding him:

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You loved righteousness, and you hated lawlessness.  
That is why God, your God, anointed you with [the]  
oil of exultation more than your partners."  
[Hebrews 1:9, NWT]

The questions asked in Hebrews 1:1-9, were simple ones, easily answered by the Jews reading them. This thought will take on special significance when the resurrection of such "partners" takes place.

## YOUR RESPONSIBILITY

Repent, therefore, and turn around so as to get YOUR sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for YOU, Jesus, whom heaven, indeed, must hold within itself [notice the next phrase and how, in time, this will change] until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. [Acts 3:19-21, NWT].

God is a Spirit, and those worshiping him must worship with spirit and truth. [John 4:24, NWT]

Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded YOU. And, look! I am with YOU all the days until the conclusion of the system of things. [Matthew 28:19-20, NWT]

I solemnly charge you before God and Christ Jesus, who is destined to judge the living and the dead, and by his manifestation and his kingdom, preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and [art of] teaching. For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth, whereas they will be turned aside to false stories. You, though, keep your senses in all things, suffer evil, do [the] work of an evangelize, fully accomplish your ministry. [1 Timothy 4:1-5, NWT]



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