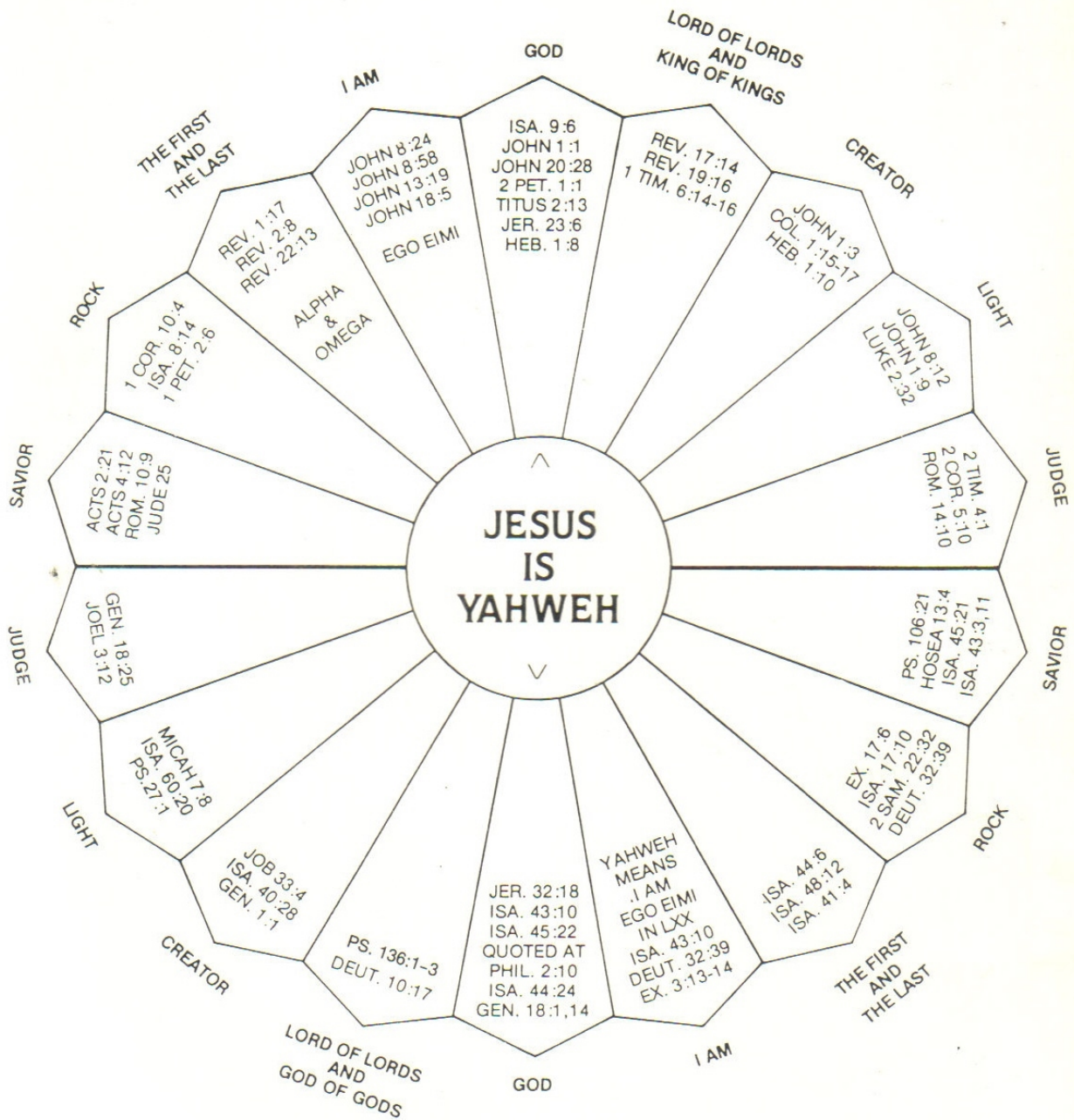


1J-Dub vs. the Bible



## 2J-Dub vs. the Bible

### Contents

Fig 3 – Jesus/YHWH Chart.....	cover
Paganism Every Day of Every Month.....	<a href="#">3-4</a>
Worship versus Obeisance.....	<a href="#">4-5</a>
<b>John 1:1</b> Translated by a Pagan?.....	<a href="#">5-6</a>
Who Were the Translators of The New World Translation?.....	<a href="#">6</a>
<i>Photo of New World Translation Committee Members</i>	
Bible vs. <i>Studies in Scripture</i> .....	7
<b>What Does Deut. 18:20-22 Say About Prophets?</b> .....	<a href="#">7-8</a>
Who is God’s Prophet on Earth?.....	<a href="#">9</a>
1874.....	<a href="#">10-11</a>
1914.....	<a href="#">11-12</a>
1925.....	<a href="#">13-15</a>
1975.....	<a href="#">16-17</a>
<b>What does Matt. 7:15-23 Say About Prophets?</b> .....	<a href="#">18</a>
Trinitarian Misunderstandings.....	<a href="#">18-19</a>
Analogies.....	<a href="#">19-20</a>
Trinity Found in Scripture?.....	<a href="#">21-29</a>
<i>Isaiah – One God</i> .....21	
<i>Genesis 18</i> .....21-23	
<i>Deuteronomy 6:4</i> .....23	
<i>Exodus 3:14</i> .....24-25	
<i>The Gospel of John</i> .....25-28	
<i>Reasoning from the Scriptures</i> (JW book) Misquotes.....	<a href="#">29-34</a>
<i>Should You Believe in the Trinity</i> (JW booklet) Misquotes.....	<a href="#">34-35</a>
Fig 1.....	<a href="#">36</a>
Fig 2.....	<a href="#">37</a>

For continuing dialogue, feel free to contact me:

### 3J-Dub vs. the Bible

seang200@hotmail.com

(This is in response to a letter by a person who has accepted the doctrines of the Jehovah's Witnesses. They have gone for many years to a Protestant church, but now seems to have accepted the teaching of the Watchtower)

#### Pagan Origins... False Prophecies... and the Trinity

I find often that when someone wants to reject an issue they use generalized reasoning to do so. To paint everything as coming from "pagan origins" as the reason they do not celebrate something without actually looking deeper into the context of the issue, is one such case. In which case any meeting of a religious group on any given day would be a form of paganism:

#### **Days**

1. The First Day: Sunday was named after the Sun god.
2. The Second Day: Monday was named after the moon goddess.
3. The Third Day: Tuesday was named after the god Tyr.
4. The Fourth Day: Wednesday was named after the god Odin.
5. The Fifth Day: Thursday was named after the god Thor.
6. The Sixth Day: Friday was named after the goddess Frigga.
7. The Seventh Day: Saturday was named after the god Saturn.

#### **Months**

1. January: Named for Janus, the Roman mighty one of portals and patron of beginnings and endings, to whom this month was sacred. He is shown as having two faces, one in front, the other at the back of his head, supposedly to symbolize his powers.
2. February: This name is derived from Februa, a Roman festival of purification. It was originally the month of expiation.
3. March: It is named for Mars, the Roman mighty one of war.
4. April: This name comes from the Latin APRILIS, indicating a time of Fertility. It was believed that this month is the month when the earth was supposed to open up for the plants to grow.
5. May: This month was named for Maia, the Roman female deity of growth or increase.
6. June: This name is sometimes attributed to June, the female mighty one of the marriage, the wife of Jupiter in Roman mythology. She was also called the "Queen of heaven" and "Queen of mighty ones." The name of this month is also attributed to Junius Brutus, but originally it most probably referred to the month in which crops grow to ripeness.
7. July: Named for the Roman emperor Julius Caesar, this is the seventh month of the Gregorian year.
8. August: Named for Octavius Augustus Caesar, emperor of Rome; the name was originally from augure, which means, "to increase."
9. September: This name is derived from the Latin septem, meaning "seven."
10. October: This name comes from the Latin root octo, meaning "eight."
11. November: This name is derived from Latin novem, meaning "ninth."
12. December: This name is derived from the Latin decem, meaning "ten."

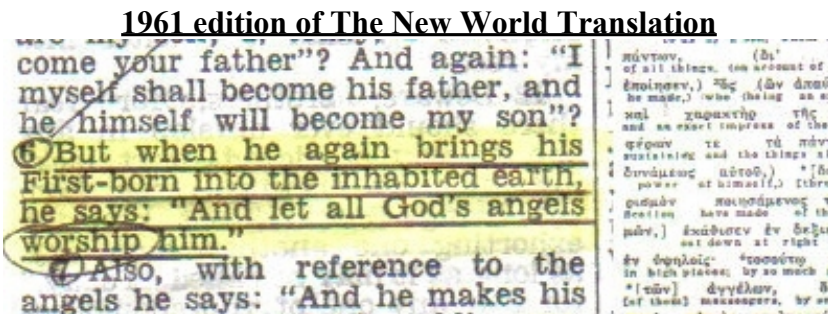
Take for instance wearing a cross on a necklace. Jehovah's Witnesses will use Exodus 20:4-5 to say that such an act is idolatrous. However, what this response does is take a verse and twist it

## 4J-Dub vs. the Bible

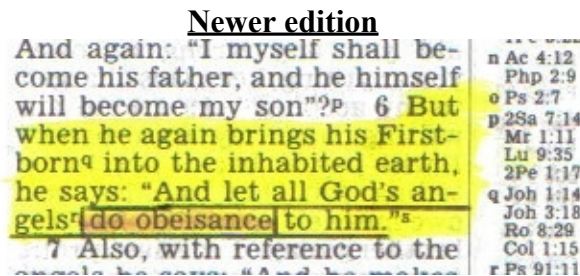
and wrench it from its historical context using isogesis, which is the opposite of exegesis. Simply put, *exegesis* is pulling from the text what meaning is intended by the text, *isogesis* is putting into the text a meaning that isn't in the text.

This verse in Exodus is referring back to the Egyptian captivity and warning God's followers not to follow such idols. How do we know this? Let's read: "You shall not make for yourself an idol in the form of *anything in heaven or on the earth or beneath or in the waters below.*" This is an obvious reference to what the Israelites experienced in Egypt, why? Well, the Egyptians made idols and images of false gods that resembled things in heaven (angelic beings), on the earth (human beings and animals), and in the sea (sea creatures). So what God is saying is that no other entities shall be made that replace him.

No Christian falls down before the cross and worships it like the apostles and disciples fell before Jesus grabbing his feet and *worshipping* Jesus (Matt 28:9 – "*And they came and held him by the feet, and worshipped him.*"). Jesus was worshipped?! This same Greek word from Matthew 28:9 – *Webster's dictionary's theological prowess aside* – is used of God in Revelation 5:8-14, as well as of Jesus in Hebrews 1:6, which in the "green" edition of *The New World Translation* (1961 edition) reads:



Of course this was changed, even though the Greek demands the opposite, to:



Below is the *Kingdom Interlinear Translation* of Revelation 7:11 which has the angels, creatures around the throne, as well as the elders all worshipping God:

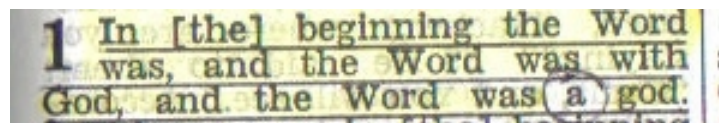
## 5J-Dub vs. the Bible

<p>11 καὶ πάντες οἱ ἄγγελοι ἰστήκεισαν          And all the angels had stood          κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ          to circle of the throne and of the older persons and          τῶν τεσσάρων ζώων, καὶ ἔπεσαν          of the four living [creatures], and they fell          ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν          in sight of the throne upon the faces of them          καὶ προσεκύνησαν τῷ θεῷ, 12 λέγοντες          and <b>προσεκύνησαν</b> to the God, 12 (they) saying</p>	<p>Lam. 4          11 And all the          angels were standing          around the throne and          the elders and the          four living creatures,          and they fell upon          their faces before the          throne and worshiped          God, 12 saying:</p>
--	---

And here is the word in Hebrews 11:21 of the Kingdom Interlinear Translation:

<p>21 Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον          To faith Jacob dying each          τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ          of the sons of Joseph he blessed, and  <b>προσεκύνησεν</b> ἐπὶ τὸ ἄκρον τῆς ράβδου  <b>he worshiped</b> upon the tip of the staff          αὐτοῦ.          of him</p>	<p>21 By faith Jacob,          when about to die,          blessed each of the          sons of Joseph and          worshiped leaning          upon the top of his          staff.</p>
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The Greek root in Hebrew 1:6 is proskuneo, which can properly be translated either “worship” or “obeisance,” depending on the context and, in this case, the translator’s bias. Invite the JW to turn to Revelation 22:8–9 in his own Kingdom Interlinear Translation, where the same word proskuneo is used in the original Greek. There the apostle John says, “I fell down to worship [root: proskuneo] before the feet of the angel.... But he tells me: ‘Be careful! Do not do that! ... Worship [root: proskuneo] God.’” Point out to the Jehovah’s Witness that the worship that the angel refused to accept, but told John to give to God, is the same proskuneo that the Father commanded to be given to his Son Jesus at Hebrews 1:6. So, the Son is certainly not an angel. What the New World Translators did is called isogesis, not exegesis. When person’s in the Watchtower organization collaborate to change Scripture according to their own personal taste and not allowing Scripture to translate Scripture (even relying on pagans to translate their Bible... discussed below), problems begin to surface. What do I mean about the Watchtower allowing pagans to support their translation? Lets see. In John 1:1 of the New World Translation we find an interesting twist of words.



### How had the Watchtower defended such a translation in the past?

Well, they quoted spiritists that specifically were told via occult practices to place this “a” in the text. For many years Jehovah’s Witnesses turned for support of their “a god” rendering to *The New Testament* (1937) by Johannes Greber, since Greber also translated it as “the Word was *a* god.” Watchtower Society publications quote or cite Greber in support of this and other renderings, as follows:<sup>1</sup>

<sup>1</sup> This info about Greber comes from the book by David Reed entitled, *Answering Jehovah's Witnesses Verse by Verse*, cf. John 1:1.

## 6J-Dub vs. the Bible

1. Aid to Bible Understanding (1969), pages 1134 and 1669
2. “Make Sure of All Things—Hold Fast to What Is Fine” (1965), page 489
3. The Watchtower, 9/15/62, page 554
4. The Watchtower, 10/15/75, page 640
5. The Watchtower, 4/15/76, page 231
6. “The Word”—Who Is He? According to John (1962), page 5

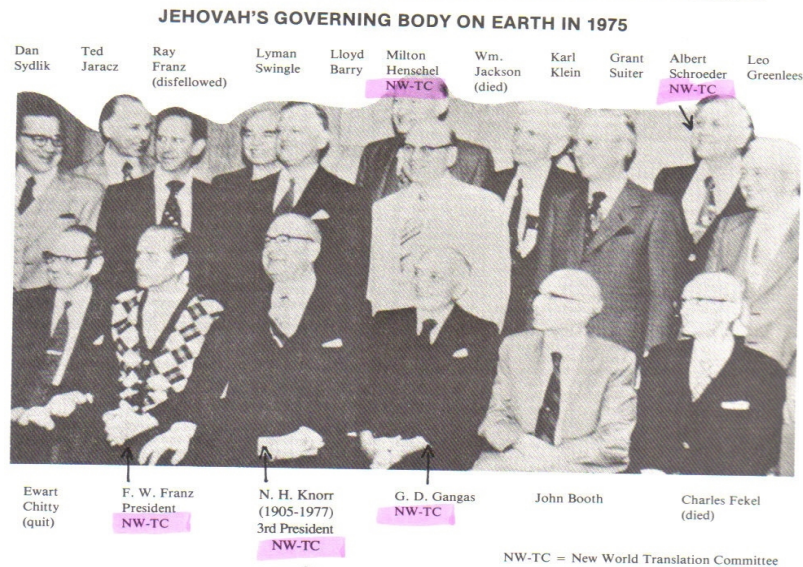
However, after ex-Witnesses gave considerable publicity to the fact that Greber was a spiritist who claimed that spirits showed him what words to use in his translation, *The Watchtower* (4/1/1983) said on page 31:

This translation was used occasionally in support of renderings of Matthew 27:52, 53 and John 1:1, as given in the New World Translation and other authoritative Bible versions. But as indicated in a foreword to the 1980 edition of The New Testament by Johannes Greber, this translator relied on “God’s Spirit World” to clarify for him how he should translate difficult passages. It is stated: “His wife, a medium of God’s Spirit world was often instrumental in conveying the correct answers from God’s Messengers to Pastor Greber.” The Watchtower has deemed it improper to make use of a translation that has such a close rapport with spiritism. (Deuteronomy 18:10–12) The scholarship that forms the basis for the rendering of the above-cited texts in the New World Translation is sound and for this reason does not depend at all on Greber’s translation for authority. Nothing is lost, therefore, by ceasing to use his New Testament.

Thus, it appeared that the Society had only just then discovered Greber’s spiritistic connections and immediately repented of using him for support. However, this, too, was yet another deception—because the JW organization already knew of Greber’s spiritism back in 1956. *The Watchtower* of February 15, 1956, contains nearly a full page devoted to warning readers against Johannes Greber and his translation. It refers to his book titled *Communication with the Spirit-World: Its Laws and Its Purpose* and states, “Very plainly the spirits in which ex-priest Greber believes helped him in his translation” (*The Watchtower*, 2/15/56, p. 111). If we are to take, then, Exodus at its word, how does it apply to the Watchtower and its “translation of the Bible”? Not only that, but we do know the five individuals who were on the original New World Translation Committee (NW-TC), and none of them knew Greek or Hebrew.

**I have them marked below in this old photo of the Governing Body of the Watchtower dated 1975:**

## 7J-Dub vs. the Bible



Again, they simply took an English text and made a new translation from it, no Greek manuscript was referenced by this “translation committee.” And in regards to John 1:1, an occultist was used for justification, making Exodus sound all the more ominous.

Now, using the Webster’s dictionary as a theological tool is a red-herring. The definition it gives for the Trinity is adequate and nothing in the “refutation given by the responder refuted the doctrine, other than her misunderstanding. I will get to some of the aspects of the Trinity at the end that should be considered. However, if the reader is truly in search of the truth in this and other matters, they should reject firstly what Charles Taze Russell said about the matter of truth. Before reading what Charles Taze Russell, the founder of Jehovah's Witnesses, wrote about Biblical truth you must first ask yourself this question: “*if the devil were to create a religious group that undermines the true message in the Bible, would the devil require someone to read the Bible by itself... or would the devil want to add something to it that would interpret everything within?*” Simple enough, here is Charles Taze Russell take on truth in regards to Biblical knowledge:

If the six volumes of SCRIPTURE STUDIES are practically the Bible, topically arranged with Bible proof texts given, we might not improperly name the volumes THE BIBLE IN AN ARRANGED FORM. That is to say, they are not mere comments on the Bible, *but they are practically the Bible itself....*

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

## 8J-Dub vs. the Bible

| (Charles Taze Russell, *The Watch Tower* of September 15, 1910, page 298.)

That is worth repeating: “*we find... that if anyone lays the SCRIPTURE STUDIES aside, even after he has used them, after he has become familiar with them, after he has read them for ten years – if he then lays them aside and ignores them and goes to the Bible alone, though he has understood the Bible for ten years, our experience shows that within two years he goes into darkness.*” I wonder if this has anything to do with the fact that Deuteronomy forbids false prophets to be taken truthfully, *unless* that is, you have some text to whitewash the fact that false prophecies have been made.

### **Let's read what Deuteronomy says on the matter:**

| However, the prophet who presumes to speak in my name a word that I have not commanded him to speak or who speaks in the name of other gods, that prophet must die. And in case you should say in your heart: “How shall we know the word that Jehovah has not spoken?” when the prophet speaks in the name of Jehovah and the word does not occur or come true, that is the word that Jehovah did not speak. With presumptuousness the prophet spoke it. You must not get frightened at him. (*New World Translation*, Duet 18:20-22)

This next section will take a while to go through, but I have included many original scans of the source material for the skeptic. Firstly, though, I wish to put here the first page of my Bible, and then we will work from it in part to make the points made on it more forcibly.



## 9J-Dub vs. the Bible

CLAIMED TO BE JEHOVAH'S PROPHET

WATCHTOWER / APRIL 1, 1972; P. 197  
WATCHTOWER / MARCH 15, 1972; P. 189  
WATCHTOWER / APRIL 15, 1943; P. 127  
WATCHTOWER / JULY 1, 1943; P. 203

PROPHESIED CHRIST'S INVISIBLE RETURN IN 1874

STUDIES IN THE SCRIPTURE / VOL. 4, 1897 ED.; P. 621  
CREATION / 1927; P. 289 (J.F. RUTHERFORD)  
PROPHET / 1929; P. 65 (J.F. RUTHERFORD)  
WATCHTOWER / MARCH 1, 1923; P. 67

PROPHESIED ARMAGEDDON IN 1914

STUDIES IN THE SCRIPTURE / VOL. 2, 1888; PP. 98-99  
STUDIES IN THE SCRIPTURE / VOL. 3, 1891; P. 126  
STUDIES IN THE SCRIPTURE / VOL. 3, 1913; P. 228

PROPHESIED RETURN OF ABRAHAM, ISAAC, JACOB?  
ALSO BUILT MANSION (BETH-SIRAM)

SALVATION / 1939, P. 311 (J.F. RUTHERFORD)  
THE NEW WORLD / 1942, P. 104  
MILLIONS NOW LIVING WILL NEVER DIE / 1920, PP. 88-90  
(J.F. RUTHERFORD)  
WATCHTOWER / OCTOBER 15, 1917; P. 6157  
WATCHTOWER / APRIL 1, 1923; P. 106  
WATCHTOWER / JULY 15, 1924; P. 211

PROPHESIED ARMAGEDDON IN 1975

AWAKE / OCTOBER 8, 1966; P. 19  
OUR KINGDOM MINISTRY / MARCH 1968; P. 4  
OUR KINGDOM MINISTRY / JUNE 1969; P. 3  
OUR KINGDOM MINISTRY / MAY 1974; P. 3

READ DEUTERONOMY 18:20-22  
MATTHEW 7:15-23

Let's start with the first section; does the Jehovah's Witness organization claim to be a prophet?  
Let us see from their actual material.

### Who is the Prophet

*The Watchtower* (4-1-1972; see full page at end [[fig. 1 on page 36](#)]) - two quotes from the one page:

## 10J-Dub vs. the Bible

view the creative works. They have at hand the Bible, but it is little read or understood. So, does Jehovah have a prophet to help them, to warn them of dangers and to declare things to come?

### IDENTIFYING THE "PROPHET"

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

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197

was a counterfeit substitute for the real kingdom of God. He had a "prophet" to warn them. This "prophet" was not one man, but was a body of men and women. It was the small group of footstep followers of Jesus Christ, known at that time as International Bible Students. Today they are known as Jehovah's Christian witnesses. They are still proclaiming a warning, and have been joined and assisted in their commissioned work by hun-

Now from an Awake (6-8-1986); see full size at end [[fig. 2 on page37](#)] article:

and "discern the signs of the times."

You will be interested to learn that God has on earth a people, all of whom are prophets, or witnesses for God. In fact, they are known throughout the world as Jehovah's Witnesses. Out of love for God and his Word, they are carrying on a universal Bible educational work among old and young, rich and poor. They have hun-

Okay, now that the first section of my inside cover of my Bible is supported, let's move on to the second section entitled "prophesied Christ's invisible return in 1874." The first example comes from the 1908 edition (Charles Taze Russell) of the *Studies in Scriptures, vol. 2* (you know, the thing you could read for ten years but in two you are led to darkness by reading the Bible).

## 1874 – Christ Return

# 11J-Dub vs. the Bible

FROM THE CREATION OF ADAM

To the end of the flood . . . . .	1656 years.
Thence to the covenant with Abraham . . . . .	427 "
Thence to the Exodus and the giving of the Law . . . . .	430 "
Thence to the division of Canaan . . . . .	46 "
The period of the Judges . . . . .	450 "
The period of the Kings . . . . .	513 "
The period of the desolation . . . . .	70 "
Thence to A. D. 1 . . . . .	536 "
Thence to A. D. 1873 . . . . .	1872 "
Total . . . . .	6000 "

As we consider particularly each of these periods, let the reader figure it out for himself and see how firm

In that actual scan of the page (reference described above) you can see that Christ's return is set for 1873, later the date 1874 is explained as being the important date. Another example comes from 1915 edition (Charles Taze Russell posthumously – also Judge Rutherford) of *The Finished Mystery*, vol. 7 of the Studies in Scripture series. The line pointed to by the top arrow is where I want you to look; the third arrow (yellow highlighted line) will be discussed later.

→	Fall	455 B. C. Nehemiah's Commission.	B 67	51-52-53
	Fall	2 B. C. Birth of Christ.	B 54	10-43
	Fall	29 A. D. Baptism of Christ.	B 60	10-24-43-58
	Spring	33 A. D. Death of Christ.	B 61	10-11-14-32-
	Fall	36 A. D. Conversion of Cornelius.	B 71	38-45
	Spring	1378 A. D. Wycliffe.	Z 05-185	61
	Spring	1521 A. D. Diet of Worms.	Z 05-181	37
	Fall	1846 A. D. Evangelical Alliance.	C 95-119	38
→	Fall	1874 A. D. Second Advent of the Lord.	B 173-247	14-52
→	Spring	1878 A. D. Favor to Jews and sleeping Saints.	C 233	16-32-50-51
→	Fall	1914 A. D. End of Times of the Gentiles.	B 73	17-28
(	Fall	2875 A. D. Restitution completed.	Z 04-344	19-48
	Fall	2914 A. D. Dominion restored to mankind.	Z 04-343	37
				58

Also from this volume, again, Charles Taze Russell posthumously – also Judge Rutherford:

(three and one-half years each way) between his baptism, A. D. 29, and the conversion of Cornelius, A. D. 36.

The awakening of the sleeping saints, A. D. 1878, was just half way (three and one-half years each way) between the beginning of the Times of Restitution in 1874 and the close of the High Calling in 1881. Our proposition is that the glorification of the Little Flock in the Spring of 1918 A. D. will be half way (three and one-half years each way) between the close of the Gentile Times

Also from Judge Rutherford's book *Creation*, dated 1927, comes this from page 289, read just past the underlined part.

## 12J-Dub vs. the Bible

gathering together of his true followers and separating them from the nominal followers, and making ready conditions to take charge of the world's affairs. The Scriptural proof is that the period of his presence and the day of God's preparation is a period from 1874 A. D. forward. The second coming of the Lord, therefore, began in 1874; and that date and the years 1914 to 1918 are specially marked dates with reference to his coming.

Okay, I think I have shown enough of the 1874 false prophecies; however, I want to show the reader that even in 1925 Judge Rutherford and the Watchtower society had been saying that the return of Christ was in 1874. “No way!” you say... “yes way.” Below is a scan from my 1925 copy of a book written by Judge Rutherford entitled *The Harp of God: Proof Conclusive that Millions now Living will never Die*. On page 230 we find Judge Rutherford saying the truth is in the belief that Jesus returned in 1874, and to look it up for a more in-depth study in vol. 2 and 3 of the Studies in Scripture series, which must be read along with your Bible in order for truth to be known:

other prophetic days of Daniel must be counted.

<sup>308</sup>The most important thing to which all the prophecies point and for which the apostles looked forward has been the second coming of the Lord. It is described by the Prophet as a blessed time. Daniel then says: “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty [1335] days”. (Daniel 12:12) The watchers here, without question, are those who were instructed by the Lord to watch for his return. This date, therefore, when understood, would certainly fix the time when the Lord is due at his second appearing. Applying the same rule, then, of a day for a year, 1335 days after 539 A. D. brings us to A. D. 1874, at which time, according to Biblical chronology, the Lord's second presence is due. If this calculation is correct, from that time forward we ought to be able to find some evidences marking the Lord's presence.

<sup>309</sup>It is not the purpose of this writing to enter into a detailed statement of Biblical chronology. The searcher for truth can find an extensive treatment of this question in Volumes 2 and 3 of STUDIES IN THE SCRIPTURES. The purpose here is to call attention to certain important dates and then see how much, if any, prophecy has been fulfilled.

### 1914 - Armageddon

Let us now move on to section three of my Bible entitled, “prophesied Armageddon in 1914.” I want the reader to go back up just a few examples to the third arrow highlighted from the seventh volume of the Studies in Scripture series. The “End of Times of the Gentiles” is a reference to Armageddon.

More examples come from Charles Taze Russell via the 1908 edition of the *Time is at Hand*, these examples are found on pages 87, 90, 99, and 101, respectively:

## 13J-Dub vs. the Bible

Rev. 11: 17, 18.

Now bear in mind the date already found for the beginning of these Gentile Times—viz., B. C. 606—while we proceed to examine the evidence proving their length to be 2520 years, ending A. D. 1914.

We must not expect to find this information stated in so many words. Had it been so stated it would have been

be fulfilled. God will remember and fulfil to Israel the covenant made with their fathers.—Rom. 11: 25-27.

This may be shown more clearly to some thus:—

Israel's "seven times" of chastisement =	2520 years.
They began when the lease of power was given to the Gentiles, which, as we have shown, was 606 B. C. Consequently, in A. D. 1,	606 "
of their period had passed, and the remainder would indicate the A. D. date, viz.,	1914

and ultimately shall pass away with a great tumult.

In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished at the end of A. D. 1914. Then the prayer of the Church, ever since her Lord took his departure—"Thy Kingdom come"—will be answered: and under that wise and

149 and 47, teach the very opposite.

Be not surprised, then, when in subsequent chapters we present proofs that the setting up of the Kingdom of God is already begun, that it is pointed out in prophecy as due to begin the exercise of power in A. D. 1878, and that the "battle of the great day of God Almighty" (Rev. 16:14), which will end in A. D. 1914 with the complete overthrow of earth's present rulership, is already commenced. The gathering of the armies is plainly visible from the standpoint of God's Word.

If our vision be unobstructed by prejudice, when we get

This seems to be sufficient for this work.

**1925 – Return of Abraham, Isaac, and Jacob**

We find in the Watchtower chronology of false prophecies an odd prophecy about the year 1925. Judge Rutherford prophesied that Abraham, Isaac, and Jacob would be resurrected and living on the earth. In fact, he so believed this that he used Watchtower funds to build a mansion in San Diego which he of course lived in. in fact, he even died in this mansion, pictured below.



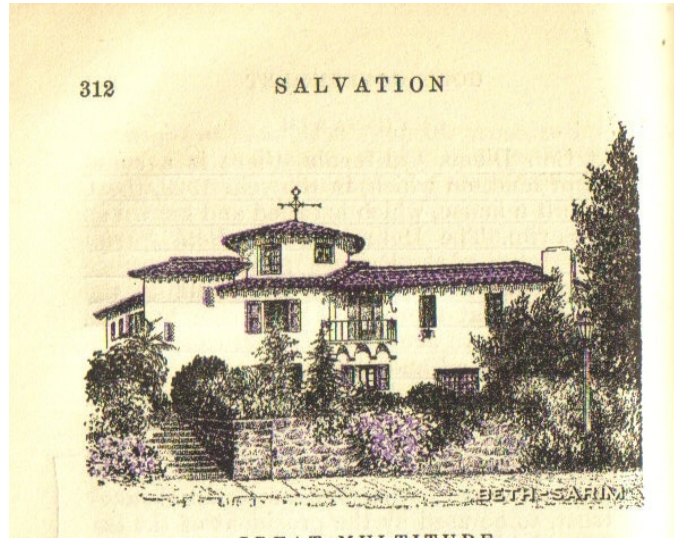
After Judge Rutherford's death this property was sold "hush-hush" style, because the governing body didn't want this failed prophecy and misuse of funds to become public. Pictures aside, let's delve into where this prophecy was discussed. In March of 1918 Judge Rutherford gave a speech in Los Angeles entitled "Millions Now Living **May** Never Die." Five weeks after he began delivering this speech the title was changed to "Millions Now Living **Will** Never Die." In 1920 this speech was published in book form with the second title. Judge Rutherford gave this speech pretty much unchanged until 1925. Let's see what pages 88, 89, and 90 have to say about this return.

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

Messiah's kingdom once established. Jesus

Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews chapter eleven, to the condition of human perfection.

Yet another failed prophecy that seemed at least to immediately benefit Judge Rutherford, as he got to live in a mansion at the expense of Watchtower adherents. Realizing that 1925 came and went without fanfare, and knowing many adherents had heard his speech for years, Judge Rutherford tried to extend this prophecy and make public the fact that a mansion had been built and he lived in it in a book entitled *Salvation*, published in 1939. On page 311 we find the disclosure as well as a print of the mansion on page 312. First page 312:



GOD'S GOVERNMENT 311

BETH-SARIM

At San Diego, California, there is a small piece of land, on which, in the year 1929, there was built a house, which is called and known as Beth-Sarim. The Hebrew words *Beth Sarim* mean "House of the Princes"; and the purpose of acquiring that property and building the house was that there might be some tangible proof that there are those on earth today who fully believe God and Christ Jesus and in His kingdom, and who believe that the faithful men of old will soon be resurrected by the Lord, he back on earth, and take charge of the visible affairs of earth. The title to Beth-Sarim is vested in the WATCH TOWER BIBLE & TRACT SOCIETY in trust, to be used by the president of the Society and his assistants for the present, and thereafter to be for ever at the disposal of the aforementioned princes on the earth. To be sure, everything then on the earth will belong to the Lord, and neither the Lord nor the princes need others to build houses for them; but it was thought well and pleasing to God that the aforementioned house be built as a testimony to the name of Jehovah and showing faith in his announced purposes. The house has served as a testimony to many persons throughout the earth, and while the unbelievers have mocked concerning it and spoken contemptuously of it, yet it stands there as a testimony to Jehovah's name; and if and when the princes do return and some of them occupy the property, such will be a confirmation of the faith and hope that induced the building of Beth-Sarim.

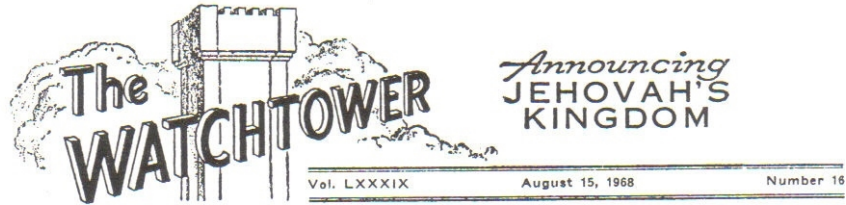
This brings us to the last topic in the list found in my Bible. That is, 1975, the most well known of failed prophecies. The one typically still remembered by people today. I will put below the



## 17J-Dub vs. the Bible

original excerpts from the *Watchtower* magazine as well as the *Awake* magazine. Rumblings about this started in earnest in 1968; the first example comes from the *Watchtower* magazine dated August 15<sup>th</sup>.

**1975 - Armageddon**



**WHY ARE YOU LOOKING FORWARD TO  
1975?**

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

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

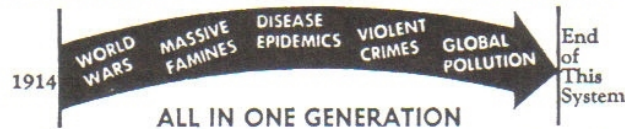
1, 2. (a) What has sparked special interest in the year 1975, and with what results? (b) But what questions are raised?

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

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

Further in the text (p. 499) we find the following graph as well as the statements and questions that should raise eyebrows:

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



**WOULD YOU SAY THIS GENERATION IS ABOUT SHOT?**

Okay, the same year an *Awake* came out that likewise prepared the "faithful" (e.g., false prophets) for this giant war.

# Awake!

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

Volume XLIX      Brooklyn, N.Y., October 8, 1968      Number 19

## What will the 1970's Bring?

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

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

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

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

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

### When Do 6,000 Years End?

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

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

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

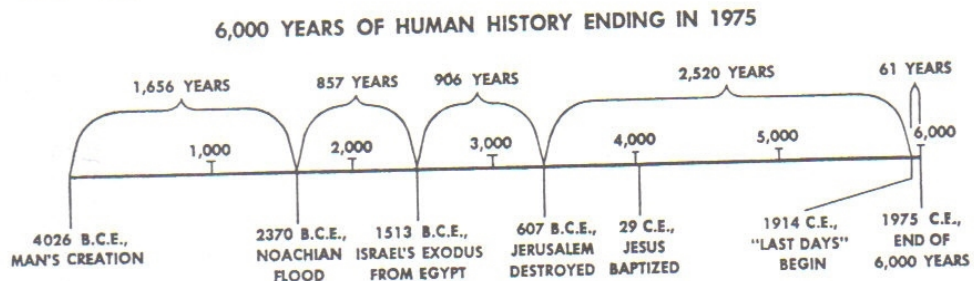
Total to autumn 1968 .... 5,993 years

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

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

Later in the article this is found

AWAKE! 10-8-1968



## 20J-Dub vs. the Bible

Before we move on to the issue of the Trinity, (words in “[ ]” are mine) let’s have a reading from **Matthew 7:15-23:**

Beware false prophets, which come to you in sheep’s clothing [*i.e. saying they are true*], but inwardly they are ravening wolves. Ye shall know them by their fruits [*false prophecies*]. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit [*correct / good prophecies*]; but a corrupt tree bringeth forth evil fruit [*false prophecy*]. A good tree [*prophet*] cannot bring forth evil fruit [*false prophecies*], neither can a corrupt tree [*false prophet*] bring forth good fruit [*correct / good prophecies*]. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire [*hell or non-existence*]. Wherefore by their fruits [*good or bad prophecies*] ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will [*keeping in the context of these verses, good or bad prophecies*] of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in your name?... And I will profess unto them, I never knew you: depart from me, ye that work iniquity [*false prophecies*].

### **Last but not least, the TRINITY!**

This is surely one of the most complicated theological doctrines to get a grasp on. But one must keep in mind that while it is somewhat of a mystery, it is surely not unintelligible. It is hard, but not self-refuting. Many of the misunderstandings of this doctrine do not come from the Bible, but from person’s applying straw-men thinking to the doctrine and then attacking that position, wrongly stated/constructed. Let’s first define some misapplications about this topic, and then give an example of one scholar/scientist explaining the Trinity. After that we will delve into Scripture. Okay, three straw-men that people often say is the doctrine of the Trinity, and then they attack that position.

#### **Misinterpretations of the Trinity (which happened in the letter this is responding to)**

1. Tri-theism: In early church history men such as John Ascungas and John Philoponus taught that there were three who were God but they were only related in a loose association as, for example, Peter, James, and John were as disciples. The error of this teaching was its proponents abandoned the unity within the Trinity with the result that they taught there were three gods rather than three Persons within one Godhead.
2. Sabellianism or Modalism: This teaching, originated by Sabellius (c. A.D. 200), erred in the opposite from that of tri-theism. Although Sabellius spoke of Father, Son, and Holy Spirit, he understood all three as simply three modes of existence or three manifestations of one God. The teaching is thus also known as *modalism* because it views one God who variously manifests Himself in three modes of existence: Father, Son, and Holy Spirit. Often you will hear people say, “*Jesus prayed to the Father, wouldn’t He be praying to himself?*” If Sabellianism were true, this would be a valid point. But there are three separate “*persons*” that are the one God.
3. Arianism: Arian doctrine had its roots in Tertullian, who subordinated the Son to the Father. Origen carried Tertullian’s concept further by teaching that the Son was

## 21J-Dub vs. the Bible

subordinate to the Father “*in respect to essence.*” this ultimately led to Arianism, which denied the deity of Christ. Arius taught that only God was the uncreated One; because Christ was begotten of the Father it meant Christ was created by the Father. According to Arius there was a time when Christ did not exist.<sup>2</sup>

To be sure we strain our language when trying to describe this Triunity. Augustine, for example, discussing the propriety of the term “*person*” in the case of the Trinity, remarked: “*When the question is asked: three what? Human language labours altogether under great poverty of speech. The answer however is given ‘three persons,’ not that it might be spoken but that it might not be left unspoken.*” Today we can find examples of this in modern science, for instance when theoretical physicists/cosmologists try to describe the eleven possible dimensions that were present during the immediate moments following the Big-Bang, we can only speak about these from a three dimensional perspective. Again, “*language labors*” to describe such things, however, this does not mean that such an event or doctrine does not exist.

For instance, the following two questions should shed light on our lack of explanatory power when it comes to God’s nature:

1. God is perfect, please explain;
2. Define God, and give two examples.<sup>3</sup>

This is hardly a point to be debated. Let us see if there are some analogies and examples that will assist in this topic.

### **Dr. Henry Morris gives it a try:**

“(1) God the Father – the unseen source and cause of all things, (2) God the Son – who tangibly reveals the Father to man and who executes the will of God, and (3) God the Holy Spirit – who is (like the Father) unseen and yet reveals the Son to men, especially through the holy Scriptures that He inspired, making real in the hearts and lives of men the experience of fellowship with the Son and Father. This order, however, is not an order of importance or length of existence. All are equally eternal and equally God – one God.... The remarkable fact is that these relationships are beautifully patterned in the physical universe. Everything in this universe can be understood as functioning as a continuum of space, matter, and time. Space is the invisible, omnipresent background of all things, manifesting itself always and everywhere in phenomena of matter and/or energy, which are then interpreted and experience through time. These are analogous to the relationships in the Godhead between Father, Son, and Spirit; the one is a perfect model of the other.

Note that the universe is a tri-universe. It is not part space, part time, and part matter (that would be a triad) but all space, all time and all matter (where matter includes energy, with matter/energy permeating all space and time). This is a true trinity.

Furthermore, each component of this tri-universe is also a trinity. Space consists of three dimensions, each of which is equally important and occupies all space. There could be no space – no reality – if there were only two dimensions. All dimensions are necessary, yet

<sup>2</sup> *The Moody Handbook of Theology*, by Paul Enns.

<sup>3</sup> Ravi Zacharias

## 22J-Dub vs. the Bible

there is just one space, and each dimension comprises the whole of space. Note that to calculate the amount of a given space, one does not add its three dimensions but multiplies them. Analogously, the mathematics of the divine Trinity is not  $1 + 1 + 1 = 1$  but rather  $1 \times 1 \times 1 = 1$ . Space is always identified in terms of one dimension but is only seen in two dimensions and experienced in three dimensions.

Similarly, time is one entity but can also be conceptualized as future, present, and past time. Each involves the whole of time; the present being the “seen,” or manifested; the past is time experienced but no longer seen. The unseen future becomes manifest in the present; the past proceeds from the future through the present into the realm of past experience. Again, the same interrelationships apply as for the Persons of the Godhead.

The central entity in the tri-universe is matter, which is essentially unseen energy manifesting itself in motion and experienced in various phenomena. These phenomena all occur in space through time. Unseen but omnipresent energy generates motion, the magnitude of which (velocity) is the ratio of the space to the time. Depending on the rates and types of motion, various phenomena (e.g., light, sound, texture, hardness) are experienced. For example, light energy generates light waves that are experienced in seeing light. It is always thus: unseen energy generating motion that is experienced in phenomena – this is matter, and each of its three components again comprises the whole [one couldn’t exist without the other].

Thus the physical universe is actually a trinity of trinities, a true tri-universe in the fullest sense. But the same remarkable phenomena can be seen in the realm of human life as well. The Bible says that men and woman were created in God’s image.

Note that each individual is a person with a body that can be physically heard, seen and touched. But inside that body is the person’s nature, which is unseen and yet is the source of all that he embodies. On the other hand, the person is known to others only through his personality, which is unseen and intangible, yet is the means by which he and his nature exert influence on others. Human life consists of three entities – nature, person, and personality – each of which pervades the whole of his life and yet is distinct from the other two. The nature is the unseen source, revealed and embodied in the person. The personality proceeds from the person, invisible yet influencing the lives of others in regard to the person. Nature, person, and personality (or, perhaps equivalently, soul, body and spirit) thus constitute a true trinity, reflecting in minute detail the Triuneness of the God who created the human trinity.”<sup>4</sup>

A noble try.

### **Some Scripture**

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<sup>4</sup> *Science and the Bible*, by Henry M. Morris.

## 23J-Dub vs. the Bible

To lay a basis for what is to come let us read some Scripture from Isaiah via the 1611 Authorized Version:

### Is 43:10-13

Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. <sup>11</sup> I, *even* I, *am* the LORD; and beside me *there is* no saviour. <sup>12</sup> I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God. <sup>13</sup> Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

### Is 44:6

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

### Is 44:24

Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

### Is 45:5

I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

### Is 45:18

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

### Is 45:22-23

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

### Is 46:9

Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me,

And in fact this knowledge about God – that He is the only God, is part of our salvonic understanding, for instance in John 17:3(a) we find this statement by Jesus, “**And this is life eternal, that they might know thee the only true God.**” Amen! I love these Scriptures, they are foundational to our understanding of God’s nature. Starting here and using proper exegesis and allowing the Bible to interpret the Bible, let us read some more passages.

One of my favorite books is Genesis, and in Genesis is one of my favorite examples of who God is. I will here scan in some of the verses from my 1961 New World Translation. Genesis chapter 18:1-3, 9, 13, 22, 26-27, and 30 are being displayed below; as well as chpt. 19:1-2, 18, and 24.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAPTER 18

Three angel visitors

And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day:

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

3 And said, My (LORD), if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: **GO TO V. 9**

4 Let a little water, I pray you, be fetched,

17:25 Gen 16:16

18:1 Gen 12:7 Gen 13:18 Gen 14:13

18:2 Gen 19:1-2 Gen 23:7 Gen 33:3-7 Josh 5:13-15

18:3 Gen 24:31

18:5 Judg 6:18

18:7 Judg 13:15

18:8 Deut 32:14

18:10 Gen 22:15 Judg 13:3 Rom 9:9

18:11 Gen 17:17

18:12 1 Pet 3:6

GENESIS 17:25-18:20

9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. **GO TO V: 11**

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? **GO TO V: 22**

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

WASH ALL 3 SPOKE

GENESIS 18:21-19:9

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. **V 26 & 27**

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: **V: 30**

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. **CAPT 19**

31 And he said, Behold now, I have taken

18:21 Gen 11:5 Ex 3:8

18:22 Gen 18:16 Gen 19:1

18:23 Ex 23:7

18:25 Deut 1:16 Deut 32:4 Ps 58:11

18:26 Isa 65:8 Jer 5:1

18:27 Ezra 9:6 Isa 6:5 Lk 18:1

18:30 Ex 32:32

18:33 Gen 17:22 Deut 35:13

19:1 Gen 18:2

19:2 Gen 18:3 Lk 24:28

19:3 Gen 18:6-8

19:4 Gen 13:13 Gen 18:20 Prov 4:16

19:5 Lev 18:22 Lev 20:13 Judg 19:22

19:8 Deut 23:17

19:9 Ex 2:14 Prov 9:7,8

said, I will not destroy it for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER 19

Lot flees Sodom

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring

2 OF THEM

WASH



25J-Dub vs. the Bible

<p>hem. And they even Lot, and heir hand, and em, and shut to hat were at the ess, both small I themselves to Lot, Hast thou and thy sons, ever thou hast is place: place, because before the face ath sent us to pake unto his daughters, and place; for the he seemed as n law. rose, then the, take thy wife, here; lest thou city. men laid hold nd of his wife, daughters; the im: and they thout the city.</p>	<p>19:11 Deut 28:28 2 Kgs 6:18 Acts 9:8</p> <p>19:13 Gen 18:20 1 Chr 21:15 Jude 7</p> <p>19:14 Ex 9:21 Jer 5:11, 12 Jer 43:1-3</p> <p>19:16 Ps 119:60</p> <p>19:17 1 Sam 19:11 Jer 48:6</p> <p>19:21 Ps 102:17 Ps 145:19</p> <p>19:22 Gen 13:10 Isa 15:5</p> <p>19:24 Lk 17:29 2 Pet 2:6 Jude 7</p> <p>19:25 Deut 29:23 Isa 3:9 Isa 13:19 Lam 4:6 2 Pet 2:6</p> <p>19:26 Lk 17:32</p>	<p>brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.</p> <p>18 And Lot said unto them, Oh, not so, my Lord: <u>v:24</u></p> <p>19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:</p> <p>20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.</p> <p>21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.</p> <p>22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.</p> <p><i>Lot's wife becomes a pillar of salt</i></p> <p>23 The sun was risen upon the earth when Lot entered into Zoar.</p> <p>24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;</p> <p>25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.</p> <p>26 But his wife looked back from behind him, and she became a pillar of salt.</p>
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→ WAVA FROW ?  
 (LITTLE CITY)

YHWH

As the KJV puts it in **Genesis 19:24** – “Then the **LORD** (YHWH) rained upon Sodom and upon Gomorrah brimstone and fire from the **LORD** (YHWH) out of heaven.” Clearly here we see that Jehovah in heaven rained fire down from Jehovah in heaven. Hmmm. Is this a statement about God’s nature or not? Maybe we will go to the SHEMA to put this problem to rest. The SHEMA is found in **Deuteronomy 6:4**, and is the most important verse to the orthodox Jewish people, it reads:

- “Hear, O Israel: The LORD our God *is one* LORD.”

Whew! I thought for a second that this God mentioned in Isaiah was something other than singular entity. But wait... what Hebrew word is used here that means “one” in front of Lord. The Hebrew word for a singular “one” is “yachid,” meaning the only one. The word is used in **Genesis 22:2** where God tells Abraham to “take your son, your **only** son Isaac....” This is what we should find here... let’s see. *Ahhh shoot!!* It isn’t that word at all? The word in Hebrew used here is “echad,” it denotes a unity, or united one. This word is used in **Genesis 2:24** it is stated that “a man will his father and mother and be united to his wife, and the two shall become **one** flesh.” Maybe we need to go back to Isaiah to make sense out of this.

26J-Dub vs. the Bible

Let's read from **Isaiah 44:6** again to ease the mind:

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

Wait a minute. "Thus saith the LORD the King of Israel, **AND** his redeemer the LORD of hosts"? It seems that two divine persons are speaking here, yet both are only one God, the Creator and Savior! *Arrrgggh!* Doesn't Exodus say what God's name is. **Exodus 3:14** reads:

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

The New World Translation reads this way:

At This God said to Moses: "I SHALL PROVE TO BE WHAT I SHALL PROVE TO BE." And he added: "this is what you are to say to the sons of Israel, 'I SHALL PROVE TO BE has sent me to you.'"

Maybe a Hebrew interlinear will help.

מֹשֶׁה אֶל-תְּאֵלֹהִים מִי אָנֹכִי כִּי אֵלֶיךָ אֶל-פָּרְעֹה וְכִי אֹצִיא  
I-should-bring and-that Pharaoh to I-should-go that I who? the-God to Moses  
וְאָמַרְתִּי אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם: וַיֹּאמֶר כִּי-אֶהְיֶה עִמָּךְ  
with-you I-will-be indeed and-he-said (12) from-Egypt Israel sons-of \*\*\*  
וְזֶה-לְךָ הָאוֹת כִּי אֲנִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת-הָעָם  
the-people \*\*\* when-to-bring-you I-sent-you I that the-sign to-you and-this  
מִמִּצְרָיִם תַּעֲבֹדוּן אֶת-תְּאֵלֹהִים עַל הַהָר הַהוּא:  
the-this the-mountain on the-God \*\*\* you-will-worship from-Egypt  
וַיֹּאמֶר מֹשֶׁה אֶל-תְּאֵלֹהִים הַנֵּה אֲנִי בָא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי  
and-I-say Israel sons-of to going I suppose the-God to Moses but-he-said (13)  
לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְתִּי אֵלֵיכֶם וְאָמְרוּ לִי מַה  
what? to-me and-they-ask to-you he-sent-me fathers-of-you God-of to-them  
שְׁמוֹ מַה אֶמַּר אֲלֵהֶם: וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֲדַבֵּר  
I-am Moses to God and-he-said (14) to-them shall-I-tell what? name-of-him  
אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲדַבֵּר שְׁלַחְתִּי  
he-sent-me I-am Israel to-sons-of you-shall-say this and-he-said I-am who  
אֵלֵיכֶם: וַיֹּאמֶר עוֹד אֱלֹהִים אֶל-מֹשֶׁה כֹּה תֹאמַר אֶל-בְּנֵי  
sons-of to you-shall-say this Moses to God also and-he-said (15) to-you  
יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי  
and-God-of Isaac God-of Abraham God-of fathers-of-you God-of (Yahweh) Israel

and they ask me, 'What is his name?' Then what shall I tell them?"  
12 God said to Moses, "I am who I am." This is what you are to say to the Israelites: (I AM) has sent me to you."  
13 God also said to Moses, "Say to the Israelites, 'The LORD, the God of your fathers—the God of Abraham, the God of Isaac and the God  
14 Or I will be what I will be  
15 The Hebrew for LORD sounds like and may be derived from the Hebrew for I AM in verse 14.

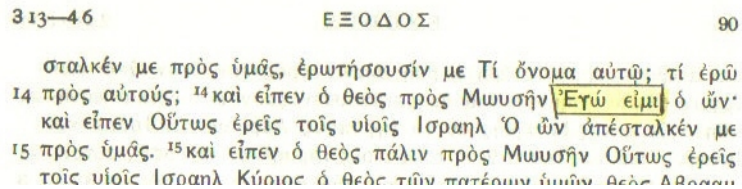
ADONAI + YHWH = YAHOWA

I AM ARE BOTH FROM THE ROOT VERB "TO BE"

That didn't help the New World Translation out much, especially realizing that the Translation

## 27J-Dub vs. the Bible

Committee didn't know Hebrew or Greek. Maybe the Septuagint will assist. The Septuagint was written by 70 scholars (probably a few more) and was the first time a book had been translated from one language into another, that is, the Old Testament. It was completed about 200 years before Christ; let's look at this verse via the Greek translation of the Hebrew Scriptures.



313—46 ΕΞΟΔΟΣ 90  
σταλκέν με πρὸς ὑμᾶς, ἐρωτήσουσίν με τί ὄνομα αὐτῷ; τί ἐρῶ  
14 πρὸς αὐτούς; 14 καὶ εἶπεν ὁ θεὸς πρὸς Μωϋσῆν Ἐγώ ειμι ὁ ὢν·  
καὶ εἶπεν Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ Ὁ ὢν ἀπέσταλκέν με  
15 πρὸς ὑμᾶς. 15 καὶ εἶπεν ὁ θεὸς πάλιν πρὸς Μωϋσῆν Οὕτως ἐρεῖς  
τοῖς υἱοῖς Ἰσραὴλ Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν θεὸς Ἀβραάμ'

Well, that yellow highlighted part literally means “I am” in Greek. Maybe the Bible uses this Greek term for “I am” (GK: *ego eimi*) elsewhere. Let's try the New Testament; maybe John chapter 8 will shed some light on this matter:

### Jn 8:24-25, 53, 56-59

<sup>24</sup> I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I am he, ye shall die in your sins.** <sup>25</sup> Then said they unto him, Who art thou? And Jesus saith unto them, **Even the same that I said unto you from the beginning.** .... Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? .... <sup>56</sup> **Your father Abraham rejoiced to see my day: and he saw it, and was glad.** <sup>57</sup> Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup> Jesus said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.** <sup>59</sup> Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

By the way, make no mistake about it, this crowd was trying to kill Jesus for claiming to be connected to Exodus 3:14. For wlewhere we find that these first century Jews understood what Jesus was trying to claim, for we read further along that:

### Jn 10:30-33

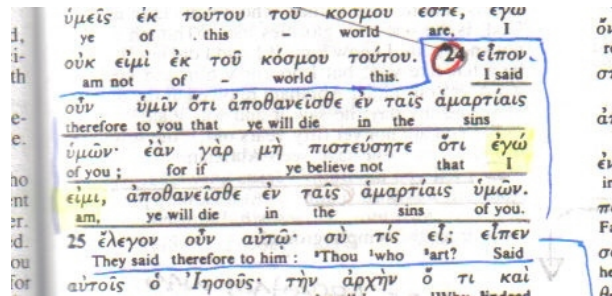
<sup>30</sup> **I and my Father are one.** <sup>31</sup> Then the Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, **Many good works have I shewed you from my Father; for which of those works do ye stone me?** <sup>33</sup> The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, **makest thyself God.**

Well, I know whenever I see an italicized “*he*” (jn 8:24) after “I am,” this “*he*” is in not a single ancient manuscript, so verse should read “**I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins.**” This clear connection of *ego eimi* to the *ego eimi* in Exodus is what prompted the question from the Pharisees. You do not have to be a Greek and Hebrew scholar to prove that the Watchtower Society has twisted these verses. Jehovah's Witnesses' own study Bibles prove that Jesus was claiming to be the **I am**. Their 1984 large-print *New World Translation of the Holy Scriptures with References* has a footnote on Exodus 3:14, admitting that the Hebrew would be rendered into Greek a “Ego eimi”—“I am.”

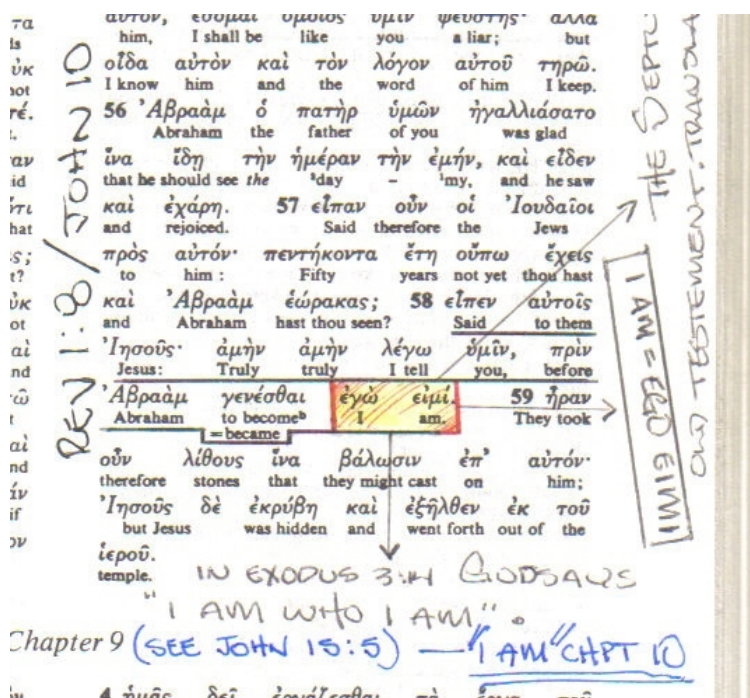
28J-Dub vs. the Bible

And their 1985 *Kingdom Interlinear Translation of the Greek Scriptures* reveals that Jesus' words at John 8:58 are the same: "ego eimi" (footnotes), "I am" (interlinear text). Let's peer into a few more resources, the first being my most used interlinear:

Jn 8:24

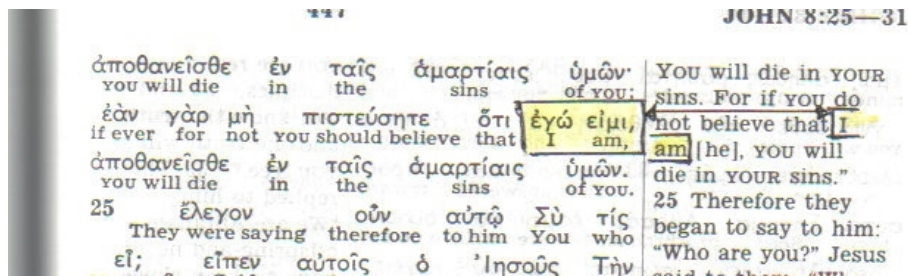


Jn 8:58



To be fair, let's look at the *Kingdom Interlinear Translation of the Greek Scriptures*, maybe they have it right and *everyone else* has it wrong?

Jn 8:24



Jn 8:58

58	εἶπεν	αὐτοῖς	Ἰησοῦς	Ἀμὴν	ἀμὴν	said to them: "Most truly I say to you,
	λέγω	ὕμιν,	πρὶν	Ἀβραάμ	γενέσθαι	Before Abraham came into existence, I have
	ἔγω εἰμί.	59	ἦραν	οὖν	λίθους	been." 59 Therefore they picked up stones
	ἵνα	βάλωσιν	ἐπ'	αὐτόν.		to hurl [them] at him; but Jesus hid
	Ἰησοῦς	δὲ	ἐκρύβη	καὶ	ἐξῆλθεν	and went out of the

Why would they change one of the most simple Greek words that stand for "I am" into "I have been" as well as changing Exodus from "I am who I am" into "I shall prove to be what I shall prove to be"? I mean, every other place *ego eimi* come up in the Kingdom Interlinear Translation it is translated "I am"! For instance:

Kingdom Interlinear Translation

JOHN 10:7-15						458
7	Εἶπεν	οὖν	πάλιν	ὁ	Ἰησοῦς	7 Therefore Jesus said again: "Most truly I say to you, I am
	Ἀμὴν	ἀμὴν	λέγω	ὕμιν,	ἔγω εἰμί	the door of the sheep.
	θύρα	τῶν	προβάτων.	8	πάντες	οἳ
	ἦλθον	πρὸ	ἐμοῦ	κλέπται	εἰσὶν	καὶ
	λησταί.	ἀλλ'	οὐκ	ἤκουσαν	αὐτῶν	τὰ
	προβάτα.	9	ἔγω εἰμί	ἡ	θύρα	δι'
	ἐάν	τις	εἰσέλθῃ	σωθήσεται	καὶ	
	εἰσελεύσεται	καὶ	ἐξελεύσεται	καὶ	νομήν	
	εὐρήσῃ.	10	ὁ	κλέπτης	οὐκ	ἔρχεται
	μὴ	ἵνα	κλέψῃ	καὶ	θύσῃ	
	καὶ	ἀπολέσῃ.	ἔγω	ἦλθον	ἵνα	
	ζωὴν	ἔχωσιν	καὶ	περισσὸν		
	ἔχωσιν.	11	ἔγω εἰμί	ὁ	ποιμὴν	ὁ
	καλός.	ὁ	ποιμὴν	ὁ	καλός	τὴν
						ψυχὴν

Maybe the five "translators" (see p. 3) were trying to hide something. What was or is this something? Jesus put it this way in response to the Pharisees when they tried to challenge him. In Matthew 22:43, citing Psalm 110, Jesus said, "How is it then that David, speaking by the Spirit, calls him 'Lord' [Messiah]?" Jesus stumped his skeptical Jewish questioners by presenting them with a dilemma that blew their own neat calculations about the Messiah "Lord" (as he did in Psalm 110), when the Scriptures also say the Messiah would be the "Son of David" (which they do in 2 Samuel 7:12.)? The only answer is that the Messiah must be both a man (David's son or offspring) and God (David's Lord). Jesus is claiming to be both God and human,

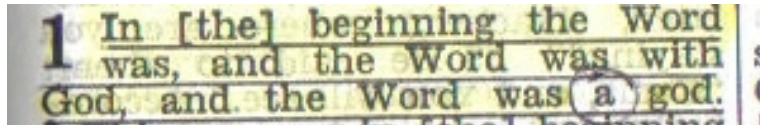
## 30J-Dub vs. the Bible

at the same time!

WOW! But wait! What about John 17:3(a)? Doesn't it say that we have to believe in the one true God, and this is part of our salvation? Let's read that again:

- “**And this is life eternal, that they might know thee the only true God.**” (NWT)

How does this jive...? According to this verse and the Isaiah verses, all other gods are false, there is only one true God. This means by default that all other gods are false, right? Maybe if we start at the beginning of John. John 1:1 in my New World Translation reads as follows:



“A god”? But part of my salvation depends on believing in the one true God, which means that Jesus must be a what? A false god. Isaiah states that there were no gods made before or after God, and since he is the Creator, He should know that no “gods” were created. Since it seems that the authors of The New World Translation wanted to use occult commentators for verse one of John, as well as trying to cover up connections between Exodus and John, one should maybe try another translation for John 1:1 by persons who are listed at the beginning of the Bible who can be checked out to see if they know Greek and Hebrew, which they do. Let's see:

**KJV** – “and the Word was God.” **Living Bible** – “He has always been alive and is himself God.” **Today's English Version** – “and he was the same as God.” **New International Version** – “and the word was God.” **Phillips Modern English** – “and was God.” **Revised Standard Version** – “and the Word was God.” **Jerusalem Bible** – “and the Word was God.” **New English Bible** – and what God was, the Word was.” **Holman Christian Standard Bible** – “and the Word was God.”

While I'll be the first to admit this may raise questions, one cannot look at this evidence and say that the Trinitarian formula is pagan. It is something stated quite plainly all throughout the Bible, take for instance the prophecy found in Ezekiel 44:1-3.

<sup>1</sup> Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut. <sup>2</sup> Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. <sup>3</sup> *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

This “east gate” has, indeed, long been completely sealed. Whatever reason the Muslim rulers of Jerusalem may have had for this action at the time, the most remarkable testimony of this verse is that *the Lord (YHWH), the God of Israel, once entered in by it*. That is, the Creator, Jehovah, the God of Israel, had become a man, that He might actually enter the temple through the eastgate, the gate through which Ezekiel had just seen the *shekinah* glory come into the house (Ez 43:4). In the new temple, the gate will be open again, and the God/man, the King of Kings, Jesus Christ,

## 31J-Dub vs. the Bible

will enter thereby. WOW!

I would be remiss if I didn't correct a favorite resource of Jehovah's Witnesses, that is the book entitled, *Reasoning from the Scriptures*, by the Watchtower Bible and Tract Society. I will also refute some of the Watchtower's misquoting of Church Fathers found in the Watchtower booklet *Should You Believe in the Trinity*. I realize this is long, but if you read it with thoughtful patience, you will begin to see just how a false religious movement can distort and twist not only Scripture, but history as well as scholars. Enjoy, but be warned, it is a bit technical.

### **Misquoting Philip B. Harner**

On page 416-417 of my copy of *Reasoning from the Scriptures*<sup>5</sup>, Greek scholar Phillip B. Harner is quoted for support of the New World Translation<sup>6</sup> rendering of John 1:1. The quote is taken from Dr. Harner's article which appeared in the *Journal of Biblical Literature*. This article, in fact, argues against the rendering that *Reasoning from the Scriptures* gives it, mainly because of the purposeful misquoting practiced by the Watchtower. I will first give the layman picture of what was said by Dr. Harner, and then those who are more adept in the Greek can follow through with fuller quotes by Dr. Harner himself.

Dr. Harner clearly states in his article **that had** the Greek sentence of John 1:1 been constructed in a particular way (*ho logos en theos*), that it **could** be translated as "*the word was a God.*" But John **did not use** that construction. Rather, he wrote the sentence in such a way (*theos en ho logos*) that it could **only** mean that the Word is as fully God as the other person called "*God*" (the Father), with whom He existed "*in the beginning*" – "*the Word was with God, and the Word was God.*"

The quote found in *Reasoning from the Scriptures* is as follows:

Is rendering "*a God*" consistent with the rules of Greek grammar? Some reference books argue strongly that the Greek text must be translated, "*The Word was God.*" But not all agree. In his article "*Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1,*" Philip B Harner said that such clauses as the one in John 1:1, "*with an anarthrous predicate preceding the verb, are primarily qualitative in meaning. They indicate that the logos has the nature of theos.*" He suggests: "*Perhaps the clause could be translated, 'the word had the same nature as God'.*" (*Journal of Biblical Literature*, 1973, pp. 85, 87)<sup>7</sup>

The truth is that the Jehovah's Witnesses have misunderstood the term *qualitative* as used by Harner and other grammarians. Assuming the qualitative use of the anarthrous predicate noun preceding the verb applies in John 1:1, it is beyond dispute that this makes the Word "*God*" to the same degree or extent as the "*God*" with whom the Word existed (though not the same *person*). That is, in fact, Harner's own conclusion, based on what *he* meant by the term *qualitative*:

Perhaps the clause could be translated, "*the Word had the same nature as God.*" This

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<sup>5</sup> Watchtower Bible and Tract Society (Brooklyn, New York: 1989).

<sup>6</sup> The Jehovah's Witness Bible.

<sup>7</sup> Watchtower Bible and Tract Society (Brooklyn, New York: 1989), pp. 416-417.

## 32J-Dub vs. the Bible

would be one way of representing John's thought, which is, as I understand it, that *ho logos* ["the Word"], no less than *ho theos* ["the God"], had the nature of *theos*.<sup>8</sup>

With this fuller quote, not taken out of context, one can see that Dr. Harner is meaning the opposite of what the Watchtower attributed to him, however, to make this point clearer, Dr. Harner discussed John 1:1 in respect to Rudolf Bultmann's interpretation of John 1:1, where he concludes:

In terms of the analysis that we have proposed, a recognition of the qualitative significance of *theos* would remove some ambiguity in his [Bultmann's] interpretation by differentiating between *theos*, as the nature that the Logos shared with God, and *ho theos* as the "person" to whom the Logos stood in relation. Only when this distinction is clear can we say of the Logos that "he was God."<sup>9</sup>

One should easily see that by taking the article as a whole, the misquote by the Watchtower seems to be purposeful to try and twist the words of one of the most respected and well-known Greek scholars. All in an attempt to make the Bible fit a doctrine rather than making a doctrine fit the Bible.

### **Misquoting John L. McKenzie**

Another well-known and respected Greek scholar is John L. McKenzie. On page 417 of *Reasoning from the Scriptures* we find:

John L. McKenzie, S.J., in his *Dictionary of the Bible*, says: "Jn 1:1 should rigorously be translated 'the word was with the God [+ the Father], and the word was a divine being'." (Brackets are his. Published with nihil obstat and imprimatur.) (New York, 1965), p. 317.

By quoting Dr. McKenzie out of context by quoting only a portion of his article, he is made to **appear** to teach that the Word (Jesus) is less than Jehovah because he said "*the word was a divine being*." To again put this simply at first followed by the more in-depth,

"On the same page McKenzie calls *Yahweh* (Jehovah) 'a Divine personal being'; McKenzie also states that Jesus is called 'God' in both John 20:28 and Titus 2:13 and that John 1:1-18 expresses 'an identity between God and Jesus Christ'."<sup>10</sup>

Again, the contention that this respected Greek scholar agrees with the Watchtower interpretation of John 1:1 is shown to be fallacious. **The evidence becomes incontrovertible when the sentence misquoted is read in its larger context:**

The word *theos* is used to designate the gods of paganism. Normally the word with or without the article designates the God of the Old Testament and of Judaism, the God of Israel: *Yahweh*. But the character of God is revealed in an original way in the New Testament; the originality is perhaps best summed up by saying that God reveals Himself ~~in and through Jesus Christ~~. The revelation of God in Jesus Christ does not consist

<sup>8</sup> Philip B. Harner, "Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1," *Journal of Biblical Literature* 92 (1 March, 1973), p. 87.

<sup>9</sup> *Ibid.*, pp. 86-87.

<sup>10</sup> Robert M. Bowman, *Why You Should Believe In the Trinity*, (Grand Rapids: Baker Book House; 1989), p. 95



### 33J-Dub vs. the Bible

merely in the prophetic word as in the Old Testament, but in an identity between God and Jesus Christ. Jn 1:1-18 expresses this by contrasting the word spoken by the prophets with the word incarnate in Jesus. In Jesus the personal reality of God is manifested in visible and tangible form.

In the words of Jesus and in much of the rest of the New Testament the God of Israel (*ho theos*) is the Father of Jesus Christ. It is for this reason that the title *ho theos*, which now designates the Father as a personal reality, is not applied in the New Testament to Jesus Himself; Jesus is the Son of God (of *ho theos*). This is a matter of usage and not of rule, and the noun is applied to Jesus a few times. Jn 1:1 should rigorously be translated “*the word was with the God [= the Father], and the word was a divine being.*” Thomas invokes Jesus with the titles which belong to the Father, “*My Lord and my God*” (John 20:28). “*The glory of our great God and Savior*” which is to appear can be the glory of no other than Jesus (Tt 2:13).<sup>11</sup>

Again, evidence that the Watchtower quoted out-of-context... seemingly on purpose, to once again distort the Bible to fit a doctrine, rather than the opposite.

#### **Misquoting Julius R. Mantey**

I can go through – methodically – every quote by a Greek scholar that the Watchtower has quoted and show similar boondoggles. Walter Martin personally interviewed Dr. Mantey, and the interview will allow for the casual reader to glean the type of purposeful misquoting the Watchtower practices:<sup>12</sup>

In the interview, Walter Martin asked Dr. Mantey about the Watchtower translation of John 1:1, “*The Word was a god.*” Mantey responded: “*The Jehovah's Witnesses have forgotten entirely what the order of the sentence indicates – that the ‘Logos’ [or Word] has the same substance, nature, or essence as the father. To indicate that Jesus was just ‘a god,’ the Jehovah's Witnesses would have to use a completely different construction in the Greek.*”

Dr. Martin then responded, “*You once had a little different opinion with the Watchtower about this and wrote them a letter. What was their response to your letter?*”

Dr. Mantey said, “*Well... I was disturbed because they misquoted me in support of their translation. I called their attention to the fact that the whole body of the New Testament was against their view. Throughout the New Testament, Jesus is glorified and magnified – yet here they were denigrating Him and making Him into a little god of a pagan concept.*”

Noting that the Jehovah's Witnesses are notorious for quoting Biblical scholars in support of their theology, Dr. Martin asked Dr. Mantey, “*Do they quote these people in context?*”

Dr. Mantey responded, “*No, they use this device to fool people into thinking that scholars agree with the Jehovah's Witnesses. Out of all the Greek professors, grammarians, and*

<sup>11</sup> John L. McKenzie, *Dictionary of the Bible*, (New York: Macmillan; 1965), p. 317.

<sup>12</sup> Julius Mantey; cited by Walter Martin in, “*The New World Translation*,” Christian Research Newsletter, 3:3, p.5

### 34J-Dub vs. the Bible

*commentators they have quoted, only one (a Unitarian) agreed that 'the word was a god'.*"

Dr., Mantey then spoke of the deceptive nature of the New World Translation: *"I believe it's a terrible thing for a person to be deceived and go into eternity lost, forever lost because somebody deliberately misled him (or her) by distorting the Scripture!... Ninety-nine percent of the scholars of the world who know Greek and who have helped translate the Bible are in disagreement with the Jehovah's Witnesses. People who are looking for the truth ought to know what the majority of the scholars really believe. They should not allow themselves to be misled by the Jehovah's Witnesses and end up in hell."*

Other Greek scholars who have been misquoted are here allowed to correct the misquote themselves:

A. T. Robertson: "So in Jo. 1:1 theos en ho logos the meaning has to be the Logos was God, not God was the Logos." *A New Short Grammar of the Greek Testament*, by A. T. Robertson and W. Hersey Davis (Baker Book House, 1977), p. 279.

E. M. Sidebottom: "...the tendency to write 'the Word was divine' for theos en ho logos springs from a reticence to attribute the full Christian position to John." *The Christ of the Fourth Gospel* (S. P. C. K., 1961), p. 461.

E. C. Colwell: "...predicate nouns preceding the verb cannot be regarded as indefinite or qualitative simply because they lack the article; it could be regarded as indefinite or qualitative only if this is demanded by the context and in the case of John 1:1c this is not so." *"A Definite Rule for the Use of the Article in the Greek New Testament," Journal of Biblical Literature*, 52 (1933), p. 20.

C. K. Barrett: "The absence of the article indicates that the Word is God, but is not the only being of whom this is true; if ho theos had been written it would have implied that no divine being existed outside the second person of the Trinity." *The Gospel According to St. John* (S.P.C.K., 1955), p.76.

C. H. Dodd: "On this analogy, the meaning of theos en ho logos will be that the ousia of ho logos, that which it truly is, is rightly denominated theos...That this is the ousia of ho theos (the personal God of Abraham, the Father) goes without saying. In fact, the Nicene homousios to patri is a perfect paraphrase." *"New Testament Translation Problems II," The Bible Translator*, 28, 1 (Jan. 1977), p. 104.

Randolph O. Yeager: "Only sophomores in Greek grammar are going to translate '...and the Word was a God.' The article with logos, shows that logos is the subject of the verb en and the fact that theos is without the article designates it as the predicate nominative. The emphatic position of theos demands that we translate '...and the Word was God.' John is not saying as Jehovah's Witnesses are fond of teaching that Jesus was only one of many Gods. He is saying precisely the opposite." *The Renaissance New Testament*, Vol. 4 (Renaissance Press, 1980), p.4.

### 35J-Dub vs. the Bible

James Moffatt: "The Word was God...And the Word became flesh,' simply means "The word was divine...And the Word became human.' The Nicene faith, in the Chalcedon definition, was intended to conserve both of these truths against theories that failed to present Jesus as truly God and truly man..." *Jesus Christ the Same* (Abingdon-Cokesbury, 1945), p.61.

Henry Alford: "Theos must then be taken as implying God, in substance and essence,--not ho theos, 'the Father,' in person. It does not = theios, nor is it to be rendered a God--but, as in sarx egeneto, sarx expresses that state into which the Divine Word entered by a definite act, so in theos en, theos expresses that essence which was His en arche:--that He was very God. So that this first verse might be connected thus: the Logos was from eternity,--was with God (the Father),--and was Himself God." *Alford's Greek Testament: An Exegetical and Critical Commentary*, Vol. I, Part II (Guardian Press, 1975; originally published 1871), p. 681.

Donald Guthrie: "The absence of the article with Theos has misled some into thinking that the correct understanding of the statement would be that 'the word was a God' (or divine), but this is grammatically indefensible since Theos is a predicate." *New Testament Theology* (InterVarsity Press, 1981), p. 327

Bruce Metzger: "It must be stated quite frankly that, if the Jehovah's Witnesses take this translation seriously, they are polytheists... As a matter of solid fact, however, such a rendering is a frightful mistranslation." "*The Jehovah's Witnesses and Jesus Christ*," *Theology Today* (April 1953), p. 75.

Julius R. Mantey: "Since Colwell's and Harner's article in JBL, especially that of Harner, it is neither scholarly nor reasonable to translate John 1:1 'The Word was a god.' Word-order has made obsolete and incorrect such a rendering... In view of the preceding facts, especially because you have been quoting me out of context, I herewith request you not to quote the Manual Grammar of the Greek New Testament again, which you have been doing for 24 years." *Letter from Mantey to the Watchtower Bible and Tract Society*. "A Grossly Misleading Translation... John 1:1, which reads 'In the beginning was the Word and the Word was with God and the Word was God.' is shockingly mistranslated, 'Originally the Word was, and the Word was with God, and the Word was a god,' in a New World Translation of the Christian Greek Scriptures, published under the auspices of Jehovah's Witnesses." *Statement by J. R. Mantey, published in various sources*.

B. F. Westcott: "The predicate (God) stands emphatically first, as in v.24. It is necessarily without the article (theos not ho theos) inasmuch as it describes the nature of the Word and does not identify His Person... No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word." *The Gospel According to St. John* (Eerdmans, 1958 reprint), p. 3.

### **Church Fathers Misquoted**

## 36J-Dub vs. the Bible

### Justin Martyr

The JW booklet, *Should You Believe in the Trinity?*, asserts the Justin Martyr “called the prehuman Jesus a created angel who is ‘other than the God who made all things.’ He said that Jesus was inferior to God and ‘never did anything except what the Creator... willed him to do and say’” (p.7 of my copy).

The fact is that Justin Martyr taught that the prehuman Jesus was God, not an angel. Justin did say that Christ was called an angel, but explained that this was because Christ, who was actually God, took on the appearance of an angel (e.g., Genesis 18 – 19:24, what is known as a pre-incarnate appearance of Christ). Thus, Justin writes that,

“the Father of the universe has a Son; who also, being the first-begotten Word of God, is even God. And of old he appeared in the shape of fire and in the likeness of an angel to Moses and to the other prophets...”<sup>13</sup>

Elsewhere, Justin calls Christ “both God and Lord of hosts” (that is, Jehovah).<sup>14</sup> Also, “God the Son of God.”<sup>15</sup> Justin not only believed that Christ was God; he believed in a rudimentary form of the Trinity. Thus he stated that Christians worshipped God the Father, “the Son (who came forth from him...), and the prophetic Spirit.”<sup>16</sup> That this meant that Christ and the Spirit were both God is implied by his repeated statement that “we ought to worship God alone... to God alone we render worship.”<sup>17</sup>

In short, although Justin Martyr did not use such terms as “Trinity,” and his philosophical explanations of the relation of Christ to God were somewhat confused, he worshipped Father, Son, and Holy Spirit, and regarded Christ a Jehovah God.

### Irenaeus

One of John’s disciples was Polycarp who discipled Irenaeus. The Watchtower booklet says that Irenaeus, a late second-century theologian, held that Christ was inferior to God, “not equal to the ‘One true and only God,’ who is ‘supreme over all, and besides whom there is no other’” (p.7). But in context Irenaeus was contrasting the “one true and only God” with the lesser gods of Gnostic speculation, not denying that Christ is God.

In fact, Irenaeus defended a view of the Father, Son and Holy Spirit that was implicitly Trinitarian. Thus, he states that the church has its faith “in one God, the father almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God,” and in the same context speaks of “Christ Jesus, our Lord, and God, and Savior, and King.”<sup>18</sup> Irenaeus writes of “Christ Jesus, the Son of God; who, because of his surpassing love towards **His creation**, condescended to be born of the virgin, He Himself uniting man through Himself to God...”<sup>19</sup> Thus, Jesus Christ was both God and man, the Creator who became a man to save his creation.

### Clement of Alexandria

The JW booklet claims that Clement of Alexandria held that Christ was “a creature” and inferior to God (p. 7). ~~In fact, Clement held the exact opposite. He taught that Christ is “truly most~~

Justin Martyr, First Apology 63, in *The Anti-Nicene Fathers: Translations of the Writings of the Fathers down to A. D. 325*, 1:184, 1969 reprint of the original 1885 edition. (hereafter cited as ANF)

<sup>14</sup> Justin Martyr, Dialogue with Trypho 36, in ANF, 1:212

<sup>15</sup> Ibid., 128, in ANF, 1:264

<sup>16</sup> Justin Martyr, First Apology 6, in ANF, 1:164

<sup>17</sup> Ibid., 16, 17, in ANF, 1:168

<sup>18</sup> Irenaeus, Against Heresies 1.10.1, in ANF, 1:330

<sup>19</sup> Ibid., in ANF, 1:417

### 37J-Dub vs. the Bible

manifest Deity, He that is made equal to the Lord of the universe; because He was His Son,”<sup>20</sup> and one and the same God as the Father.<sup>21</sup> Clement explicitly called Christ the “eternal Son,”<sup>22</sup> and denied that the Father had ever been without the Son.<sup>23</sup>

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<sup>20</sup> Clement of Alexandria, Exhortation to the Heathen 10, in ANF, 2:202

<sup>21</sup> Clement, The Instructor 1.8, 1.11, in ANF, 2:227, 234

<sup>22</sup> Clement, Exhortation to the Heathen 12, in ANF, 2:206

<sup>23</sup> Clement, Miscellanies [Stromata] 5.1, in ANF, 2:444



Announcing  
JEHOVAH'S  
KINGDOM

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Number 7

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

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

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

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

**IDENTIFYING THE "PROPHET"**

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

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

Ezek. 2:5

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

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

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

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

**Figure 1**

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

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

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

**All True Christians ARE Prophets**

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



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

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

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

**Figure 2**