

THE JEHOVAH'S WITNESSES EXPLAINED: A Catholic Look at the Watchtower's History and Doctrines

By Gary Michuta

OUTLINE

SESSIONS #1 and #2 - PREHISTORY

The historical and doctrinal roots of the Watchtower

CATHOLICISM -> ANGLICANISM

ANGLICANISM -> BAPTIST SEPARATISTS

[The Second Great Awakening (1790-1820) and the Restorationist Movement]

BAPTISTS -> MILLERITES

WILLIAM MILLER (1782-1849)

"Evidence from Scripture and History of the Second Coming of Christ, about the Year 1844: Exhibited in a Course of Lectures."

Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (KJV).

Assuming that a day equals a year and calculating the 2,300 period from when Artaxerxes I decreed that Jerusalem will be rebuilt, he came to the year 1843 as the date of Christ's Second Advent, the end of the world.

"My principles in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all the saints, sometime between March 21, 1843, and March 21, 1844" ("Mr. Miller's Letter," Feb. 4, 1843 [Universalist Union](#), p. 240).

Revised to April 18, 1844 based on the Kararite calendar.

Revised to August, 1844 at the "True Midnight Cry" in Exeter, New Hampshire with Samuel S. Snow.

THE GREAT DISAPPOINTMENT - October, 1844

MILLERITES -> SECOND ADVENTIST CHURCHES

Non-Trinitarian Adventist Splinters

- Christadelphians

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- Church of God (Abrahamic Faith)

Trinitarian Adventist Splinters

- Seventh Day Adventists

Fringe Second Adventist Group (George Storrs - "Bible Examiner," Nelson Barbour, John H. Paton, Jonas Wendell, George Stetson, etc.).

CHARLES TAZE RUSSELL (February 16, 1852 – October 31, 1916) - First President of the Watchtower

Biography

Family was Scottish Presbyterians

"Up to the age of fifteen... his favorite teacher was Spurgeon, because, as he said, 'he peppered it hot,' his claim being that if one believed a thing he should tell it with all his might. So at the age of fifteen he used to go about the city of Pittsburg on Saturday evenings with a piece of chalk writing on the fence boards and telling the people not to fail to attend church on Sunday, so that they might the terrible hell in which he so firmly believed" ([Overland Monthly](#), Feb. 1917, p. 129).

While still in his teens, Russell debated an infidel (atheist / deist) and was completely routed:

"He saw, for instance, that with the doctrine of eternal torment in it he could not believe the Bible; though he still held to a belief in God and the hope of a future life. (ibide, p. 130).

" Brought up a Presbyterian and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of Infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible" ([The Finished Mystery](#), p. 53, quoting Russell's autobiography in [Zion's Watchtower](#), 1916, p. 170).

"Growing older, Russell was spiritually troubled. Especially was he concerned about the doctrines of eternal punishment and predestination. He reasoned: "A God that would use his power to create human beings whom he foreknew and predestinated should be eternally tormented, could be neither wise, just nor loving. His standard would be lower than that of many men." (1 John 4:8) Nonetheless, young Russell continued to believe in God's existence" ([Watchtower Yearbook 1975](#), "United States of America (Part 1)," 34, 109).

Around 1870, Russell (age 18) wanders into Jonas Wendel's Adventist church in Allegany, Penn. and heard a sermon that re-established his belief in the inspiration of God.

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Wendel, like other Adventists, believed in conditional immortality.

Conditional Immortality - Immortality is conditional on the spiritual disposition of the person. The righteous will be resurrected, while the wicked are annihilated at death.

"...though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the truth" (ibide).

Wendell also taught, following Storr's re-calculation of Miller's 1843/1844 prediction, that Christ would come visibly and the end of time would be in 1873/1844.

Jonas Wendell's book, "[The Present Truth or 'Meat in Due Season.'](#)"

Russell "felt grieved" when Christ failed to visibly return in 1873 (Watchtower Yearbook 1975).

SECOND ADVENTISTS -> BARBOURITES

NELSON BARBOUR (August 21, 1824 - August 30, 1905)

January, 1876 - Russell happened upon a copy of Nelson Barbour's book in Harold of the Morning where he read Barbour's explanation for the "failed" 1873/1874 prophecy.

Using the [Emphatic Diaglott](#) (an Adventist interlinear made by Benjamin Wilson, a member of the Church of God - Abrahamic Faith and friend of Barbour), a reader pointed out that *parousia* (coming) was translated as "presence."

Barbour proposed that Christ DID coming in 1873/74, but he came "invisibly."

Russell wrote, "There were no other books or publications setting forth the time prophecies as then understood. So I paid Mr. Barbour's expenses to see me..." (ibid. Finished Mystery, WT 1916).

"I inquired of Mr. Barbour as to what was being done by him and through the Herald. He replied that nothing was being done; that the readers of the Herald, being Adventists, had nearly all lost interest and stopped their subscriptions --and that thus, with money exhausted, the Herald might be said to be practically suspended. I told him that instead of feeling discouraged...he should rather feel that now he had some good tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time I felt that the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the truth such as I never had before. I therefore at once resolved upon a vigorous campaign for the truth." (ibid. Finished Mystery / WT 1916).

Russell co-wrote a book with Barbour called, "[Three Worlds](#)" and published a small booklet by Russell titled [Object and Manner of Our Lord's Return](#).

1873-1879 - Christ's coming and social unrest

Wall Street Panic of 1873

SAVING 1873

"The sifting began thus: Regarding Paul's statement (1 Cor. 15:51-52): "We shall not all sleep, but we shall all be changed--in a moment, in the twinkling of an eye," etc., we still held the idea which Adventists, and indeed all Christians hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be forever with the Lord. And now, our acquaintance with time-prophecy led us to expect this translation of the saints at the point of time in this age parallel to the Lord's resurrection; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to--The Three Worlds." ([The Finished Mystery](#), Russell's autobiography in [Zion's Watchtower](#), 1916).

Parallel to Christ's death and resurrection.

"... the spring of 1878 as the time when he would assume his power as heavenly King. They also thought they would be given their heavenly reward at that time." ([Jehovah's Witnesses - Proclaimers of God's Kingdom](#) p. 632)

1878 was to be the year to fulfill many events, being 3 ½ years after 1874, based on Jesus 3 ½ year ministry.

"Expecting the Lord Jesus to come in 1878 to catch them up miraculously to be with him in heaven, some who had been Second Adventists (including Barbour) were disappointed when that miracle did not occur. Russell, though, "did not for a moment feel cast down," but "realized that what God had so plainly declared must some time have a fulfillment"; and he "wanted to have it just in God's time and way." On one occasion while talking with Russell about the events of 1878, I told him that Pittsburgh papers had reported he was on the Sixth Street bridge **dressed in a white robe on the night of the Memorial of Christ's death**, expecting to be taken to heaven together with many others. I asked him, "Is that correct?" Russell laughed heartily and said: "I was in bed that night between 10:30 and 11:00 P.M. However, some of the more radical ones might have been there, but I was not. Neither did I expect to be taken to heaven at that time, for I felt there was much work to be done preaching the Kingdom message to the peoples of the earth before the church would be taken away." [FAITH ON THE MARCH](#) p.26-27

"We did not then see, as we now do, that that date (1878) marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who already slept in Christ, and that the "change" which Paul mentions (I Cor. 15:51) is to

occur in the moment of dying, to all the class described, from that date onward through the harvest period, until all the living members ("the feet") of the body of Christ shall have been changed to glorious spirit beings. But when at that date nothing occurred which we could see, a re-examination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying--an erroneous view shared in by the whole nominal church, and one which we had not yet observed or discarded."([Zion's Watch Tower 1906 July](#) p.230 "Harvest Gathering and Siftings)."

Schism

"But while I was thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the Spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. B. seemed to feel that he must of necessity get up something new to divert attention. And alas, how dangerous it is for any man to feel too much responsibility and to attempt to force new light.

To our painful surprise Mr. Barbour soon after wrote an article for the Herald denying the doctrine of the atonement-- denying that the death of Christ was the ransom-price of Adam and his race, saying that Christ's death was no more a settlement of the penalty of man's sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for a misdemeanor in his child ([The Finished Mystery](#), Russell's autobiography in [Zion's Watchtower](#), 1916).

BARBOURITES -> RUSSELLITES

July 1, 1879 - *Zion's Watch Tower and Herald of Christ's Presence*

1908 - renamed *The Watch Tower and Herald of Christ's Presence*

1920 - renamed, *Watch Tower Society*

1931 - renamed, *The Watchtower and Herald of Christ's Presence*

1939 - renamed, *The Watchtower and Herald of Christ's Kingdom*

March 1939 - renamed to the present *The Watchtower Announcing Jehovah's Kingdom*

Incorporated - December 15, 1884 (Pittsburgh, Pennsylvania)

Russell marries Maria Francis Ackley (1850-1938)

Legal separation was granted in 1906 and divorce was granted in 1908 (Russell v. Russell, October 19, 1908). The court interpreted Russell's plea as an attempt to defraud Maria and was given a bill for \$9,000 back alimony. A group of "Bible Students" collected money and paid the back alimony (See

Pennsylvania Superior Court Reports, vol. 37, Russell v. Russell, 350, 352). Russell v. Russell (1907 on appeal).

Six-volume set "*Millennial Dawn*" renamed "*Studies in the Scriptures*" in 1904.

Russell's Death

Russell died on a train heading back to Brooklyn somewhere near Pampa, Texas. He died on October 31, 1916 at the age of 64.

"Seven hours before his death, addressing his traveling companion, Brother Menta Sturgeon, he [Russell] said: 'Make me a Roman toga.' Using the bed sheets, Brother Sturgeon made a toga, which Brother Russell put on himself. He stood erect for a moment, and then lying down on the couch in his Pullman drawing room, closed his eyes, thus in symbolical language speaking of death." ([Watchtower, December 1, 1916](#), p. 365).

RUSSELLITES -> JEHOVAH'S WITNESSES

Joseph Franklin Rutherford (November 8, 1869 – January 8, 1942) - 2nd President

Biography

Baptist farming family in Missouri

In his will Brother Russell outlined an arrangement for an Editorial Committee of five to determine the contents of *The Watch Tower*. In addition, the board of directors of the Watch Tower Bible and Tract Society made arrangements for an Executive Committee of three—A. I. Ritchie, W. E. Van Amburgh, and J. F. Rutherford—to have general supervision of all the work of the Society, subject to the control of the board of directors. Who, though, would become the new president? That decision would be made at the next annual meeting of the Society, about two months later, on January 6, 1917." (Proclaimers of God's Kingdom (1993)).

The Finished Mystery - Seventh volume of Russell's "Studies in the Scriptures"

- Identified Charles Taze Russell as the "Laodicean" messenger (p. 4). "...the Lord gave the "key": to him was given the privilege of making clear to the Church in its last years the "Mystery of God": to him was granted the privilege of bearing from the hands of the Lord to the Household of Faith "meat in due season" for the special development and substance of God's dear little ones. This service he has faithfully performed" ([The Finished Mystery, p. 6](#)).

- Job's Leviathan is describes as being fulfilled by a steam locomotive ([The Finished Mystery, p. 84](#)).

- Michael the Archangel in Revelation is the Pope ([The Finished Mystery, p. 188](#))

- Taught the day of restitution was 1874 and the end of the times of the Gentiles was 1914 ([The Finished Mystery, p. 64](#)).

In early May 1918, Rutherford and seven other Watch Tower directors were arrested for violating section 3 of the 1917 Espionage Act

"Whoever, when the United States is at war...**willfully cause or attempt to cause insubordination, disloyalty, mutiny, refusal of duty, in the military or naval forces of the United States, or shall willfully obstruct the recruiting or enlistment service of the United States**, to the injury of the service or of the United States, shall be punished by a fine of not more than \$10,000 or imprisonment for not more than twenty years, or both." ([Federal Statutes](#))

In March 1919 the directors were released on bail after an appeals court ruled they had been wrongly convicted; in May 1920 the government announced that all charges had been dropped.

⁹ The preaching work continued on after that with other Bible literature, but Zion's children on earth came into a state of captivity to Great Babylon, especially when leading officials and other associates of the Watch Tower Society were imprisoned in July of 1918. The symbolic "two witnesses," as foretold in Revelation 11:3-10, were killed. Great Babylon was overjoyed, and she celebrated. But her jubilation was to be short-lived. Revelation 11:3-13 foretold that those "two witnesses" would be revived and would ascend to worldwide prominence, with fright to their enemies. This began taking place in the spring of the first postwar year, 1919. (Feb. 1, 1964, WT, 79-85).

- i. 8 "Without a question of doubt, it was a real time for inspection of the Master's "slave" class. All the facts of the case argue that the Master came for the work of inspection at the time. Such a thing was to be expected according to the prophecy of Malachi 3:1-5. Of course, the sectarian churches of Christendom had made a wartime record for themselves, an open record that had a heavy bearing on their claim to be disciples and slaves of Jesus Christ. Could they, by even their latest record down till 1919, prove that they themselves were the composite "faithful and discreet slave" class of the heavenly Lord and Master, Jesus Christ? He as Judge would indicate what his findings were by the way he thereafter dealt with the hundreds of religious sects of Christendom. Appropriately, now, our attention focuses upon those sincere, Bible-studying Christians who, during World War I, were persecuted for their obedience to Christ and who became "objects of hatred by all the nations" on account of Christ's name. Since they also came under divine inspection, what did the Master show to be his decision on them? 39 According to Jesus' illustration, how did the master who appointed the slave return to his house? Was it in great rage in order to destroy the house? Or was it to enjoy his homecoming and to see how things had been going on during his absence? His return to his house was a peaceful one. He did not come to engage in the "war of the great day of God the Almighty" at Har-Magedon. (Revelation 16:13-16) Rather, he wanted to make sure that his domestic affairs were in the right condition. Had his appointed slave done as he was assigned to do, namely, give to the "domestics" their "food at the proper time"? The master needed to make an

inspection. 40 The serving of food, the right sort of food, at the proper time was the issue. It had to be according to this that a decision must be rendered by the returned master. Well, then, what about that body of Christians internationally hated and persecuted? (Matthew 24:9) Down to 1919 C.E. they had endeavored to give "food at the proper time" to the "household of faith" or the "domestics" of the heavenly Master. They did this despite interference by persecutors and the warring nations. Not only was the regularity in serving the spiritual food a problem, but the quality of the food itself was to be considered. In this respect the body of hated, persecuted Christians, who always sought to be faithful slaves of Jesus Christ, met the test. During the years of the world conflict they had not joined Christendom or pagandom in preaching the war propaganda submitted by the political governments. They persisted in preaching the Bible message for the time and in advocating a Christian adherence to Bible principles for everybody. (*God's Kingdom of a Thousand Years Has Approached*, 331-336).

May 1919 (Ohio convention) Rutherford announced a new magazine.

- ii. The Golden Age
- iii. Awake.

Turned into a Theocracy -

"What is The Theocracy? The Theocracy is the promised administration of earth's affairs by Jehovah God, the Creator, through the King appointed for that purpose, Christ Jesus. That Theocracy is now functioning on earth by the "strange work" of exposing religion and magnifying the truth of God's Word by contrast. The Theocracy is at present administered by the WTBS, of which Judge Rutherford is the president and general manager" ([Consolation, September 4, 1940](#), p. 25).

Beth Serim

"At the time, it was believed that faithful men of old times, such as Abraham, Joseph, and David, would be resurrected before the end of this system of things and would serve as 'princes in all the earth,' in fulfillment of Psalm 45:16. This view was adjusted in 1950, when further study of the Scriptures indicated that those earthly forefathers of Jesus Christ would be resurrected after Armageddon" *Jehovah's Witnesses: Proclaimers of God's Kingdom*. (1993), p. 76).

NATHAN HOMER KNORR (April 23, 1905 - June 8, 1977) 3rd President of the WT

Raised in a Reformed Protestant home and became JW in 1923

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Formed a school for WT missions called the Gilead school

Introduced the prohibition against blood transfusions.

Controversies:

The date calculating six thousand years since Adam was moved from 1873/1874 to 1975.

FREDERICK WILLIAM FRANZ (September 12, 1893 – December 22, 1992) 4th President of the WT

Baptized Lutheran and later became Presbyterian. Became acquainted with Russell's literature and became a Bible student in 1913/1914.

Controversy:

The "apostasy" in Bethel in 1982. Franz's nephew, Raymond Franz, a member of the Governing Body, was disfellowshipped.

Book: [Crisis of Conscience \(1983\)](#)

SESSIONS 3-5 JEHOVAH WITNESSES DOCTRINE

Trinity - What is a mystery?

"The Trinity is a mystery of faith in the strict sense, one of the "mysteries that are hidden in God, which can never be known unless they are revealed by God". To be sure, God has left traces of his Trinitarian being in his work of creation and in his Revelation throughout the Old Testament. But his inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone or even to Israel's faith before the Incarnation of God's Son and the sending of the Holy Spirit" ([CCC 237](#)).

Note: Any religion that does not have mysteries is not worshipping an infinite God. Because the finite (our limited minds) cannot fully comprehend the infinite (God).

Definition:

HOLY TRINITY

"The Trinity is One. We do not confess three Gods, but one God in three persons, the 'consubstantial Trinity'. The divine persons do not share the one divinity among themselves but each of them is God whole and entire: 'The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God.' In the words of the Fourth Lateran Council (1215), 'Each of the persons is that supreme reality, viz., the divine substance, essence or nature.'

"The divine persons are really distinct from one another. 'God is one but not solitary.' 'Father', 'Son', 'Holy Spirit' are not simply names designating modalities of the divine being, for they are really distinct from one another: 'He is not the Father who is the Son, nor is the Son he who is the Father, nor is the

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Holy Spirit he who is the Father or the Son.' They are distinct from one another in their relations of origin: 'It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.' The divine Unity is Triune."

"The divine persons are relative to one another. Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: 'In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance.' Indeed 'everything (in them) is one where there is no opposition of relationship.' 'Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son.'" ([CCC 253-255](#)).

Person / Nature or How / What

What is God? (Nature) - One, simple, eternal, infinite (no limits) being. Omnipotent, Omniscient, and Omnipresent.

Who is God? (Person) = The Father who begets. The Son who is begotten. The Holy Spirit who is proceeding.

[Athanasian Creed](#) - "... That the persons cannot be confounded nor the substance or nature divided....So are we forbidden by the Catholic religion to say; There are three Gods or three Lords."

Frank Sheed, "[Theology and Sanity](#)"

TRINITY IN BRIEF

What is God? "What God is is that He is." God is being itself. One simple (no parts) eternal "act" without any potentiality. He is the "perfection of all perfections" (See Aquinas [Summa Theologia](#) I Q. 2-13 and/or his [Summa Contra Gentiles](#), Bk 1, 15-25 for further details and argument). What God is is also Wisdom and Love (John 4:16). These are not different natures, but different aspects of the one undivided nature. As Augustine says, "In God **to be** is the same as **to be wise**" (De Trin. vii).

The Son is the Intellect of God - the Wisdom of God (1 Cor. 1:24). He is the "Word."

The Holy Spirit is God's Will - the love of the Father and the Son (John 4:16) (also see ST I, Q. 20, Art. 1).

WATCHTOWER MISREPRESENTATIONS

Russell (1882) "Our readers are aware that while we believe in Jehovah God and Jesus, and the holy Spirit, we reject as totally unscriptural, the teaching that these are **three Gods** in *one person*" ([Watchtower, July 1882](#), quoted in the WT March 15, 1983 and on [JW.org](#))

Russell (1887) "...the idea of a triune God—**three Gods in one**, and at the same time, one God in three—should ever have gained prominence and general acceptance" (Watchtower, 1887 quoted in "[God's](#)

[Kingdom Rules!](#)" (2014) p. 14-15 with the question: "How did *Zion's Watch Tower* expose as false the Trinity doctrine?")

WT 2/16/1961, "A "Holy Trinity" of **three Gods in one God** is also worshiped by most Catholic and Protestant sects, this having first been adopted as Catholic doctrine at the Nicene Council of A.D. 325."

WT 4/1/1970, "Help him to appreciate further what this means to him. Reason with him, perhaps in this way: 'If he is **one Jehovah, then could he be three gods**, God the Father, God the Son and God the Holy Ghost, **as the Trinitarians teach?**" Again, let him answer. "No, Jehovah could not be three gods, for the Bible plainly says he is one God."

WT 11/1/1975, "The review points out that [Sir Isaac] Newton "cared nothing for the subtle substances of the **Trinity [the unscriptural belief in three coequal Gods in one]**."

WT 7/15/1981, "This has included the exposure of Christendom's own god, **the so-called Trinity, inexplicably made up of three gods in one** and each of these deities being coexistent, coequal and coeternal. This triune deity is **sometimes illustrated by a human body with three heads or a head with three faces.**"

WT 3/1/1984, "Their worship is not distributed to **three gods in one**, the **so-called godhead of some mysterious Trinity**, but they are united as the one people who worship the one God, Jehovah."

WT November, 2013, "The Christian religion 'in its three classic forms of Roman Catholicism, Eastern Orthodoxy, and Protestantism acknowledges one God in three Persons: God the Father, God the Son, and God the Holy Spirit. According to Christian theology, this acknowledgment is not a recognition of three gods but that these three persons are essentially one.'—*The New Encyclopædia Britannica*. " *The Lie That Made God a Mystery*"

WHY THE JWS CANNOT UNDERSTAND THE TRINITY...

Jehovah has a body.

God is a spirit Person, which means that he does not have a material body, but a spiritual one. A spirit has a body? Yes, for we read, "If there is a physical body, there is also a spiritual one." (1 Cor. 15:44; John 4:24) God being an individual, a Person with a spirit body, has a place where he resides, and so he could not be at any other place at the same time. Thus we read at 1 Kings 8:43 that the heavens are God's "established *place* of dwelling." Also, we are told at Hebrews 9:24 that "Christ entered . . . into heaven itself, now to appear before the person of God for us." (Watchtower, December 12, 1981, "How Real Is God to You? p. 5-7).

But let none get the thought that the body is the soul: this is an error, as our Lord's words clearly show, - "God is able to destroy both soul and body." But on the other hand there can be no soul, no sentient being without a body - heavenly or earthly, spiritual or animal. ([At-One-Ment Between God And Man](#), 1899; 1915 ed.; p.339).

"Consequently, in the resurrection there is no joining again of soul and body. However, whether spiritual or earthly, the individual must have a body or organism, for all persons, heavenly or earthly, possess bodies' ([Insight into the Scripture, vol. 2, p. 789-790](#), "RESURRECTION").

The Ramifications of Jehovah having a body

That means that if the Son and the Holy Spirit are sentient beings they too must have bodies.

JW deny that God is omnipresent (present everywhere)([Watchtower, August, 2011](#)).

"In fact, they teach that God is "confined" to a certain location. Back around 1927 they believed that Jehovah had a literal throne located in the constellation of the seven stars forming the Pleiades." ([Reconciliation](#); 1928; pp. 14)

CONSEQUENCES:

1. It makes Jehovah finite (limited) in terms of His presence.
2. It means that Jehovah has potentiality. That is it is possible for Jehovah to be in other places other than where he is.
3. Potentiality means that Jehovah can change (move from potentiality to act) and therefore is in time (since time is the measurement of change).
4. It also means that Jehovah is not the perfection of all perfections, but lacks something.
 - a. In other words, there is something Jehovah could be (omnipresent) that he is not.
 - b. The JW recognize this (since they express doubts as to whether Jehovah's is omniscient - more on that in a second - so they redefine what "perfection" means:

"The argument that God's not foreknowing all future events and circumstances in full detail would evidence imperfection on his part is, in reality, **an arbitrary view of perfection**. Perfection, correctly defined, does not demand such an absolute, all-embracing extension, inasmuch as the perfection of anything actually depends upon its measuring up completely to the standards of excellence set by one qualified to judge its merits. (See PERFECTION.) Ultimately, God's own will and good pleasure, not human opinions or concepts, are the deciding factors as to whether anything is perfect.—De 32:4; 2Sa 22:31; Isa 46:10." ([Insight into the Scriptures, vol. 1, p. 853](#)).

But common sense is that a "perfect" thing lack nothing according to its mode of existence. Or put a better way:

"Now God is the first principle, not material, but in the order of efficient cause, which must be most perfect. For just as matter, as such, is merely potential, an agent, as such, is in the state of actuality. Hence, the first active principle must needs be most actual,

and therefore most perfect; for a thing is perfect in proportion to its state of actuality, because we call that perfect which lacks nothing of the mode of its perfection" (Summa Theologica, I, Q. 4, art. 1)."

God is pure act. God is most perfect. Jehovah, according to the Watchtower, is limited. Therefore, he has potentiality and is not most perfect.

Jehovah's intellect and will are distinct from his essence of "spirit body."

- i. The WT has gone back and forth affirming and denying the Jehovah is omniscience in that he knows all future things.

They do affirm Jehovah's omnipotence.

Therefore, when we say "three persons in one nature" they think "three persons and bodies in one body." Since all sentient beings have bodies.

FURTHER DIFFICULTIES

- a. There are only two types of bodies, material bodies and spirit bodies.
- b. Problem with "spirit bodies"
 - ii. Contradiction in terms: Spirit is not a body nor a body a spirit. Putting both together is meaningless.
 - iii. What is really meant is "spiritual bodies" since nearly every instance when "spirit bodies" are mentioned there is a references to 1 Corinthians 15, which only speak of "spiritual" bodies.
 - iv. According to the WT - Jehovah has a "spirit body," angels have "spirit bodies," Jesus received a "spirit body" and those who will be resurrected will receive "spirit bodies."
 - v. I was unable to find anywhere in WT material where it says that Jehovah's nature is different or distinct in its essence from all these other "spirit bodies" other than the fact that he created all things.
 - vi. If this is so than Jehovah differs from creation by not kind, but by degrees. He is no different in his essence than any other spirit being other than he created all spirit beings and is all-powerful.

WHO IS THE SON OF GOD FOR JEHOVAH'S WITNESSES?

Christians commonly make the mistake of believing that the JW's believe that Jesus is not God. This is not exactly true since they equivocate on the word "God."

Jehovah has a "spirit body" (and is the one true God)

The Son has a "spirit body" (and is a mighty god, the only-begotten angel of God)

The angels have "spirit bodies" (and they are called "sons of god" being created through Michael (the Son).

Those resurrected to heaven have "spirit bodies (and they called "gods" as well).

Jehovah is Almighty. The Son is mighty, but not "Almighty" because he was created (begotten) by Jehovah.

ARE THERE SUCH THINGS AS "SPIRIT BODIES"?

- i. 1 Corinthians 15:40, "And there are heavenly bodies and earthly bodies; but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort." (NWT, 2013)
 - a. "As Paul said, human flesh differs from that of animals. Even animal flesh varies from one kind to another. (Genesis 1:20-25) The "heavenly bodies" of spirit creatures differ in glory from "earthly bodies" of flesh. There are also differences in the glory of the sun, moon, and stars. But resurrected anointed ones have far greater glory." ([Watchtower, July 15, 2000](#), p. 18).
 - b. "Significantly, the Bible reports: "There are heavenly bodies, and earthly bodies; but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort." (1 Corinthians 15:40, 44) That does not refer to the invisible cosmic matter that astronomers study. The "heavenly bodies" mentioned are intelligent spirit bodies" (*Is There a Creator Who Cares?* (1998), 55).
- ii. 1 Corinthians 15:44, "It is sown a physical body; it is raised up a spiritual body. If there is a physical body, there is also a spiritual one." (NWT, 2013).
- iii. 1 Corinthians 15:50, "But I tell you this, brothers, that flesh and blood cannot inherit God's Kingdom, nor does corruption inherit incorruption." (NWT, 2013).
- iv. Do these passages teach that there is a such thing as a "spirit body?"
 - a. The "heavenly bodies" mentioned in 1 Corinthians 15:40 are not that of Jehovah or angels, but the "heavenly bodies" refers to the sun, moon, and stars as proved by the next verse, verse 41:
 - i. The glory of the sun is one sort, and the glory of the moon is another, and the glory of the stars is another; in fact, one star differs from another star in glory (NWT 2013).
 - ii. Paul is appealing to nature to show how bodies differ from one another.
 1. Differences in what is sown and what is reaped (vs. 37).

2. Differences in flesh (vs. 39)
 3. Differences in heavenly bodies (vs. 41)
- b. 1 Corinthians 15:44, "It is sown a physical body; it is raised up a spiritual body. If there is a physical body, there is also a spiritual one." (NWT, 2013).
 - i. Notice that even according to the NWT Paul does not say "it is sown a physical body; it is raised up a SPIRIT BODY" but "a SPIRITUAL body."
 - ii. The same physical body is imbued with the spirit and becomes a "spiritual" body.
- v. Bring up verse 46, "However, what is spiritual is not first. What is physical is first, and afterward what is spiritual" (NWT, 2013).
 - a. What Paul says about Adam and the New Adam applies to us. What is physical comes first then the spiritual. If Jehovah has a "spiritual body" then he first had to have had a "physical body."
 - b. 1 Corinthians 15:50, "But I tell you this, brothers, that flesh and blood cannot inherit God's Kingdom" doesn't mean that our bodies cannot enter heaven. "Flesh and blood" is used by Paul for our human as opposed to spiritual things. For example, Paul says that he did not first consult "flesh and blood" (Gal. 1:16) after Christ appeared to him. In Eph. 6:12 he says that our struggle is not against "flesh and blood" but evil spirits. Human nature, as such, cannot inherit heaven. It needs supernatural grace to transform it.
 - i. Paul places in parallel "flesh and blood cannot inherit God's kingdom" with "nor does corruption inherit incorruption." Therefore, "flesh and blood" corresponds to "corruption" and the those who inherit God's kingdom with "incorruption." As he says in verse 53, "For this which is corruptible must put on incorruption, and this which is mortal must put on immortality." That which is mortal (our flesh and blood bodies) will "put on immortality" they will become incorruptible.
 - vi. What about Jehovah's Throne being in a location?
 - a. Hebrews 1:3, "He is the reflection of God's glory and the exact representation of his very being, and he sustains all things by the word of his power."
 - b. Jeremiah 23:24, "Can any man hide in a concealed place where I cannot see him?" declares Jehovah." Do I not fill the heavens and the earth?" declares Jehovah."
 - c. Acts 17:27, "so that they would seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us."

- d. Job 11:7-9, "Can you discover the deep things of God Or discover everything about the Almighty? 8 It is higher than heaven. What can you accomplish? It is deeper than the Grave. What can you know? 9 It is longer than the earth And broader than the sea. "

Close but no cigar...

- e. "A thing is wherever it operates" ([Summa Theologica I Q. 8, Art. 1](#)).

JWs have a similar idea. Jehovah is where ever he exerts his "spirit force." (this is why passages that speak of God's spirit filling the earth is interpreted by JWs as Jehovah exerting force)

However, unlike the triune God where his being, will, and intellect are different aspects of the same thing. Jehovah's will is not his being.

CONSIDERING THE SON OF GOD, ACCORDING TO THE WT

When we talk about the Son we must look at three different aspects

- a. Christ, Before the Incarnation
- b. Who and What is Christ in the Incarnation.
- c. Christ's Resurrection and Afterwards

CHRIST BEFORE THE INCARNATION

According to the WT

The Son was the first created spirit being of Jehovah through which Jehovah created all things.

- The Son / Word is not co-eternal with the Father, but he is a creature.
- He is the first thing made and through whom all other things were made.

According to the Nicene Creed

- "I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made."

Is the Son of God co-eternal with the Father?

Hebrews 1:3, "**He is the reflection of God's glory** and the exact representation of his very being, and he sustains all things by the word of his power."

Wisdom 7:26, "[God's Wisdom]...is **the refulgence of eternal light**, the spotless mirror of the power of God, the image of his goodness.

The Son is the brightness (refulgence) of the Father's eternal light.

For more Bible studies on CD/DVD/MP3, visit www.GaryMichuta.com.

Show me a light without brightness and I'll show you the father without the son.

- Brightness must co-exist with the live (co-eternal).
- The light generates brightness (light begets or generates brightness).
- Whatever is from God is God. If brightness comes from the light then the Son is God as coming from God.

JW: He is the first thing made and through whom all other things were made

Colossians 1:15-17, " He is the image of the invisible God, the firstborn of all creation; 16 because by means of him **all other things** were created in the heavens and on the earth, the things visible and the things invisible, whether they are thrones or lordships or governments or authorities. **All other things** have been created through him and for him. 17 Also, he is before **all other things**, and by means of him **all other things** were made to exist,"

εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος
 image of the God the invisible, firstborn
 πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ
 of all creation, because in him
 ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς
 it was created the all (things) in the heavens
 καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ
 and upon the earth, the (things) visible and
 τὰ ἀόρατα, εἴτε θρόνοι εἴτε
 the (things) invisible, whether thrones or
 κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
 lordships or governments or authorities;
 τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
 the all (things) through him and into him
 ἔκτισται· 17 καὶ αὐτὸς ἔστιν πρὸ
 it has been created; and he is before
 πάντων καὶ τὰ πάντα ἐν αὐτῷ
 all (things) and the all (things) in him
 συνέστηκεν, 18 καὶ αὐτὸς ἔστιν ἡ
 it has stood together, and he is the
 κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας·
 head of the body, of the ecclesia;
 ὃς ἔστιν ἡ ἀρχή, πρωτότοκος ἐκ
 who is the beginning, firstborn out of
 τῶν νεκρῶν, ἵνα γένηται ἐν
 the dead (ones), in order that might become in
 πᾶσιν αὐτὸς πρωτεύων,
 all (things) he holding the first place,
 19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ
 because in him he thought well all the
 πλήρωμα κατοικῆσαι 20 καὶ δι' αὐτοῦ
 fullness to dwell down and through him
 ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,
 to reconcile the all (things) into him,
 εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ
 having made peace through the blood of the
 σταυροῦ αὐτοῦ, δι' αὐτοῦ εἴτε
 stake of him, through him whether
 τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν
 the (things) upon the earth or the (things) in
 τοῖς οὐρανοῖς.
 the heavens.

the image of the in-
 visible God; the first-
 born of all creation;
 16 because by means
 of him all [other]*
 things were created in
 the heavens and upon
 the earth, the things
 visible and the things
 invisible, no matter
 whether they are
 thrones or lordships
 or governments or
 authorities. All [other]
 things have been
 created through him
 and for him. 17 Also,
 he is before all [other]
 things and by means
 of him all [other]
 things were made to
 exist, 18 and he is
 the head of the body,
 the congregation. He
 is the beginning, the
 firstborn from the
 dead, that he might
 become the one who
 is first in all things;
 19 because [God] saw
 good for all fullness to
 dwell in him, 20 and
 through him to recon-
 cile again to himself
 all [other] things by
 making peace through
 the blood [he shed]
 on the torture stake,*
 no matter whether
 they are the things
 upon the earth or the
 things in the heavens.

The Kingdom Interlinear Bible (1985)

The Firstborn of all Creation

- "Firstborn" can mean the first born son of a family.
- "Firstborn" can also mean "preeminent" or the head.
- Firstborns are given a double portion of their inheritance.
- "firstborn of the poor," (Isaiah 14:30) means one who is supremely poor or the "poorest of the poor." Likewise, "firstborn of death" (Job 18:13) mean that Job's disease is most deadly.
- Psalm 89:20, 27 says, "I have found David My servant; with My holy oil I have anointed him . . . I also shall make him My first-born," (NASB). But David wasn't the oldest son of Jesse

The preeminence of the first born can change.

- "And Joseph called **the name of the first-born Manasseh**: For, said he, God hath made me forget all my toil, and all my father's house. And **the name of the second called he Ephraim**: For God hath made me fruitful in the land of my affliction" (Genesis 41:51-52)
- "... for I am a father to Israel, and **Ephraim is My firstborn.**" (Jeremiah 31:9).

The JW God *can* change and therefore works in time. Therefore, for them there was a time when the Son was not, a time when he was begotten, and now.

JWs and John 1:1

- John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was a god." (NWT, 2013)
- John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." (NAB)
- John 1:1, "Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος." (NA 27)

ἄπιστος	ἀλλὰ	πιστός.	28	ἀπεκρίθη	become believing."
unbelieving	but	believing.	...	Answered	
Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ				28	In answer Thomas
Thomas and he said to him The Lord of me and					said to him: "My
ὁ θεός μου. 29 λέγει αὐτῷ ὁ Ἰησοῦς					Lord and my God!"
the God of me! Is saying to him the Jesus				29	Jesus said to him:

- John 20:28, "Thomas answered and said to him, "My Lord and my God!"
 - Thomas answers literally, "the Lord of me and the God of me!"
 - Thomas directed his words to Jesus, "Answered Thomas and he said to him [Jesus], "The Lord of me and the God of me!"
 - Notice: The NWT at the right correctly affirms both these points capitalizing the "G" in "God."

Pre-Incarnate Lord Was Michael the Archangel, ACCORDING TO THE WT

"...[T]he evidence indicates that the Son of God was known as Michael before he came to earth and is known by that name since his return to heaven where he resides as the glorified spirit Son of God" (*Reasoning from the Scriptures*, 218).

"because the Lord himself will descend from heaven with a commanding call, **with an archangel's voice** and with God's trumpet, and those who are dead in union with Christ will rise first" (1 Thes. 4:16, NWT).

"For example, to which one of the angels did God ever say: "You are my son; today I have become your father"? And again: "I will become his father, and he will become my son"? But when he again brings his Firstborn into the inhabited earth, he says: "And let all of God's angels do obeisance to him" (Hebrews 1:5-6, NWT).

The answer is: This was said to none of the angels (including Michael).

WHO AND WHAT IS CHRIST IN THE INCARNATION

- Who Jesus is a divine person, the second person of the trinity, the Word of God.
- What Jesus is God and man, a divine nature and a human nature.
 - For this reason, Jesus can do things that only God can do (raise the dead, know peoples' hearts, command nature) and he can do human things (eat, sleep, cry, be angry, etc.).
- For JW's Witnesses.
 - Michael the Archangel agreed to become Jesus.
 - Michael ceased to exist and the human Jesus was created in Mary's womb.
 - Jesus was the "greatest man who ever lived" because he was only a man.

BODY PROBLEM

Since JW's believe that there are only two possible types of bodies - spirit body and physical body.

There are only two possibilities for the Incarnation.

- Jesus the angel materialized himself to us in a human body.
- Or his spirit body was clothed with a human body, so he had two bodies.

"But there are some religious men who deny Jesus was God's son and had come in the flesh by Jehovah's miraculous transference of him to the womb of a Jewish virgin, Mary. Instead they teach the incarnation theory, **saying that Jesus was actually God himself who clothed his spirit body with a covering of flesh**, as angels had done in appearing to Abraham, Lot and others. (Gen. 18:1, 2; 19:1; Judg. 13:9-11, 16) Trinitarians are stuck with the same false reasoning, since they believe that God and Christ are one and the same. This erroneous doctrine forces still other wrong conclusions. For instance, this theory must assume that Jesus' weariness and suffering were merely feigned, because no spirit creature can be weary and suffer. It is bound to force the conclusion that his prayers were feigned, since he was only praying to himself after all, and did so merely for the profound impression such made upon his

disciples and others. (John 17, NW) Still farther along the same road of error it would have to be concluded, on the basis of the original premise, that Christ's death was merely an appearance of death, for God, being immortal, cannot really die; hence there was no real death and pouring out of blood as a ransom for humankind at all!" (Watchtower, February 1, 1954, p. 77-82).

The problem is that they are couching the Incarnation in **TERMS OF BODIES**, not **NATURES**

A "nature" is the "What-ness" (Latin: quiddity) of something. It speaks to its very essence.

A "body" refers to something's location in space or its extension in space.

Bodies have natures. Natures do not necessarily have to have "bodies."

- WHAT JESUS IS is fully divine and fully human.
 - Therefore, Jesus can do the things that are proper to the human nature (crying, sleep, eat, emotions)
 - Jesus can also do things that are only proper to the divine nature (know thoughts, know the future, forgive sins, walk on water, command nature).

CONTINUITY PROBLEMS

The JW's believe that spirit bodies cannot become fleshly bodies nor can fleshly bodies become spirit bodies.

This becomes a problem because they really can't explain how Jesus is the same being as Michael the archangel.

Michael the Archangel ceased to be. He "...emptied himself of his heavenly powers and his life and miraculously transferred to the womb of the Jewess Mary and he was born and called Jesus...So on earth it was not even hinted at that he was Michael in heaven..." ("Let Your Will Be Done" Watchtower, March 15, 1960, p. 3).

"When he died as the man Jesus Christ and was resurrected and went back to heaven, what was his proper name? Was it still or was it only Jesus Christ? No; it was not just his earthly human name. He resumed his heavenly name Michael. The name of Christ Jesus was retained in order to show his identicalness with the human born Son of God on earth. The name Michael was resumed in order to tie him with his pre-human existence" (March 15, 1960 Watchtower, p. 1).

The WT teaches that when Jesus died, he remained dead. His earthly body was vaporized and ceased to exist. Then God created him as a "spirit body." "Your Will Be Done" says that Jesus, who is now a "spirit body" is called Michael again. Not because he received the same angelic "spirit body" as before, but "in order to tie him with his pre-human existence." So what is there about Michael now that was once Jesus?

Life - Self = Life Pattern

"So the life pattern results from one's memories and mental abilities. The life pattern includes all intellectual growth and characteristics that make up one's personality. This is what God faithfully reconstitutes in the resurrection. We may be assured, then, that in the resurrection one will retain his personal identity, though having a body of different atoms." (Watchtower, June 1, 1958).

But when it speaks of "one's" memories, etc., it makes a distinction between the "self" (the "one" who has these things) and these capabilities. So even though it claims that at the resurrection "his personal identity" is retained, it seems the person who once had this identity isn't.

"Thus, resurrection involves raising the person from the lifeless condition of death—**restoring and reactivating the life pattern of the individual.**¹⁷ Being infinite in wisdom and perfect in memory, Jehovah God can easily resurrect a person. **Remembering the life pattern of dead ones—their personality traits, their personal history, and all the details of their identity—is not a problem for him.** (Job 12:13; compare Isaiah 40:26.) Moreover, as the experience of Lazarus indicates, Jesus Christ is both willing and able to resurrect the dead. (Compare Luke 7:11-17; 8:40-56) In fact, Jesus Christ said: "The hour is coming in which all those in the *memorial* tombs will hear his [Jesus'] voice and come out." (John 5:28, 29) Yes, Jesus Christ promised that all those in Jehovah's memory will be resurrected" (Watchtower, April 1, 1999).

"Will a baby that is stillborn or that dies shortly after birth have a resurrection if its parents are faithful servants of Jehovah?—H. C., United States. **What Jehovah resurrects or implants in a created body is the life pattern or personality the individual had developed before death**" (Watchtower, April 15, 1954).

It is the personality the individual had developed or the individual that is implanted into the new body?

CHRIST'S BODILY RESURRECTION

"Jesus Christ is spoken of as "the first to be resurrected from the dead." (Acts 26:23) This means that he was the first to be resurrected of those who would not have to die again. Also, **he was the first to be raised as a spirit person** (1 Peter 3:18). (You Can Live Forever in Paradise on Earth (1982), 172).

"Since the man Jesus was the ransom-price, given for the purchase of Adam and his race, it could not be that the man Jesus is the Second Adam, the *new* father of the race instead of Adam; **for the man Jesus is dead, forever dead**, and could not be a father or life-giver to the world" ([The Atonement Between God and Man, Studies in the Scriptures \(1899\), vol. 5, 454](#))(Emphasis theirs).

"We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural..." ([The Finished Mystery \(1917\)](#), 57).

"Having given up his flesh for the life of the world, Christ could never take it again and become a man once more" ([You Can Live Forever in Paradise on Earth \(1982\)](#), 143).

Manifesting Himself to the Disciples

"Therefore the bodies in which Jesus manifested himself to his disciples after his return to life were not the body in which he was nailed to the tree." ([The Kingdom is at Hand \(1944\)](#), 259).

"Therefore he was in position to assume a human form, even as angels had materialized on other occasions... The fact that Jesus simply materialized bodies explains why on various occasions after his resurrection he was not always immediately recognized." ([Awake!](#), July 22, 1973, 4).

"While they were speaking of these things, he himself stood in their midst and said to them: "May you have peace." But because they were terrified and frightened, they imagined that they were seeing a spirit. So he said to them: "Why are you troubled, and why have doubts come up in your hearts? See my hands and my feet, that it is I myself; touch me and see, for a spirit does not have flesh and bones just as you see that I have." And as he said this, he showed them his hands and his feet. But while they were still not believing for sheer joy and amazement, he said to them: "Do you have something there to eat?" So they handed him a piece of broiled fish, and he took it and ate it before their eyes ([Luke 24:36](#), NWT, 2013).

"Next he said to Thomas: "Put your finger here, and see my hands, and take your hand and stick it into my side, and stop doubting but believe." In answer Thomas said to him: "My Lord and my God!" ([John 20:27-28](#), NWT, 2013).

BODY DESTROYED

"Well, then, what happened to Jesus' fleshly body? Did not the disciples find his tomb empty? They did, because God removed Jesus' body. Why did God do this? It fulfilled what had been written in the Bible ([Psalm 16:10](#); [Acts 2:31](#)). Thus Jehovah saw fit to remove Jesus' body, even as he had done before with Moses' body. ([Deuteronomy 34:5-6](#)). Also, if the body had been left in the tomb, Jesus' disciples could not have understood that he had been raised from the dead, since at that time they did not fully appreciate spiritual things" ([You Can Live on Paradise on Earth \(1982\)](#), 144.).

"Correctly, then the apostles Peter applied to Jesus Christ the words of [Psalm 16:10](#): "You will not leave my soul [not, my human body] in Hades." ([Acts 2:27-31](#)). The human body of flesh, which Jesus Christ laid down forever as a ransom sacrifice, was disposed

of by God's power, but not by fire..." (Things in Which It is Impossible for God to Lie (1965), 354).

"Jehovah God evidently disposed of Jesus' fleshly body in his own way (possibly disintegrating it into the atoms of which it was constituted)" ([Insight on the Scriptures, Vol. 1, page 841](#)).

RESPONSE

John 2:19-21, " Jesus replied to them: "Tear down this temple, and in three days I will raise it up." The Jews then said: "This temple was built in 46 years, and will you raise it up in three days?" But he was talking about the temple of his body." (NWT, 2013).

THE HOLY SPIRIT

What determines whether something is personal or impersonal?

"Is God an impersonal force?" They answer: "But God is much more than a powerful force. The Bible says that he has feelings, such as love and hate. (Psalm 11:5; John 3:16) It also reveals that the way humans act can affect God's emotions.—Psalm 78:40, 41" (["Bible Teaching: Is God an Impersonal Force" at jw.org](#))

"Satan the Devil- personification or a Person?" "Can an unintelligent 'force' carry on a conversation with a person? Also, the Bible calls Satan a manslayer, a liar, a father (in a spiritual sense) and a ruler (John 8:44; 14:30). Only an intelligent person could fit all those descriptions" (Awake!, December 8, 1973, 27).

- "Also, do not be grieving God's holy spirit, with which you have been sealed for a day of releasing by ransom" (Ephesians 4:30, NWT).
- "But they rebelled and grieved his holy spirit. He then turned into their enemy, And he fought against them" (Isaiah 60:10, NWT).

"When Mary, the mother of Jesus, visited her cousin Elizabeth, the Bible says that the unborn child in Elizabeth's womb leaped, "and Elizabeth was filled with holy spirit." (Luke 1:41) Is it reasonable that a person would be "filled" with another person?" ([Awake! 2006, June "Is the Holy Spirit a Person?"](#))

- "But Peter said: "An-a-ni'as, why has Satan emboldened you to lie to the holy spirit and secretly hold back some of the price of the field? 4 As long as it remained with you, did it not remain yours? And after it was sold, was it not in your control? Why have you thought up such a deed as this in your heart? You have lied, not to men, but to God." (Acts 5:3, NWT).

γυναίκος, και ενεγκας μερος η παρα	and he brought just
woman, and having brought part some beside	a part and deposited
τους πόδας των αποστόλων ἔθηκεν. 3 εἶπεν	it at the feet of the
the feet of the apostles he put. Said	apostles. 3 But Peter
δὲ ὁ Πέτρος Ἀνανία, διὰ τί	said: "An-an-i'as, why
but the Peter Ananias, through what	has Satan emboldened
ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου	you to play false to
filled the Satan the heart of you	the holy spirit and
ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ	to hold back secretly
to lie to you the spirit the holy and	some of the price of
νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ	the field? 4 As long
to put apart for self from the value of the	as it remained with
χωρίου; 4 οὐχὶ μένον σοὶ	you did it not remain
piece of ground? Not remaining to you	

ἶπεν δὲ ὁ Πέτρος· Ἀνανία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

"But Peter said, "Ananias, why has Satan **filled your heart** so that you lied to the holy Spirit and retained part of the price of the land?" (Acts 5:3, NAB).

Objection: The Holy Spirit isn't given a proper name.

"Holy Spirit" is the proper name of the one whom we adore and glorify with the Father and the Son. The Church has received this name from the Lord and professes it in the Baptism of her new children.

The term "Spirit" translates the Hebrew word *ruah*, which, in its primary sense, means breath, air, wind. Jesus indeed uses the sensory image of the wind to suggest to Nicodemus the transcendent newness of him who is personally God's breath, the divine Spirit. On the other hand, "Spirit" and "Holy" are divine attributes common to the three divine persons. By joining the two terms, Scripture, liturgy, and theological language designate the inexpressible person of the Holy Spirit, without any possible equivocation with other uses of the terms "spirit" and "holy." (CCC, 691)

- Matthew 28:19, "Go, therefore, and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit" (Matthew 28:19, NWT).

TWO DESTINATIONS - HEAVENLY HOPE / EARTHLY HOPE

"The heavenly ones receive a spiritual body, for it pleases God for them to have bodies suitable for their heavenly environment. But those whom Jehovah pleases to raise to an earthly resurrection, what body does he give them? It could not be the same body, of exactly the same atoms...Neither is the resurrected body necessarily one constructed to be the exact duplicate of the body at the moment of death...Rather, he would be given a body as it pleases God. Since God's will and pleasure are that the resurrected person

must obey the “things written in the scrolls,” it would have to be a sound body, possessing all its faculties. ...Yet the individual would not be perfect when brought back, for he must exercise faith in Christ’s ransom and must have the priestly ministrations of Christ and his “royal priesthood.” ([Insight, RESURRECTION, 783-793](#)).

o Two Hopes -- From JW.org

"God’s Kingdom - This is an actual heavenly government with a King—Jesus Christ—and 144,000 co-rulers, who are “bought from the earth.” (Revelation 5:9, 10; 14:1, 3, 4; Daniel 2:44; 7:13, 14) They will rule over the earth, which will be cleansed of all wickedness and will be inhabited by many millions of God-fearing humans.—Proverbs 2:21, 22.

The earth - Ecclesiastes 1:4 states: “The earth endures for ever.” (The New English Bible) After the destruction of the wicked, the earth will be made into a paradise and populated forever by righteous humans. (Psalm 37:10, 11, 29) Jesus’ words in prayer “thy will be done in earth” will thus be fulfilled.—Matthew 6:10, King James Version" (["What Do Jehovah Witnesses Believe?" jw.org](#))

Heavenly Hope = 144,000 in heaven (Jesus is the mediator for the 144,000 only).

Earthly Hope = the "great crowd" and "other sheep" (not part of the covenant or "born again")

PROBLEMS

- "After this I heard what seemed to be a loud voice of a great crowd **in heaven**" (Revelation 19:1, NWT).
- "look! a **great crowd** ... standing **before the throne**" (Revelation 17:9, NWT).

"Consequently, those of the **great crowd** expect to remain **on earth** forever and to share in bringing it to a Paradise state" (*Watchtower* August 15, 1980, p.17).

SACRAMENTS AND NON-SACRAMENTS

- o Baptism - They have an invalid baptism, which appears to be defective in form and intent since they are essentially baptizing people "...in the name of the Father, the son, and the organization."
- o Eucharist - "the Emblem" - purely symbolic - Only those who believe themselves to be of the 144,000 partake. It is said that some who were part of the 144,000 had sinned and so more than the 144,000 over the years have partaken.
- o No confession, Anointing of the Sick, Priesthood.
- o Marriage - divorce is forbidden except for infidelity.

- Morals - Abortion is condemned, but artificial contraception is allowed even if it is an abortifacient

"MINOR" DOCTRINES

THE NEW WORLD TRANSLATION

- First edition - 1950 - New Testament
- The Old Testament was added in subsequent editions
- Latest edition, 2013.

Editorial Committee: Officially unknown.

According to former-Governing Board member Raymond Franz, the editorial committee consisted of: George Gangas, Albert Schroeder, Fredrick Franz, and Nathan Knorr. (Raymond Franz, *Crisis of Conscience* (Atlanta: Commentary Press, 1983), p. 50).

JONAS GREBER

Johans Greber's *The New Testament—A New Translation and Explanation Based on the Oldest Manuscripts*.

Greber is mentioned in WT literature from 1955-1976. He is cited as supporting the NWT of John 1:1 (...was a god) and Matthew 27:51-53.

Wrote a book about his experiences: "Communication with the Spirit World: It's Law and Purpose."

Greber was NOT said to be the source of John 1:1 or Matthew 27:51-53, but the fact that they would appeal to his use as supporting their claims is disturbing.

JOHN 8:58

"Abraham your father rejoiced greatly at the prospect of seeing my day, and he saw it and rejoiced." Then the Jews said to him: "You are not yet 50 years old, and still you have seen Abraham?" Jesus said to them: "Most truly I say to you, before Abraham came into existence, **I have been.**" (NWT, 2013).

The Jews immediately picked up stones to stone Jesus. Why? Because he claimed to be God

ἴδῃ	τὴν	ἡμέραν	τὴν	ἐμήν,	καὶ	εἶδεν	seeing my day, and he
he might see	the	day	the	mine,	and	he saw	saw it and rejoiced."
καὶ	ἐχάρη.	57	εἶπαν	οὖν	οἱ	Ἰουδαῖοι	57 Therefore the
and rejoiced.		Said	therefore	the	Jews		Jews said to him:
πρὸς	αὐτόν	Πεντήκοντα	ἔτη	οὕτω			"You are not yet
toward	him	Fifty	years	not yet			fifty years old, and
ἔχεις	καὶ	Ἀβραάμ	ἑώρακας;				still you have seen
you are having	and	Abraham	you have seen?				Abraham?"* 58 Jesus
58	εἶπεν	αὐτοῖς	Ἰησοῦς	Ἀμήν	ἀμήν		said to them: "Most
Said	to them	Jesus	Amen	amen			truly I say to you,
λέγω	ὑμῖν,	πρὶν	Ἀβραάμ	γενέσθαι			Before Abraham came
I am saying	to you	Before	Abraham	to become			into existence, I have
ἐγὼ	εἰμί.	59	ἤραν	οὖν	λίθους		been."* 59 Therefore
I	am.	They lifted up	therefore	stones			they picked up stones
ἵνα	βάλωσιν	ἐπ'	αὐτόν·				to hurl [them] at
in order that	they might throw	upon	him;				him; but Jesus hid

Kingdom Interlinear Bible (1985).

ἴδῃ	τὴν	ἡμέραν	τὴν	ἐμήν,	καὶ	εἶδεν	seeing my day, and he
he might see	the	day	the	mine,	and	he saw	saw it and rejoiced."
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you are having	and	Abraham	you have seen?				Abraham?"* 58 Jesus
58	εἶπεν	αὐτοῖς	Ἰησοῦς	Ἀμήν	ἀμήν		said to them: "Most
Said	to them	Jesus	Amen	amen			truly I say to you,
λέγω	ὑμῖν,	πρὶν	Ἀβραάμ	γενέσθαι			Before Abraham came
I am saying	to you	Before	Abraham	to become			into existence, I have
ἐγὼ	εἰμί.	59	ἤραν	οὖν	λίθους		been."* 59 Therefore
I	am.	They lifted up	therefore	stones			they picked up stones
ἵνα	βάλωσιν	ἐπ'	αὐτόν·				to hurl [them] at
in order that	they might throw	upon	him;				him; but Jesus hid

Notice in the Kingdom Interlinear that it translates ἐγὼ εἰμί (*ego eimi*) as "I am," yet the right hand column which gives the NWT translation of this passage has "I have been." The Interlinear has a footnote, which says:

57* Has Abraham seen you? P⁷⁵κ^{Sy^a}. **58*** I have been (ἐγὼ εἰμί, *ego eimi*). The action expressed by this verb began in the past, is still in progress, and is properly translated by the perfect indicative. See App 2f.

NOTE:

- If Jehovah (or Jesus - formerly Michael) existed in time, he could not have said "Before Abraham... I am" he would have had said "Before Abraham... I have been" because "I am" implies that he currently (at the moment) is present before Abraham, which implies

that he is eternal. Because to God (who is unchanging and eternal) time doesn't apply and his relation to time is one continues present (past, present, and future are now). Only God can say, "Before creation, before Abraham, before Moses, yesterday, today, and forever... I am." The WT senses this problem in the text and changed "I am" to "I have been" even though the Greek says differently.

- Footnote 58 is misleading because it places "I have been" next to "(ἐγὼ εἰμί, *ego eimi*)" suggests to the reader (who most likely doesn't know Koine Greek) that "I have been" is the same as the Greek "(ἐγὼ εἰμί, *ego eimi*)" when in fact ἐγὼ εἰμί is the first person, present, active, indicative of "to be" - "I am."
- This raises another problem since they place their "I have been" next to the Greek, "ego eimi" it becomes less clear what is being referred to when it says in the next sentence: "The action expressed by *this* verb..." (emphasis mine). Which verb? Their English "I have been" or the Greek "(ἐγὼ εἰμί, *ego eimi*)" since the two are not the same. Given the rule that a demonstrative pronouns (like "this") generally points to the nearest antecedent, it would be reasonable to assume that they mean "ego eimi" (I AM) "began in the past, is still in progress," which isn't what the word means at all. It means presently "I am."
- If Jesus isn't referencing here the Divine name given in Exodus 3:14: "God replied, "I am who am." (LXX: καὶ εἶπεν ὁ θεὸς πρὸς Μωϋσῆν **Ἐγὼ εἰμι ὁ ὢν**).

 - Which the NWT renders it: "So God said to Moses: "I Will Become What I Choose to Become."

- Whether it was His application of the Divine Name to Himself or His claim to be eternal, the Jews were going to stone Him. If Jesus just claim to pre-exist (like an angel), to "have been" before Abraham, there's no reason to stone him because this is not a claim to divinity. They believe Elijah would return, he likewise would have pre-existed the time of Christ, but they didn't see his possible pre-existence as intruding on divinity.

THE NAME "JEHOVAH"

- The name of God is comprised of four consonants YHWH.
- The divine name was not pronounced by the ancient Jews and there is no real way to know exactly how they pronounced it. Most modern translations render it "Yahweh."
- In the late middle-ages, the Hebrew Masorets, when they inserted vowel points inserted the vowel points for Adonai (Lord) or Elohim (God). This was to signal to the reader that the name ought to be replaced with Adonai (Lord).

- The combination of consonants and vowel points produced "YeHoWaH, a artificially manufactured word. In Latin, "Y" is pronounced as a "J" and "W" as a "V." Thus turning the word into Jehovah.
- The earliest use of something close to "Jehovah" was in the early 1500s AD.
- It appears over 7,000 times in the OT, but it is not once found in the NT.
- The NWT translates "lord" or "theos" as "Jehovah" 237 times in the NT. The WT claims to have "restored" the divine name in the NT.
- How did they know where to insert "Jehovah" in the NT? They relied on Hebrew translations of the Greek. The oldest translation dates back to the 1300s, over a millennium after the NT was written.

THE TORTURE STAKE

In the first century B.C., Dionysius of Halicarnassus described the practice of tying the patibulum (cross-beam) across the victims back:

"A Roman citizen of no obscure station, having ordered one of his slaves to be put to death, delivered him to his fellow-slaves to be led away, and in order that his punishment might be witnessed by all, directed them to drag him through the Forum and every other conspicuous part of the city as they whipped him, and that he should go ahead of the procession which the Romans were at the time conducting in honour of the god. The men ordered to lead the slave to his punishment, having stretched out both hands and fastened them to a piece of wood which extended across his chest and shoulders as far as his wrists, followed him, tearing his naked body with whips" ([Roman Antiquities, 7.69.1-2](#)).

This fits perfectly with the Gospel accounts in Matthew 27:26, 31-37, Mark 15:14-26, Luke 23:26-38, and John 19:1-22 where Jesus was forced to follow the practice of carrying the cross-beam to Golgotha where he would be executed. Once there, the cross-beam is affixed to the post making the traditional cross.

The cross had developed through time. It originally began as a stake that people were affixed to. Later, a cross-beam was added. By the first century BC, the cross with a crossbeam was the standard Roman cross, with two other variations possible. The description given shows that Jesus' cross was with the crossbeam.

THE PROBLEM OF "NAILS"

- In John 20:25, Thomas says that unless he sees the marks of the nails (plural) in Christ's hands he would not believe.

- This does not clinch that Jesus was on a cross, but it would make it odd that each hand would be nailed separately to a stake. Moreover, WT illustrations usually show a single nail through the hands.

"Not until the fourth century C.E. did the cross begin coming into noticeable use among professed Christians. The one primarily responsible for this development was Emperor Constantine, a sun worshiper who is said to have accepted Christianity years before submitting to baptism while on his deathbed." (Awake! November 8, 1972, p. 27).

"But do not writers early in the Common Era claim that Jesus died on a cross? For example, Justin Martyr (114-167 C.E.) described in this way what he believed to be the type of stake upon which Jesus died: "For the one beam is placed upright, from which the highest extremity is raised up into a horn, when the other beam is fitted on to it, and the ends appear on both sides as horns joined on to the one horn." This indicates that Justin himself believed that Jesus died on a cross. However, Justin was not inspired by God, as were the Bible writers." (Awake! November 22, 1976, p.27).

Epistle of Barnabas, 12 (ca. AD 80-100), "In like manner He points to the cross of Christ in another prophet, who says, "And when shall these things be accomplished? And the Lord says, When a tree shall be bent down, and again arise, and when blood shall flow out of wood." Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross, and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome for ever. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. For what reason? That they might know that they could not be saved unless they put their trust in Him. **And in another prophet He declares, "All day long I have stretched forth My hands to an unbelieving people, and one that gainsays My righteous way."** [Isaiah 65:2] And again Moses makes a type of Jesus, [signifying] that it was necessary for Him to suffer, [and also] that He would be the author of life [to others], whom they believed to have destroyed on the cross when Israel was failing."

BIRTHDAY PROHIBITED

- Only two birthdays are mentioned in the Bible, something bad happened at both of them.
 - Pharaoh's birthday in where he hanged the baker that was in prison with Joseph (Genesis 40:20-22) and Herod Antipas where his daughter asked for the head of John the Baptist (Matthew 14:6; Mark 6:21). (Of course, they miss also 2 Maccabees 6:7-8 with the King's birthdays also).

- Answer: The sins are bad and condemned. The occasion that these murders happened are incidental. Sins (such as killing and murders) also happen in the Bible during or around the celebration of a wedding. Should weddings be banned?
- Objection: Ecclesiastes says, "A name is better than good oil, and the day of death than the day of one's being born" (Eccles. 7:1).
 - Answer: It also says, "Better is distress than laughter." (v. 3) Should we ban laughter and celebrate distress? Likewise, "Better is the end of a matter than its beginning" (v. 8). Maybe we shouldn't celebrate the beginning of things like the construction of a building?
 - Birthdays ceased to be celebrated in 1951.

NOT CELEBRATING CHRISTMAS

"Even though Christmas is not the real anniversary of our Lord's birth, but more properly the annunciation day or the date of his human begetting (Luke 1:28), nevertheless, since the celebration of our Lord's birth is not a matter of divine appointment or injunction, but merely a tribute of respect to him, it is not necessary for us to quibble particularly about the date. We may as well join with the civilized world in celebrating the grand event on the day which the majority celebrate - "Christmas day." ([Watch Tower, December 1, 1904](#) p.364).

- Bethel in Brooklyn used to celebrate Christmas meals together. The WT was advertized as a good Christmas gift.
- It was rejected in 1928 for its "pagan roots"

THE PLEDGE OF ALLEGIANCE, HOSTILITY TOWARDS THE UNITED NATIONS, AND EXTREME PASSIVISM.

- We can't go into detail on these issues.
- Their roots comes from the 1914 experience where instead of Armageddon breaking out, World War I started.
- JW's have distanced themselves from world governments believing them to be part of this "wicked system of things" run by the devil.
- The most deadliest minor doctrine (next to allowing artificial contraceptives that are abortifacients) is forbidding blood transfusions.

BLOOD TRANSFUSIONS

"The Bible commands that we not ingest blood. So we should not accept whole blood or its primary components in any form, whether offered as food or as a transfusion. Note the following scriptures:

Genesis 9:4, "God allowed Noah and his family to add animal flesh to their diet after the Flood but commanded them not to eat the blood. God told Noah: "Only flesh with its soul—its blood—you must not eat." This command applies to all mankind from that time on because all are descendants of Noah."

Leviticus 17:14, "You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off." God viewed the soul, or life, as being in the blood and belonging to him. Although this law was given only to the nation of Israel, it shows how seriously God viewed the law against eating blood.

Acts 15:20, "Abstain . . . from blood." God gave Christians the same command that he had given to Noah." (Bible Teachings "[What Does the Bible Say About Blood Transfusions](http://www.jw.org)" [jw.org](http://www.jw.org)).

NOTICE:

- Leviticus 3:17 also prohibits fat as well, "It is a lasting statute for your generations, in all your dwelling places: You must not eat *any fat* or any blood at all." But Jews are forbidden from blood, but allowed to eat fat.
- Acts 15:20. Notice that the passage is truncated and only three words are quoted.
- "Therefore, my decision is not to trouble those from the nations who are turning to God, but to write them to abstain from things polluted by idols, from sexual immorality, from what is strangled, and from blood. For from ancient times Moses has had those who preach him in city after city, because he is read aloud in the synagogues on every sabbath." (Acts 15:19-21, NWT).

The letter sent by the council reads:

- We are therefore sending Judas and Silas, so that they also may report the same things by word of mouth. For the holy spirit and we ourselves have favored adding no further burden to you except these necessary things: to keep abstaining from things sacrificed to idols, from blood, from what is strangled, and from sexual immorality. If you carefully keep yourselves from these things, you will prosper. Good health to you!" (Acts 15:27-29, NWT).
- In 1921, the Golden Age said that vaccinations were against God's everlasting covenant. In 1952, they changed and allowed vaccinations.

- Organ transplants were accepted, even lauded in 1949, they were forbidden as "cannibalism" until now it is allowed.
- Although no religious ties were made, food cooked on aluminum cookware was said in the Golden Age magazine to cause food poisoning, cancer, and insanity.

SESSION #6 - MIND CONTROL AND ADVICE

○ **Dr. Robert J. Lifton's Eight Criteria for Thought Reform**

- **Milieu Control.** This involves the control of information and communication both within the environment and, ultimately, within the individual, resulting in a significant degree of isolation from society at large
- **Mystical Manipulation.**
- **Demand for Purity.**
- **Sacred Science.**

"This means everlasting life, **their taking in knowledge of you**, the only true God, and of the one whom you sent forth, Jesus Christ" ([John 17:3, NWT 1984](#))

This text is cited from memory in the session. The text that was loosely cited was from previous edition of the NWT (1984). In fact, the translation above as been in the NWT since its first edition in 1950. The new edition has amended it to read:

"This means everlasting life, **their coming to know you**, the only true God, and the one whom you sent, Jesus Christ" ([John 17:3, NWT 2013](#)).*

- **Loading the Language.**
- **Doctrine over person.**
- **Dispensing of existence.**

TIPS

1. Show true Christian love
2. Back-peddling Approach
3. Have them compare themselves with groups they recognize as cults.
 - a. www.freeminds.org

4. Don't expect door-step conversions - the goal is to help them think critically about their decision to join.