

# Resignation/Disfellowshipping Letters

January 1, 2011

These are letters that I wrote 30 years ago when I decided to resign my membership and association with Jehovah's Witnesses. There are two sets of letters in this file.

The first set of letters are the exchange I had with the local congregation and the Governing Body of Jehovah's Witnesses (their ruling council at their headquarters) over whether I had voluntarily resigned or had been expelled ("disfellowshipped"). At the time (1980), there was no announced policy how to treat people who voluntarily resigned ("disassociated") from the religion. Even though I had voluntarily disassociated from Jehovah's Witnesses I was not shunned as are those who are disfellowshipped.

Initially, the local congregation announced I had voluntarily disassociated but a couple of months later they announced to the congregation that I had been disfellowshipped. In a subsequent discussion with one of the congregation elders I was told they were ordered to disfellowship me in a letter they had received from headquarters. After that announcement I was totally shunned. I protested their action and eventually wrote to the Governing Body of Jehovah's Witnesses in New York demanding they withdraw this expulsion action.

This dispute over whether I had 'quit' or been 'fired' received some local news coverage. Eventually, in early June of 1981 the local congregation reversed the disfellowshipping (presumably after being notified to do so by headquarters) and announced to the local congregation that their action had been unnecessary.

However, just a few months later, the September 15, 1981 *Watchtower* changed the policy towards those who had voluntarily disassociated. From then on, anyone who resigned membership in the religion would be shunned just as someone who was disfellowshipped. So, after this change in policy I was shunned again but at least it was clear I had left the religion of my own volition.

The first set of letters contain:

- 1) My voluntary disassociation letter dated August 5, 1980
- 2) The letter of disfellowshipping I received dated January 2, 1981
- 3) My initial protest to the local congregation dated January 15, 1981
- 4) My letter to the Governing Body demanding a withdrawal of their disfellowshipping me dated February 28, 1981
- 5) News coverage from the *Tucson Citizen* mentioning my case (last column of article)
- 6) I did receive a notice of the reversal from the local congregation in early June of 1981 but I no longer have a copy of that letter
- 7) The change in policy regarding those who disassociate themselves from Jehovah's Witnesses as first published in the September 15, 1981 *Watchtower*

Appended to this collection is the letter I sent out dated September 25, 1980 to dozens of Jehovah's Witness friends to explain why I had resigned from the Witnesses. It begins with a verbatim copy of my resignation letter and then discusses doctrinal concerns I had with the Jehovah's Witness' teachings about Jesus Christ.

Dave Brown

[daveignatius@gmail.com](mailto:daveignatius@gmail.com)

David T. Brown  
5017 N. 23 Ave. Apt C  
Phoenix AZ 85015  
August 5, 1980

Body of Elders, Encanto Congregation of Jehovah's Witnesses  
Phoenix, Arizona

Gentlemen:

Following the procedure outlined on pages 61 and 62 of the book "Pay Attention to Yourselves and to All the Flock" I am hereby providing written notice of my desire to voluntarily disassociate myself from the Encanto Congregation of Jehovah's Witnesses and also from any association with the Watchtower Bible and Tract Society. I have arrived at this decision after much prayer, Bible reading, and intensive personal study. I can no longer believe that the Watchtower Bible and Tract Society is God's visible earthly organization.

I have no animosity towards anyone of Jehovah's Witnesses. In my 15 years of association with the Witnesses I have known many wonderful people. Many have been true friends and very kind and helpful, even in a material way. I would say all of them were sincere. They have not been perfect, but neither have I been perfect. They are still in my thoughts and prayers.

I know this hurts Doris very much. Even though it hurts me to be the cause of her pain I feel I must proceed with this voluntary disassociation. Since my wife desires to remain a Witness I ask the congregation not to forget her. I know you will do what you can to help her, but I wanted you to know that I will not oppose such aid.

I request when announcement is made to the congregation of my action that it is made clear that this is a voluntary action on my own part. You are free to show this letter to anyone you wish as an explanation why I have taken this action.

Sincerely,

*David J. Brown*

5235 N. Nineteenth Avenue  
Phoenix, AZ 85015  
January 2, 1981

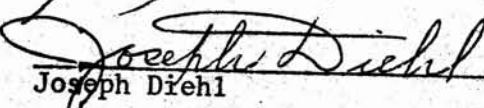
Mr. David Brown  
5017 N. 23rd Avenue, Apt. #3  
Phoenix, AZ 85015

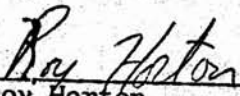
Dear Mr. Brown:

After due consideration, the committee of the Encanto Congregation of Jehovah's Witnesses found it necessary to disfellowship you from the congregation. It was so announced to the congregation on November 28, 1980.

Respectfully submitted,

  
James Aboud

  
Joseph Diehl

  
Roy Horton

David T. Brown  
5017 N. 23 Ave. Apt. 3  
Phoenix AZ 85015  
January 15, 1981

Body of Elders, Encanto Congregation of Jehovah's Witnesses  
c/o Mr. Roy L. Horton  
5235 N. 19 Avenue  
Phoenix AZ 85015

Gentlemen:

Today I received a letter from you telling me that you have disfellowshipped me from the congregation and that announcement of this was made to the congregation on November 28, 1980. Such action on your part comes as a great surprise to me. I have talked to one of the judicial committee on the telephone since you announced the disfellowshipping, but you did not choose to inform me until today. Since you prefer to communicate about this matter by the mail I have decided not to telephone you regarding it, but to reply by mail myself.

On August 6, 1980 I personally delivered to Mr. Roy L. Horton, at his home address, written notice dated the day before of my desire to voluntarily disassociate myself from the Encanto Congregation. This action on my part was based on the procedure outlined on pages 61 and 62 of the book "Pay Attention to Yourselves and to All the Flock" which says: "If a baptized person insists that he wants to be no part of the congregation and he wants his name removed from all our records, we can comply with his request. If he takes such an adamant position, it would be well to encourage him to put his request in writing and it can be held in the congregation files. In a case like this the Society should be notified and a brief announcement should be made to the congregation. The person will be viewed as 'disassociated' and he would have to apply for reinstatement in the regular way in order to become a member of the congregation again." Mr. Horton told me that my resignation letter would be acceptable to the congregation. (A copy of that letter is enclosed with this letter). Mr. Horton and I talked for several minutes at that time regarding my action and one question I put to him was whether the congregation would go ahead and try to disfellowship me anyway. He gave me several assurances that would never happen because by my resigning in the way I was I was removing myself from the congregation. In fact, he reminded me of the Society's instructions quoted above which state that I would need to apply for reinstatement if I desired to become a part of the congregation again. Mr. Horton did say he wanted to discuss my action with the elders of the Encanto Congregation before making announcement to the congregation. This he did and announcement of my voluntary disassociation was made to the Encanto Congregation on August 15, 1980 by one of the elders, Mr. Joseph Diehl. I had supplied a copy of my resignation letter to the Solano Congregation and they announced my voluntary disassociation on August 20, 1980, and this was announced by one of their elders, Mr. Herman Kurrle. In view of the fact I had already removed myself from any association with the Encanto Congregation or from Jehovah's Witnesses in August of 1980 it surprises me that you now say that you 'found it necessary to disfellowship me from the congregation.' How can you disfellowship someone who is no longer a part of the congregation? If, according to the Society's instructions quoted above, I would already need to apply for reinstatement to "become a member of the congregation again," how can you disfellowship me as though I still was a member of the congregation?

It is true that I mailed letters to several of my Witness friends explaining why I decided to resign. But I did this nearly two months after I had resigned. Regardless of how you feel about my present religious beliefs don't you agree I have the right to inform my friends of my decision to voluntarily disassociate myself and the reasons why I felt I should? There was no attempt in any of those letters to cover over the fact I had resigned. The first page in every letter contained a verbatim copy of my resignation letter so all of my friends were fully informed that I was no longer a Witness. It is also true I wrote a letter to the Watchtower Society telling them I felt they have been dishonest in some of their scholarship, but this letter was dated September 26, 1980 (long after my resignation), and I plainly told them I had already voluntarily disassociated myself from the congregation.

There are several unanswered questions regarding your disfellowshipping action. For exactly what grounds did you decide it was "necessary" to disfellowship (expel) me from the congregation? Exactly how was the announcement read to the congregation? Did it simply say you were disfellowshipping me? Or did it state you were disfellowshipping me for "conduct unbecoming a Christian?" Or did it state it was for "apostasy?" Or was it for "promoting sects and divisions?" Or something else? Were there, either at that time or at some other time, any further remarks about me either directly or by innuendo? In what other congregations of Jehovah's Witnesses was your disfellowshipping action read? Why was I never informed that you were disregarding the fact I had already resigned and that you were proceeding to try me by the judicial committee? I do appreciate that you finally did inform me of what you have done, but why did you wait so long to do so? You may feel these questions are minor or silly, but I feel you owe me some explanations and answers to these questions. In a group of people of which I was no member you brought up my name in a bad light and stated you were "expelling" me from membership for some wrongdoing. If someone is treated like that shouldn't they be informed as to why and how it was done? I would appreciate it greatly if you would by either letter or in person explain your action and answer the questions I am asking in this letter.

In view of the fact I have not been a member of your congregation or of your religion since August of 1980 I ask you to reconsider your disfellowshipping action. Your action does not take into account the procedure outlined in the book "Pay Attention to Yourselves and to All the Flock" on pages 61 and 62. You are allowed to use my name in this way if you make announcement to the congregation: 'The decision made to disfellowship Mr. David T. Brown, announced on November 28, 1980 was in error. Mr. Brown had already voluntarily disassociated himself from the congregation previous to that time and therefore not a member of the congregation subject to disfellowshipping. Mr. Brown left the congregation of his own volition.' You may not use my name or refer to me (either directly or by innuendo) in any other way in your meetings without my permission. I also ask that if you do reconsider your disfellowshipping action you notify all the other congregations that also read your disfellowshipping notification and ask them to announce the reversal. May I hear from you by February 15, 1981 if you will withdraw your disfellowshipping decision?

Thank you,

David T. Brown

David T. Brown  
5017 N. 23 Ave. Apt. 3  
Phoenix, Arizona 85015  
February 28, 1981

Mr. Frederick W. Franz  
124 Columbia Heights  
Brooklyn, New York 11201

Dear Mr. Franz,

The May 15, 1980 Watchtower (page 30) relates the almost unbelievable response one man received when he wrote to his local Catholic Church to have his name removed from its records: "Under no conditions can we remove your name from any Baptismal or other Sacramental records. As you know the Catholic Church is the one true Church founded by Jesus (Matt 16) and to so remove your name would be a sin against the Holy Spirit." Surely, such an attitude by that Catholic Church is hypocritical and preposterous. Due to recent developments I feel compelled to ask if a similar attitude is to be encouraged among Jehovah's Witnesses? I do not believe you think so.

Early last August I decided I did not want to remain one of Jehovah's Witnesses so I wrote a letter to the local congregation (Phoenix, Arizona, Encanto Congregation) and voluntarily dis-associated myself, following the procedure outlined on pages 61 and 62 of "Pay Attention to Yourselves and to All the Flock." The elders of that congregation accepted my action as valid and for nearly 4 months it was an accepted fact that I had resigned from the congregation and was no longer one of Jehovah's Witnesses.

Last month I found out that the elders of that congregation decided it was "necessary" to disfellowship me from the congregation in late November, DESPITE THE FACT I WAS NO LONGER A MEMBER OF THE CONGREGATION. Still later I was informed the disfellowshipping was for "apostasy."

On February 8, 1981 I met with 2 elders from the Encanto Congregation who told me they had 'made a mistake' in accepting my resignation letter and that they should have disfellowshipped me at that time instead of allowing me to resign. They also indicated they were told to disfellowship me by someone there at Brooklyn Bethel.

I know such a mistake could not have been made by you or anyone on

the Governing Body. Therefore I am writing to you so that this situation can be corrected.

Surely it is quite unethical for the Encanto Congregation to represent me as a member of that congregation and then subject my reputation and character to the stigma that goes with disfellowshipping, when it was a settled matter that I was no longer a Witness. The way the Encanto Congregation handled their disfellowshipping procedure is also reprehensible. I was never notified in advance of a committee meeting to disfellowship me. Neither was I invited to attend. I was not informed of their action until the middle of January, a month and a half afterwards.

Respectfully I ask you to instruct the Encanto Congregation to retract their disfellowshipping action and to notify me in writing of their retraction. The truth of the matter is that I was not expelled from the congregation, I resigned and left of my own volition. I would really appreciate it if you would straighten out this situation. I am enclosing all pertinent correspondence with this letter. I realize you have many responsibilities to care for, but I am trusting there won't be too much delay on this matter.

Thank you,

*David T. Brown*

David T. Brown

Copies to members of the Governing Body individually and to the Encanto Congregation.



# Workers show little faith in Social Security benefits

NEW YORK (AP) — Most of the 115 million American workers who pay Social Security taxes have little faith that they will ever get benefits in return from the financially troubled system, an Associated Press-NBC News poll says.

Despite this remarkable lack of faith, the public generally doesn't like Ronald Reagan's plan to save the system from bankruptcy.

In particular, those who are familiar with Reagan's plan oppose by a 2-1 margin the suggestion that benefits for all future retirees be cut by an average of 10 percent.

The lack of support for the Reagan plan does not mean the public knows how to solve Social Security's problems, but putting limits on benefits and using general tax revenues to fund the system do get some support as possible solutions.

Americans have a stunning lack of confidence in the soundness of the Social Security system, which now collects taxes from 115 million workers and their employers and then pays benefits to 36 million people.

About three-quarters of the public — 74 percent — said they have little or no confidence that the Social Security system will have the money to pay them retirement benefits. Only 22 percent of those questioned said they have complete confidence or a great deal of confidence that the sys-

tem will have the funds available. Four percent of the 1,599 adults interviewed nationwide by telephone Monday and Tuesday were not sure.

As one might expect, young Americans with the longest to go before retirement are the least confident in the system and those close to retirement are the most confident.

But Reagan's ideas to save the system from its financial problems have little backing.

During the last decade, there have been warnings

that the Social Security system faces a variety of financial problems due to high inflation, high unemployment and low productivity, and because there are fewer workers now to pay for the benefits of a rapidly increasing group of retirees.

Recent efforts to cure the financial ills have fallen short, leaving the system facing a cash crunch in the next two years and much larger problems about 30 to 40 years in the future.

To start with, 45 percent of the public said they had not even heard or read about the proposals.

Of those who had, feelings were mixed. Nineteen percent favored the proposals and 20 percent opposed them. Seven percent favored some of the proposals and opposed others. Nine

nice one  
*Let's give a cheer  
 For month of May;  
 Wish it were here  
 Forever. Olé!*  
 — Haven Lee

It's going to warm up a bit for the weekend, which should make that holiday trip to the mountains or lakes just about perfect.

In Tucson, the thermometer should approach 90 degrees tomorrow and temperatures are expected to be normal through the Memorial Day weekend. That means the low 90s.

The mercury reached 82 yesterday and dropped to 53 this morning, which is eight degrees below normal for this time of year. The low tonight should be about 58.

It will be sunny, with little or no wind expected.

Hotspot in the nation yesterday was Presidio, Texas, which hit 97, while Ely, Nev., had the only freezing temperature — 31.

Complete weather  
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best since J  
 WASHINGTON (AP) — Gasoline April, holding the nation's overall inflation — an annual rate of 5.1 percent — performance since last July, the government said.

Inflation is averaging about 8.4 percent a year.

The April figure, which follows March, is the best since the 0.1 percent rise in the previous month.

Prices for food purchases at grocery stores, but prices for restaurant meals were slightly higher.

Gasoline prices declined 1.4 percent in the first three months of the year, said. And economists say that a current surplus makes it unlikely that energy-cost increases in the next few months.

Transportation costs in general rose 0.1 percent in April, with the gasoline price drop offsetting a 0.2 percent rise in new car prices with financing.

The report said the unadjusted index for all urban consumers rose 0.1 percent in April, which means that the index for 1967 would have cost \$26.68 last month.

The Labor Department also said that after taxes and after adjusting for inflation, the cost of living for married couples with dependents rose 0.1 percent in April for an average married couple.

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# Local Jehovah's Witnesses hit with schism

By LEE SUSTAR  
 Citizen Staff Writer

Scraps of paper floated down like postal confetti as Mary Kling pulled the note from the envelope.

"You are a fool," it read. "I wish I had never known you. Don't ever try to contact me again."

The scraps were once a copy of Mrs. Kling's letter of resignation from Tucson's Valencia Congregation of Jehovah's Witnesses and the Watchtower Bible and Tract Society. The note was from a friend of Mrs. Kling's, also a Jehovah's Witness. There were also pictures of Mrs. Kling's two sons in the envelope, pictures sent back by her friend.

Now Mrs. Kling has fewer friends. When she tried to resign, the congregation responded like the boss who tells his employee, you can't quit; you're fired. She was disfellowshipped, the JW term for excommunication.

Disfellowshipping is done to keep the organization "clean." Those booted out are usually shunned and regarded as spiritual pariahs, guilty of some immoral act or of violating basic doctrine.

Mrs. Kling and her husband, James, a lifetime Witness, said they just wanted to quietly join what some ex-Witnesses say is 600,000 who have left the 4.2 million member organization or become inactive since 1970. Instead, Mrs. Kling said, she was caught up in what has been called a "witch hunt" of those whose loyalty to the Watchtower Society is suspect, a purge

## A special report

that reportedly has tumbled members of the JW's 18-member Governing Body and people in local congregations throughout the world.

Witch-hunt or not, an informal network of disaffected Witnesses has formed, from the apex of the society's international headquarters in Brooklyn, N.Y., to Tucson and Phoenix congregations.

Some were kicked out, some resigned, and others just stopped active participation, but almost all feel the organization has gone wrong in doctrine or methods. Several are suing the society, and splinter Bible study groups are forming, but most are frustrated by the Witness practice of avoiding all non-JW contact, particularly with those who have left the fold.

Former Witnesses say there may be even more who question the society's teaching, but to do so publicly means they too would be excluded, and forfeit the eternal life that JW's believe only they can achieve.

The disputes do not center on one issue, although many former JW's contest society beliefs that only 144,000 — the body called the "faithful and discreet slave" to Jehovah — will reach heaven (all the spots are taken); the unquestioning allegiance to the Governing Body, and the failure of the JW prediction that the world would end in 1975.

JW spokesmen from congregation elders to the Governing Body say they don't understand why outsiders are interested in what they see as confidential internal affairs, and dismiss

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# Local Jehovah's Witnesses hit with schism

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complaints from people they call a few "isolated, embittered individuals."

They point to steady increases in the total number of "publishers" — the active members who participate in door-to-door preaching work — as evidence of a healthy organization which according to the "1981 Yearbook of Jehovah's Witnesses" numbers 2,272,278 worldwide, including 565,309 in the United States.

Observers acknowledge this growth, but claim the increase is due to new baptisms which offset the number of people leaving or becoming inactive in the organization.

Pockets of dissension abound, and the Tucson Citizen has received copies of letters, news reports and legal files from loosely coordinated U.S. and Canadian groups disenchanting with the organization.

One of the focal points of such groups is Lethbridge, Alberta, Canada, where the Kling's brother-in-law, James Penton, has filed a \$130,000 defamation suit against the organization. Penton, a University of Lethbridge history professor and religion scholar, said he was disfellowshipped last year after he criticized the Watchtower Society for strictness and suggested that it consider other forms of evangelism rather than the 10-hour-per-week door-to-door preaching required of JWs to remain in good standing.

"It was not a doctrinal difference. I just advocated more freedom and more love," Penton said. "But that is seen as destructive to order (by the society)."

Penton, author of a book on the JWs' history in Canada, said he wrote an eight-page letter to the Brooklyn headquarters protesting the removal of his son from full-time preaching services. According to Penton, his son was six-tenths of an hour short of the required preaching time because of college studies and family responsibilities, and the letter urged the society to have more sympathy. The only reply was a two-paragraph directive to "adjust his thinking," he said.

The controversy continued, and Penton and two other elders — congregational leaders — at Lethbridge's Lakeview congregation resigned, he said. About 60 others left Lakeview's three congregations, but only he was disfellowshipped, he said.

"They don't have the guts to disfellowship everyone who left," Penton said. "It would make them look like what they are: a repressive, authoritarian body." Penton said he no longer accepts the JW's belief that only 144,000 will reach heaven.

John Poole, one of the Lakeview elders who resigned in support of Penton, has helped begin a Bible study group called the International Christian Bible Students Association (ICBSA), a name similar to that of the early JW organization. Penton said about 35 people attend the group's weekly bible studies in the Lethbridge area, and the ICBSA began publishing its own literature last week.

Penton said that since news of his suit spread, he has received letters and phone calls daily from JWs all over the world.

The Klings of Tucson said they don't know if brother-in-law Penton's lawsuit influenced the Valencia congregation to disfellowship Mrs. Kling, but they think her treatment was wrong.

"According to the Bible, they (the congregation) must confront us with our wrongdoing three times, and they did not," James Kling said.

The Klings received a letter from three of

the congregation's six elders dated March 13, stating that they had heard reports that Mrs. Kling "expressed ideas contrary to those of Jehovah's Witnesses" and "invited a disfellowshipped person to come to your home for study."

Mrs. Kling also was accused of believing that JW counsel for young people was overly strict, of disagreeing with the JW interpretation of the Biblical "great crowd" to survive the apocalypse and of speaking out against preaching work. The letter asked the Klings to attend a disfellowship hearing the next week.

The Klings said they sent their letter of resignation by registered mail before the hearing, but Mrs. Kling was disfellowshipped for "apostasy," or turning away from God.

James Kling said that he and his wife had been considering resignation for three years — "You just don't walk away from something that's been your whole life" — but that congregation charges weren't valid.

The disfellowshipped person who visited the couple's Drexel Heights home was a teenager thrown out of the congregation for smoking, Mrs. Kling said, and the only time she publicly referred to the "great crowd" was when a group of eighth-graders she taught at the New World Educational Center private school asked her about it.

"All I did was point out a verse of the Bible and told them to decide for themselves. The school is run mostly by Jehovah's Witnesses,

but it's not supposed to be connected with the Watchtower Society," Mrs. Kling said.

"So why am I being disfellowshipped for that? Are they taking the words of those schoolchildren over mine?"

Richard Poummer, principal of the school, at 3301 E. Patricia St., told a Citizen reporter that New World was independent, but hung up the phone when asked about Mrs. Kling, who worked part time as a volunteer teacher at the school.

Valencia Congregation elders would not comment on Mrs. Kling's disfellowshipping, but elder Roy E. Lintow said, "We begged and pleaded with Mary to stop these things." Lintow and elder Darrell G. Kupelian likened the Kling matter to a family dispute. "Would you want me to come into your home and pry into personal life?" Lintow asked.

The couple sees Mrs. Kling's only real offense as disloyalty to the Watchtower Society.

"They are probably trying to keep people in subjection," Kling said, his hands clasped around his Bible. "If this is the case, they are doing a great job." The Klings are not planning any action against the congregation, he said.

"If people will believe an organization instead of me, after knowing me all my life, then it doesn't matter. A lawsuit can't bring my name back."

The other 20 JW congregations in Tucson

are quiet. Alfred Nussrallah, the Watchtower circuit overseer for about 20 English-speaking congregations in the Tucson area, said he did not know of any other disfellowshippings and could not comment on the Kling case because he did not know its specifics. But he did say that a congregation usually permits a person two to three misdeeds before taking judicial action.

"The whole thing is very carefully scrutinized," he said. "There must be eyewitnesses accusing someone, and they have to be credible and truthful. Each congregation is individually responsible for handling its own cases."

In Phoenix things aren't so placid. Letters obtained by the Citizen show that David T. Brown received notice of his disfellowshipping on Jan. 2, even though he had resigned from Phoenix's Encanto congregation on Aug. 5, 1980. He said he never was told of any judicial action against him, nor was he ever confronted with any charges — both of which JWs say they are scripturally bound to do.

"I sent copies of my resignation letter to friends at the Brooklyn headquarters," he said. "I wanted to explain to them why I was leaving and what I had found in the Bible." That was apparently enough for the Watchtower Society to single him out, he said.

"I think they are trying to make an example of people who left the fold. The congregation accepted my resignation, and then (Encanto elder) Roy Horton told me the congregation got a letter from Brooklyn to take action against me."

Horton declined to comment.

Brown has sent letters of protest to the congregation and the Governing Body but has had no response, he said. His personal life has suffered.

"My wife is still a Witness," he said. "We are close, but we avoid the topic of religion. I have had some dealings with Witnesses at work, but almost all of my old friendships are gone, and I have been subject to some unkind treatment."

"I try not to be bitter. I have to admit that I treated people like that and that I believed all of those things."

There was something of a JW schism in Phoenix in 1978. Chuck Evenson, a former elder at the city's Pleasant Valley congregation, said he resigned and that about 30 others did likewise, but no one was disfellowshipped. "We begged the body of elders to pick up their Bibles and discuss our reasons for leaving with us," Evenson said. "They refused."

Evenson said he and the others hold an informal weekly Bible study, and some have joined fundamentalist churches. Their dispute with the JWs was primarily over the Witness belief that Christ's death saved only 144,000.

"I would ask questions, and no one would answer them. When I resigned, I told them I would sue them if they disfellowshipped me," he said.

"A lot of lies have been told about me, and it's created a lot of problems. For a long time, my folks and my wife's parents wouldn't even talk to us," he said.

Evenson hosts a weekly Saturday religious radio program on KXEG, but he said he doesn't use it to reach Witnesses. He said he has met secretly with some Phoenix elders and set up a recorded phone message for Witnesses, but he thinks preaching to them does more harm than good.

"That's the worst thing anyone can do. Witnesses have a persecution complex. If anyone attacks them, they're sure they're right. The only way these people will ever leave the organization or cause it to change is to accept Christ as their personal savior."



AP Laserphoto

Baptism by total immersion is part of Jehovah's Witnesses religion. Some 400 people were converted at the 1978 International convention at New York City's Shea Stadium, which attracted 55,000 JWs.

son on any spiritual or social level reflects loyalty to God's standards and obedience to his command at 1 Corinthians 5:11, 13. This is consistent with Jesus' advice that such a person be considered in the same way as "a man of the nations" was viewed by the Jews of that time. For some time after the apostles died, those professing Christianity evidently followed the Biblical procedure.\* But how many churches today comply with God's clear directions in this regard?

#### THOSE WHO DISASSOCIATE THEMSELVES

<sup>13</sup> A Christian might grow spiritually weak, perhaps because of not studying God's Word regularly, having personal problems or experiencing persecution. (1 Cor. 11:30; Rom. 14:1) Such a one might cease to attend Christian meetings. What is to be done? Recall that the apostles abandoned Jesus on the night of his arrest. Yet Christ had urged Peter, "When once you have returned, strengthen your brothers [who also abandoned Jesus]." (Luke 22:32) Hence, out of love Christian elders and others might visit and help the one who has grown weak and inactive. (1 Thess. 5:14; Rom. 15:1; Heb. 12:12, 13) It is another matter, though, when a person repudiates his being a Christian and disassociates himself.

<sup>14</sup> One who has been a true Christian

\* Ecclesiastical historian Joseph Bingham writes concerning the early centuries: "The discipline of the church consisted in a power to deprive men of all the benefits and privileges of baptism, by turning them out of the society and communion of the church, . . . and every one shunned and avoided them in common conversation, partly to establish the church's censures and proceedings against them, and partly to make them ashamed, and partly to secure themselves from the danger of contagion." ". . . no one was to receive excommunicated persons into their houses, nor eat at the same table with them; they were not to converse with them familiarly, whilst living; nor perform the funeral obsequies for them, when dead, . . . These directions were drawn up upon the model of those rules of the apostles, which forbade Christians to give any countenance to notorious offenders."—*The Antiquities of the Christian Church*, pp. 880, 891.

13. What should be done in the case of a person who becomes weak and inactive?

14. How might a person disassociate himself?

might renounce the way of the truth, stating that he no longer considers himself to be one of Jehovah's Witnesses or wants to be known as one. When this rare event occurs, the person is renouncing his standing as a Christian, deliberately disassociating himself from the congregation. The apostle John wrote: "They went out from us, but they were not of our sort; for if they had been of our sort, they would have remained with us."—1 John 2:19.

<sup>15</sup> Or, a person might renounce his place in the Christian congregation by his actions, such as by becoming part of an organization whose objective is contrary to the Bible, and, hence, is under judgment by Jehovah God. (Compare Revelation 19:17-21; Isaiah 2:4.) So if one who was a Christian chose to join those who are disapproved of God, it would be fitting for the congregation to acknowledge by a brief announcement that he had disassociated himself and is no longer one of Jehovah's Witnesses.

<sup>16</sup> Persons who make themselves "not of our sort" by deliberately rejecting the faith and beliefs of Jehovah's Witnesses should appropriately be viewed and treated as are those who have been disfellowshipped for wrongdoing.

#### COOPERATING WITH THE CONGREGATION

<sup>17</sup> Though Christians enjoy spiritual fellowship when they discuss or study the Bible with their brothers or interested persons, they would not want to have such fellowship with an expelled sinner (or one who has renounced the faith and beliefs of Jehovah's Witnesses, disassociating himself). The expelled person has been 'rejected,' being "self-condemned" because of "sinning," and those in the congregation both accept God's judgment and uphold it.

15, 16. (a) How else might a person become disassociated? (b) How should Christians view and deal with disassociated persons?

17, 18. What is involved in our cooperating with the congregation as to disfellowshipping?

David T. Brown  
5017 N. 23 Ave. Apt 3  
Phoenix AZ 85015  
August 5, 1980

Body of Elders, Encanto Congregation of Jehovah's Witnesses  
Phoenix, Arizona

Gentlemen:

Following the procedure outlined on pages 61 and 62 of the book "Pay Attention to Yourselves and to All the Flock" I am hereby providing written notice of my desire to voluntarily disassociate myself from the Encanto Congregation of Jehovah's Witnesses and also from any association with the Watchtower Bible and Tract Society. I have arrived at this decision after much prayer, Bible reading, and intensive personal study. I can no longer believe that the Watchtower Bible and Tract Society is God's visible earthly organization.

I have no animosity towards anyone of Jehovah's Witnesses. In my 15 years of association with the Witnesses I have known many wonderful people. Many have been true friends and very kind and helpful, even in a material way. I would say all of them were sincere. They have not been perfect, but neither have I been perfect. They are still in my thoughts and prayers.

I know this hurts Doris very much. Even though it hurts to be the cause of her pain I feel I must proceed with this voluntary disassociation. Since my wife desires to remain a Witness I ask the congregation not to forget her. I know you will do what you can to help her, but I wanted you to know that I will not oppose such aid.

I request when announcement is made to the congregation of my action that it is made clear that this is a voluntary action on my part. You are free to show this letter to anyone you wish as an explanation why I have taken this action.

Sincerely,

David T. Brown

September 25, 1980

Dear Friends:

I am enclosing some scriptures and some thoughts that helped me to see that I did not have "the Truth." (John 14:6) These have helped me to come to Him. (John 6:68, 69) He invites you to come to Him, too. (Matthew 11:28-30)

Hebrews 7:3

This is speaking of how Melchizedek is a type of the Son of God:

"In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually."

In what way is the Son of God without beginning of days or end of life?

John 1:1

"In the beginning the Word was . . . "

Is this saying that the Word existed before creation? That, in the beginning, place it where you may, the Word already existed? Compare the New English Bible rendering of John 1:1-4:

"When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through him all things came to be; no single thing was created without him. All that came to be was alive with his life, and that life was the light of men."

Colossians 1:15

Can the expression "firstborn of all creation" have another explanation than meaning that Jesus was God's first creation? Again the New English Bible (Colossians 1:15-20):

"He is the image of the invisible God; his is the primacy over all created things. In him everything in heaven and on earth was created, not only things visible but also the invisible orders of thrones, sovereignties, authorities, and powers: the whole universe has been created through him and for him. And he existed before everything, and all things are held together in him. He is, moreover, the head of the body, the church. He is its origin, the first to return from the dead, to be in all things alone supreme. For in him the complete being of God, by God's own choice, came to dwell. Through him God chose to reconcile the whole universe to himself, making peace through the shedding of his blood upon the cross -- to reconcile all things, whether on earth or in heaven, through him alone."

Compare Genesis 41:51,52 with Jeremiah 31:9; Psalm 89:27. On Colossians 1:19, compare with Colossians 2:9 in the Emphatic Diaglott, Byington, and other recent versions. Also see Emphatic Diaglott (page 889) under "Firstborn." At Colossians 1:15 "Firstborn" is a statement of position, not priority in time.

Revelation 3:14

Similarly, can the expression "the beginning of the creation by God" ("the beginning of the creation of the God" - Kingdom Interlinear) have the meaning given in the New International Version?:

"These are the words of the Amen, the faithful and true witness, the ruler of God's creation."

(Compare Revelation 1:5). New Testament Greek lexicons give "origin" as another meaning for beginning.

Proverbs 8:22-31

Can we be positive this applies to Christ? (Read Proverbs chapters 1-9. Wisdom and foolishness are contrasted.) Does Proverbs 8:3,4 apply to Christ?

If we can say Proverbs 8:22 applies to Christ -- many versions translate it Jehovah "possessed" me, etc. After all, when has Jehovah been without wisdom? See Green's Interlinear Old Testament, NIV, NASB.

Hebrews 1:10-12

This passage quotes Psalm 102:25-27 (LXX) and applies it to Christ:

"And: 'You at the beginning, O Lord, laid the foundations of the earth itself, and the heavens are the works of your hands. They themselves will perish, but you yourself are to remain continually; and just like an outer garment they will all grow old, and you will wrap them up just as a cloak, as on outer garment; and they will be changed, but you are the same, and your years will never run out.'"

In Psalm.102 this statement is definitely speaking about Jehovah. Does this identify Jesus as Jehovah?

Other examples:

1 Peter 2:3 says:

". . . provided you have tasted that the Lord is kind."

This is shown to be speaking about Jesus in the next verse (1 Peter 2:4): "Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious with God." 1 Peter 2:3 is a reference to Psalm 34:8 (LXX): "Taste and see that Jehovah is good . . ." [Comparison of the interlinear with the Greek Septuagint (LXX) shows the phrases to be identical.]

Is Peter calling Jesus "Jehovah" in this place?

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 ὁρατὰ 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  
 ἐκτίσται· 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  
 συνεστήκεν, 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 ἀρχὴ, 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,  
 ὅτι ἐν αὐτῷ εὐλόγησεν παντὶ τῷ  
 because in him he thought well all the  
 πληρῶμα 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 lord-  
 ships 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 congrega-  
 tion. He is the begin-  
 ning, the first-born  
 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 reconcile 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.

πρωτότοκος, ὡς first-born—1. lit.  
 Mt 1: 25 v.l.; Lk 2: 7; Hb 11:  
 28.—2. fig. of Christ Ro 8: 29;  
 Col 1: 15, 18; Hb 1: 6; Rv 1: 5;  
 2: 8 v.l.—Of men Hb 12: 23.\*

FIRST. 1. What is before others. In time or order; so Adam is called the first man, and Christ the second Adam. 2. What exceeds others in degree of business or of excellence; so Paul calls himself the first or chief of sinners. Hence.

FIRST-BORN or "FIRST-BEGOTTEN of every creature" may mean "chief of the whole creation." Col. 1: 15.

FIRST-FRUIT. The first ripe products of the land of Israel, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him. Exod. xxiii. 16, 19. Christ is called the first-fruits of them that slept. 1 Cor. xv. 20; and the family of Stephanus, the first-fruits of Achaia. 1 Cor. xvi. 15.

Shorter Lexicon of the Greek New Testament. F. Wilbur Gingrich: University of Chicago Press. 1957, 1965. Page 190.

The Emphatic Diaglott. Benjamin Wilson; Watchtower Bible and Tract Society. 1942 edition. page 889.

An Expository Dictionary of New Testament Words. W. E. Vine. Thomas Nelson Publishers. Pages 434, 435.

FIRST-BEGOTTEN, FIRSTBORN

ΠΡΩΤΟΤΟΚΟΣ (πρωτότοκος), firstborn (from *prōtos*, first, and *tiktō*, to beget), is used of Christ as born of the Virgin Mary, Luke 2: 7; further, in His relationship to the Father, expressing His priority to, and pre-eminence over, creation, not in the sense of being the first to be born. It is used occasionally of superiority of position in the O.T.; see Ex. 4: 22; Deut. 21: 16, 17, the prohibition being against the evil of assigning the privileged position of the firstborn to one born subsequently to the first child.

The five passages in the N.T. relating to Christ may be set forth chronologically thus: (a) Col. 1: 15, where His eternal relationship with the Father is in view, and the clause means both that He was the Firstborn before all creation and that He Himself produced creation (the genitive case being objective, as ver. 16 makes clear); (b) Col. 1: 18 and Rev. 1: 5, in reference to His resurrection; (c) Rom. 8: 29, His position in relationship to the Church; (d) Heb. 1: 6, R.V., His Second Advent (the R.V. "when He again bringeth in," puts "again" in the right place, the contrast to His First Advent, at His Birth, being implied); cp. Ps. 89: 27. The word is used in the plural, in Heb. 11: 28, of the firstborn sons in the families of the Egyptians, and in 12: 23, of the members of the Church.

Note: With (a) cp. John 1: 30, "He was before me," lit., 'He was first (*prōtos*) of me,' i.e., 'in regard to me,' expressing all that is involved in His pre-existence and priority.

Rev. 3:14 (Kingdom Interlinear Translation):

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ ἐκκλησίας γράψων· τὰδε λέγει ὁ Ἄμην, ὁ μάρτυς ὁ πιστὸς καὶ ὁ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ.	14 "And to the angel of the congregation in La-o-di-ce'a write: These are the things that the Amen says, the faithful and true witness, the beginning of the creation of the God,
And to the angel of the in Laodicea of ecclesia write The-but (things) is saying the Amen, the witness the faithful and the true, the beginning of the creation of the God,	

Compare Rev. 1:5 (K.I.T.):

5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἀρχὼν τῶν βασιλέων τῆς γῆς.	5 and from Jesus Christ, "The Faithful Witness." "The first-born from the dead," and "The Ruler of the kings of the earth."
and from Jesus Christ, (he) the Witness the Faithful, the firstborn of the dead (ones) and The Ruler of the kings of the earth.	





The prophecy of Isaiah 40:3-5:

"Listen! Someone is calling out in the wilderness: 'Clear up the way of Jehovah, you people! Make the highway for our God through the desert plain straight. Let every valley be raised up, and every mountain and hill be made low. And the knobby ground must become level land, and the rugged ground a valley plain. And the glory of Jehovah will certainly be revealed, and all flesh must see it together, for the very mouth of Jehovah has spoken it.'"

Matthew 3:1-3, Mark 1:1-4, Luke 3:2-6, and John 1:23 apply this to John the Baptist's preparatory work before the ministry of Jesus. Is John the Baptist calling Jesus Jehovah?

Isaiah 8:13-15:

"Jehovah of armies . . . And he must become as a sacred place; but as a stone to strike against and as a rock over which to stumble to both houses of Israel, as a trap and as a snare to the inhabitants of Jerusalem. And many among them will be certain to stumble and to fall and be broken, and to be snared and caught."

1 Peter 2:8: "and 'a stone of stumbling and a rock-mass of offense.' These are stumbling because they are disobedient to the word. To this very end they were also appointed." (Compare also Luke 20:18) If Jesus is Jehovah, would that not be a stone of stumbling for the Jews?

Isaiah 8:12b,13:

"The object of their fear you men must not fear, nor must you tremble at it. Jehovah of armies - he is the one whom you should treat as holy . . ."

1 Peter 3:14b,15: "However, the object of their fear do not you fear, neither become agitated. But sanctify the Christ as Lord in your hearts . . ."

Joel 2:32 and Romans 10:9-15:

"And everyone who calls on Jehovah's name will come off safe; for on Mount Sion and in Jerusalem there will be escape, as Jehovah has said, and among the survivors whom Jehovah calls." (Byington)

"Because if by your mouth you acknowledge Jesus to be Lord, and in your heart you believe that God raised him from the dead, you will be saved. For it is with a heart believing is done leading to righteousness, and it is with a mouth acknowledgement is made leading to salvation. For the text

says 'Anyone who believes in him will not be put to shame'; for there is no distinction between Jew and Greek, for the same one is Lord of all, rich toward all who call on him; for 'everyone who shall call on the name of the Lord' ("the name of Jehovah" - NWT) shall be saved.'

Compare Acts 2:21,33,36,38. For the identity of the "him" in verse 11 see Romans 9:33; 1 Peter 2:6. Who is being referred to in Romans 10:13-15?

### Hebrews 1:6

"But when he again brings his First-born into the inhabited earth, he says: 'And let all God's angels worship him.'"

This is quoted from Psalm 97:7 and Deuteronomy 32:43 (in the Septuagint and also in the Dead Sea scroll of Deuteronomy) and the "him" referred to is Jehovah God. Yet Hebrews applies it to Jesus Christ. Does this identify Jesus as God, worthy of worship as the Father is worthy of worship? Does this identify Jesus with Jehovah? Also, does the fact that all of the angels are commanded to worship him make Jesus not an angel, but superior to them? (compare Hebrews 1:4)

### The Father is Greater

Can the scriptures that speak of the subordinating of the Son to the Father (like John 14:28; 1 Corinthians 11:3; 1 Corinthians 15:27,28, etc.) be explained by Jesus' voluntary emptying of himself to take the form of a humble slave -- as stated in Philippians 2:5-11?:

"Have in you, each of you, this same mind as in Christ Jesus, who, when he was in the form of God, did not regard equality with God as a prize, but emptied himself, taking slave form, coming into the likeness of humanity; and, being found as it were a man in guise, he humbled himself to become obedient down to death, the death of a cross; for which very reason God raised him supremely high and granted him the name above every name, that at the name of Jesus every knee of what is in heaven and what is on earth and what is underground should bend and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father." (Byington)

Compare Isaiah 45:22,23.

### Jesus is LORD!

"For this reason I make it known to you that nobody speaking in the Spirit of God says 'Jesus is accursed,' and nobody can say 'Jesus is Lord' except in Holy Spirit." 1 Corinthians 12:3 (Byington)

Why does acknowledging Jesus to be Lord require the operation of God's Spirit? Do the implications of the statement "Jesus is Lord" stagger the human mind to require the help of the Holy Spirit?

John 20:28

"In answer Thomas said to him: 'My Lord and my God!'"

Was it proper for Thomas to make this statement? Is it proper for Christians today to make the same statement?

Romans 8:9

"But you are not in flesh but in spirit, if God's Spirit does reside in you; but if anybody does not have Christ's Spirit, that man is not his." (Byington)

What do the parallel expressions "God's Spirit" and "Christ's Spirit" indicate as to the relationship of the Father and the Son? Compare Acts 16:6,7:

"And they went through Phrygian-Galatian country, being forbidden by the Holy Spirit to speak the word in the province of Asia, and came up to Mysia and tried to take a course into Bithynia but the Spirit of Jesus would not allow them; and they went past Mysia and down to Troas." (Byington)

John 5:17,18

"But he answered them: 'My Father has kept working until now, and I keep working.' On this account, indeed, the Jews began seeking all the more to kill him, because not only was he breaking the Sabbath but he was also calling God his own Father, making himself equal to God.'"

Is the apostle John saying that Jesus claimed equality with God? In verses 22 and 23 of the same chapter Jesus says:

"For the Father judges no one at all, but he has committed all the judging to the Son, in order that all may honor the Son just as they honor the Father. He that does not honor the Son does not honor the Father who sent him."

The New English Bible on these same 2 verses reads:

"And again, the Father does not judge anyone, but has given full jurisdiction to the Son; it is his will that all should pay the same honor to the Son as to the Father. To deny honor to the Son is to deny it to the Father who sent him."

Can a created being receive the same honor as the Creator?

Isaiah 9:6

"For there has been a child born to us, there has been a son given to us; and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace."

In the next chapter (Isaiah 10:20,21) it says:

"And it will certainly occur in that day that those remaining over of Israel and those who have escaped of the house of Jacob will never again support themselves upon the one striking them, and they will certainly support themselves upon Jehovah, the Holy One of Israel, in trueness. A mere remnant will return, the remnant of Jacob, to the Mighty God."

Who is this Mighty God?

Luke 10:22

"All things have been delivered to me by my Father, and who the Son is no one knows but the Father; and who the Father is, no one knows but the Son, and he to whom the Son is willing to reveal him."

Can the Son only be comprehended by the Father? Why?

John 16:13-15

"However, when that one arrives, the spirit of the truth. . . That one will glorify me, because he will receive from what is mine and will declare it to you. All the things that the Father has are mine. That is why I said he receives from what is mine and declares it to you." [Compare John 17:10.]

What does Jesus mean that 'all things that the Father has are mine'? What does this show about their relationship?

John 14:14

"If you ask me anything in my name I will do it." (Byington)  
"If ever anything you should ask me in the name of me this I shall do." (Kingdom Interlinear).  
"If you ask anything in my name, I will do it." (New World Translation)

Why does the New World Translation leave out the word "me"?  
Is it proper to petition or ask Christ concerning things we desire?

Comparing Scripture with Scripture

Is John 12:40,41 a reference to Isaiah 6:3-5,10?

Is Ephesians 4:7-10 a quotation and reference to Psalm 68:15-18?  
Who is referred to in Psalm 68 and in Ephesians?

Is there parallelism in these titles and functions?:

Jeremiah 11:20; 17:10; 20:12. Compare Revelation 2:23.

2 Thessalonians 1:9. Compare Isaiah 2:21 (Septuagint).

Ps. 23:1; Isa. 40:1-11. Compare Jn 10:1-14; Heb. 13:20; 1 Pe. 2:25; 5:4.

Isaiah 40:3,9,10,11. Compare John 1:23; Revelation 3:11; 22:12,20.

Isaiah 45:22,23. Compare Rom. 14:9-12; 2 Cor. 5:10; Philippians 2:10.

Isaiah 43:3. Compare Acts 3:14.

Revelation 4:9-11. Compare Revelation 5:6-14.

CONCLUDING QUESTIONS

- 1] Is there any clear, direct statement in the Bible that says Jehovah created Jesus?
- 2] Why are the New Testament writers so free in applying passages about Jehovah in the Old Testament to Christ? Can we do so today?
- 3] Is there any clear, direct statement in the Bible that pointedly says Jesus is not Jehovah? If the teaching that Jesus is not Jehovah is true, would we not expect such a statement or some sort of explanation for the N.T. writers application of the divine name to Jesus.
- 4] Is there any clear, direct statement in the Bible that pointedly says Jesus is not God? (If you are using the New World Translation for your reply -- be sure to compare it with versions like Byington, New International Version, New American Standard, etc.)
- 5] Are there places in the Bible where Christ is called Jehovah?
- 6] Are there places in the Bible where Christ is called God?

## IS THE HOLY SPIRIT A PERSON OR A FORCE?

The scriptures tell us the Holy Spirit:

- I. Has Will: (1 Corinthians 12:11) "wills"  
"Forbids" and "Permits" - Acts 16:6, 7  
"Appoints" leaders - Acts 20:28
- II. Has Mind: (Romans 8:27) "minds"  
"Knows" - 1 Corinthians 2:11  
"Thinks" - Acts 15:28
- III. Has Feelings: (Isaiah 63:10) "feel hurt"  
"Outraged" - Hebrews 10:29  
"Saddened" - Ephesians 4:30  
"Love" - Romans 15:30 (cf. Romans 12:1)
- IV. Has Ability To Hear: (John 16:13) "hears"
- V. Has Speech: (1 Timothy 4:1) "says explicitly"  
"Spirit of Jehovah spoke" - 2 Samuel 23:2  
"Thus says the Holy Spirit" - Acts 21:11  
"The Holy Spirit aptly spoke" - Acts 28:25  
"What the Spirit says to the congregations"  
- Revelation 2:7, 11, 17, 29; 3:6, 13, 22
- VI. Has Self-Consciousness: (calls Himself "I")  
"The Spirit said...I..." - Acts 10:19, 20  
"The Holy Spirit said...I..." - Acts 13:2
- VII. Personally Directs The Preaching Work:  
"I have called them." - Acts 13:2  
"Sent out by the Holy Spirit." - Acts 13:4  
"The Spirit told me to go..." - Acts 11:12  
"The Spirit said...Approach..." - Acts 8:29  
"...you are not the ones speaking, but  
the Holy Spirit is." - Mark 13:11
- VIII. Treated As A Person: (or "mistreated")  
"Lied to" - Acts 5:3  
"Tempted" - Acts 5:9  
"Blasphemed" - Matthew 12:31  
"Spoken against" - Matthew 12:32

IX. Functions As A Person: (could a force be ...)

"Another Helper" - John 14:16

[Jesus Christ, our personal Helper, (1 John 2:1) promised to send Another (allon - "of the same kind") personal Helper to take his place on earth while he went to the Father.]

One Who "Pleads" for us - Romans 8:26, 27

[Our Helper on earth (the Spirit) pleads for us - exactly as Our Helper in heaven (the Christ) pleads for us (Romans 8:34) cf. Hebrews 7:25.]

"God's Spirit Living in us" - Romans 8:9, 11

[The Spirit who "lives in us" (James 4:5 - cf. Ephesians 3:17) makes us "the Temple of the Holy Spirit" (1 Corinthians 6:19) and also "the Temple of God" (1 Corinthians 3:16, 17).]

"The Holy Spirit [who] will teach you"

- Luke 12:12, 1 Corinthians 2:13, 1 John 2:27

"That Person\* [who] reminds you" - John 14:26

"That Person\* exposing the world" - John 16:8

"That Person\* testifying about Me [Christ],  
and you [twelve persons] also testify"

- John 15:26, 27 also Acts 5:32

X. Named "Jehovah": (2 Corinthians 3:17)

\*ekeinos = "that he" or "that male person"

Early Christian writers taught the Holy Spirit is a Person. There is a statement or two by Justin Martyr and Hippolytus that might seem to indicate otherwise, but a thorough reading of their writings reveals they viewed the Holy Spirit as a Person. The teaching that the Holy Spirit is not a Person is of comparative recent origin. Even Arius of the fourth century A.D., who was one of the first to deny the Deity of Christ, did not deny the personality of the Holy Spirit. 'The noblest of the Son's creations' was his viewpoint of the Spirit.

It is true that in the pagan Greek language the word "spirit" is neuter in gender. However, God saw fit to use this universal language of the day to communicate His thoughts. W.E. Vine in his An Expository Dictionary of New Testament Words expresses some thoughts on this and also on the reason why the Greek words for "Holy Spirit" sometimes lack the definite article ("the"):

"Sometimes the absence (of the definite article) is to be accounted for by the fact that Pneuma (like Theos) is substantially a proper name . . . The personality of the Spirit is emphasized at the expense of strict grammatical procedure in John 14:26; 15:26; 16:8,13,14, where the emphatic pronoun ekeinos, "He," is used of Him in the masculine, whereas the noun pneuma is neuter in Greek, while the corresponding word in Aramaic, the language in which our Lord probably spoke, is feminine (rucha, cf. Heb. ruach)" (pages 1076, 1077).

## IS GOD A TRINITY?

The word "Trinity" does not appear in the Bible. Neither do words such as: "Bible," "Chronology," "Disfellowshipping," "Neutrality," "Organization," or "Theocracy." All of these terms have grown up to designate concepts taught (or thought to be taught) within the pages of "The Bible."

Does the "Bible" associate the Father, Son, and Spirit in such a way as to indicate they form a "Trinity"? Early Christians who were taught directly by Jesus Christ were . . .

- chosen: by God, the Father  
through sanctification of the Spirit  
for obedience to Jesus Christ  
- 1 Peter 1:2
- baptized: in the name of the Father  
and of the Son  
and of the Holy Spirit  
- Matthew 28:19
- filled: with the Spirit  
singing praises to God  
in the name of our Lord Jesus Christ  
- Ephesians 5:18-20
- Stabilized: in Christ  
Anointed: by God  
Sealed: of the Spirit  
- 2 Corinthians 1:21, 22
- Given: varieties of gifts, but the same Spirit  
varieties of ministries, but the same Lord  
varieties of functions, but the same God  
- 1 Corinthians 12:4-6
- Praying: through Christ  
in the Spirit  
to the Father  
- Ephesians 2:18

Evidently, the early Christians who were taught directly by Jesus Christ spoke often of these three in connection with each other -- even though they did not use the term "Trinity."

"Praying in the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ." - Jude 20

"Through our Lord Jesus Christ and through the love of the Spirit exert yourselves with me in prayers to God." - Romans 15:30

"The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all! Amen!"  
- 2 Corinthians 13:14



The doctrine of the Trinity does not teach that there are 3 Gods in one God. Neither does it teach that Jesus is the Father, nor that the Holy Spirit is the Son, nor that the Holy Spirit is the Father, etc. The doctrine of the Trinity teaches there are 3 distinct Persons in one God. Admittedly this cannot be fully comprehended. But it is possible. (Luke 18:27) Humans cannot comprehend spiritual things fully -- especially some matters about God.

The Father, the Son, and the Holy Spirit are separate Persons. Matthew 28:19 tells us they share a common "name." One name they share is the name "Jehovah." The Father is called Jehovah, the Son is called Jehovah, the Holy Spirit is called Jehovah. But Jehovah is One. The 3 are one God. (Compare Deuteronomy 6:4 with Genesis 2:24 where the same Hebrew word is used for "one.")

The Son is subject to the Father in accomplishing the redemption of mankind and in His serving as mediator between the Father and mankind. It is possible for 2 persons to still be equal even though one willingly subjects himself at times to the other (Compare Philippians 2:1-4 with Philippians 2:5-11, Byington).

A correct understanding of the doctrine of the Trinity explains how all 3 -- the Father, the Son, and the Holy Spirit can each have Divine names, titles and attributes applied to them yet there still be only one God. Again, this is hard for humans to fully understand -- yet our worship of God should not be based on human reasoning, but on the divine revelation -- the Bible.

προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι  
 let do obeisance toward him all angels  
 7 καὶ πρὸς μὲν τοὺς ἄγγέλους  
 And toward indeed the angels  
 λέγει ὁ ποιῶν τοὺς ἄγγέλους  
 he is saying The (one) making the angels  
 αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς  
 of him spirits, and the public workers  
 αὐτοῦ πυρὸς φλόγα· 8 πρὸς δὲ τὸν υἱόν  
 of him of fire flame; toward but the Son  
 Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα  
 The throne of you the God into the age  
 τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος  
 of the age, and the staff of the straightness  
 ῥάβδος τῆς βασιλείας αὐτοῦ. 9 ἠγάπησας  
 staff of the kingdom of him. You loved  
 δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ  
 righteousness and you hated lawlessness; through  
 τοῦτο ἐχρισέν σε ὁ θεός, ὁ θεός σου,  
 this anointed you the God, the God of you,  
 ἔλασον ἀγαλλιάσεως παρὰ τοὺς μετόχους  
 oil of exultation beside the partners  
 σου; 10 καὶ σὺ κατ' ἀρχάς,  
 of you; and You according to beginnings,  
 κύριος τῶν γῶν ἱεμελίωσας καὶ ἔργα τῶν  
 Lord, the earth you founded, and works of the  
 χειρῶν σου εἰσιν οἱ οὐρανοὶ; 11 αὐτοὶ  
 hands of you are the heavens; they  
 ἀπολοῦνται, σὺ δὲ  
 will destroy themselves, you but  
 διαμένεις· καὶ πάντες ὡς  
 you are remaining through; and all as  
 ἱμάτιον παλαιωθήσονται, 12 καὶ  
 outer garment will be made old, and  
 ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,  
 as if thing thrown about you will wrap up them,  
 ὡς ἱμάτιον καὶ ἀλλαγήσονται· σὺ  
 as outer garment and they will be altered; you  
 δὲ ὁ αὐτός εἰ, καὶ τὰ ἔτη σου οὐκ  
 but the very (one) are, and the years of you not  
 ἐκλείψουσιν.  
 will leave out.  
 13 πρὸς τίνα δὲ τῶν ἄγγέλων  
 Toward which one but of the angels  
 εἶρηκέν ποτε Κάθου ἐκ δεξιῶν  
 has he said sometime Sit you out of right [parts]  
 μου ἕως ἂν θῶ τοὺς ἐχθρούς  
 of me until likely I might put the enemies

let all God's angels worship him."  
 7 Also, with reference to the angels he says: "And he makes his angels spirits, and his public servants a flame of fire." 8 But with reference to the Son: "God is your throne forever, and [the] scepter of your kingdom is the scepter of uprightness. 9 You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with [the] oil of exultation more than your partners." 10 And: "You at [the] beginning, O Lord, laid the foundations of the earth itself, and the heavens are [the] works of your hands. 11 They themselves will perish, but you yourself are to remain continually; and just like an outer garment they will all grow old, 12 and you will wrap them up just as a cloak, as an outer garment; and they will be changed, but you are the same, and your years will never run out."  
 13 But with reference to which one of the angels has he ever said: "Sit at my right hand, until I place your enemies

τὴν Σιών, ὅτι καιρὸς τοῦ οἰκτερῆσαι αὐτήν, ὅτι ἤκει καιρὸς.  
 14 Ὅτι εἰδόκησαν οἱ δούλοι σου τοὺς λίθους αὐτῆς, καὶ τὸν χοῖν  
 αὐτῆς οἰκτερήσουσι. Καὶ φοβηθήσονται τὰ ἔθνη τὸ ὄνομα  
 σου Κύριε, καὶ πάντες οἱ βασιλεῖς τὴν δόξαν σου.  
 16 Ὅτι οἰκοδομήσει Κύριος τὴν Σιών, καὶ ὀφθήσεται ἐν τῇ  
 δόξῃ αὐτοῦ. Ἐπέβλεψεν ἐπὶ τὴν προσευχὴν τῶν ταπεινῶν,  
 13 καὶ οὐκ ἐξουδένωσε τὴν δέησιν αὐτῶν. Γραφήτω αὐτῇ εἰς  
 19 γενεὰν ἑτέραν, καὶ λαὸς ὁ κτιζόμενος αἰνέσει τὸν Κύριον. Ὅτι  
 ἐξέκρυψεν ἐξ ὕψους ἁγίου αὐτοῦ, Κύριος ἐξ οὐρανοῦ ἐπὶ τὴν  
 20 γῆν ἐπέβλεψε, τοῦ ἀκοῦσαι τοῦ στεναγμοῦ τῶν πεπεδημένων,  
 21 τοῦ λίσσασθαι τοὺς υἱοὺς τῶν τεθανατωμένων, τοῦ ἀναγγεῖλαι ἐν  
 Σιών τὸ ὄνομα Κυρίου, καὶ τὴν αἰνεῖσιν αὐτοῦ ἐν Ἱερουσαλὴμ.  
 22 ἐν τῷ συναχθῆναι λαοὺς ἐκταυτῶ, καὶ βασιλεῖς τοῦ δουλεῖν  
 τῷ Κυρίῳ.  
 23 Ἀπεκρίθη αὐτῷ ἐν ὀδῷ ἰσχύος αὐτοῦ, τὴν ὀλιγότητα τῶν  
 24 ἡμερῶν μου ἀνάγγελόν μου· μὴ ἀναγάγῃς με ἐν ἡμέραις ἡμερῶν  
 25 μου, ἐν γενεᾷ γενεῶν τὰ ἔτη σου. Κατ' ἀρχὰς τὴν γῆν  
 Κύριε θεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί.  
 26 Αἱ τοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον  
 παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, καὶ  
 27 ἄλλαγήσονται. Σὺ δὲ ὁ αὐτός εἰ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-  
 28 ψουσιν· οἱ υἱοὶ τῶν δούλων σου κατασκηνώσουσι, καὶ τὸ  
 σπέρμα αὐτῶν εἰς τὸν αἰῶνα κατευθυνθήσεται.

102 (103) Τῷ Δαυὶδ.

Εἰλόγει ἡ ψυχὴ μου τὸν Κύριον, καὶ πάντα τὰ ἐντός μου  
 2 τὸ ὄνομα τοῦ ἁγίου αὐτοῦ. Εἰλόγει ἡ ψυχὴ μου τὸν Κύριον,  
 3 καὶ μὴ ἐπιλανθάνου πάσας τὰς αἰνεῖσεις αὐτοῦ· τὸν εὐλατεῖ-  
 4 σου, τὸν λυτροῦμενον ἐκ φθορᾶς τὴν ζωὴν σου, τὸν στε-  
 5 ραιοῦντά σε ἐν ἐλείει καὶ οἰκτιρμοῖς, τὸν ἐμπιπλῶντα ἐν ἀγα-  
 6 θοῖς τὴν ἐπιθυμίαν σου ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης  
 σου.  
 6 Ποιῶν ἐλεηστίνας ὁ Κύριος, καὶ κρίμα πᾶσι τοῖς ἀδικου-  
 7 μένοις. Ἐγνώρισε τὰς ὁδοὺς αὐτοῦ τῷ Δαυιδ, τοῖς υἱοῖς  
 8 Ἰσραὴλ τὰ θελήματα αὐτοῦ. Οἰκτίρμων καὶ εἰλεῖμων ὁ Κύ-  
 9 ριος, μακρόθυμος καὶ πολυέλεος. Οὐκ εἰς τέλος ὀργισθήσεται,  
 10 οἷδὲ εἰς τὸν αἰῶνα μνηεῖ. Οὐ κατὰ τὰς ἀμαρτίας ἡμῶν ἐποίη-  
 11 σεν ἡμῖν, οὐδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταπέδωκεν ἡμῖν.  
 12 Ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς, ἐκραταίωσε  
 13 Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν. Καθόσον  
 14 ἐπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς  
 15 ἀνομίας ἡμῶν. Καθὼς οἰκτεῖρει πατὴρ υἱοὺς, ὀκτείρησε  
 16 Κύριος τοὺς φοβουμένους αὐτόν. Ὅτι αὐτὸς ἐγνώ τὸ πλάσμα  
 17 τῶν ὀστέων· μνησθήτη ὅτι χοῦς ἐσμεν.  
 18 Ὅτι ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ, ὡσεὶ ἄνθος τοῦ  
 19 ἀγροῦ ὅπως ἐξανθήσει. Ὅτι πνεῦμα διήλθεν ἐν αὐτῷ, καὶ  
 20 οἷχ' ἰπάρξει, καὶ οὐκ ἐπιγνώσεται ἐπὶ τὸν τόπον αὐτοῦ. Τὸ  
 21 ἔλεος τοῦ Κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ

shalt arise, and have mercy upon Sion: for it is time to have mercy upon her, for the set time is come. 14 For thy servants have taken pleasure in her stones, and they shall pity her dust. 15 So the nations shall fear thy name, O Lord, and all kings thy glory. 16 For the Lord shall build up Sion, and shall appear in his glory. 17 He has had regard to the prayer of the lowly, and has not despised their petition. 18 Let this be written for another generation; and the people that shall be created shall praise the Lord. 19 For he has looked out from the height of his sanctuary; the Lord looked upon the earth from heaven; 20 to hear the groaning of the fettered ones, to loosen the sons of the slain; 21 to proclaim the name of the Lord in Sion, and his praise in Jerusalem; 22 when the people are gathered together, and the kings, to serve the Lord. 23 He answered him in the way of his strength: tell me the fewness of my days. 24 Take me not away in the midst of my days: thy years are through all generations. 25 In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands. 26 They shall perish, but thou remainest: and they all shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be changed. 27 But thou art the same, and thy years shall not fail. 28 The children of thy servants shall dwell securely, and their seed shall prosper for ever.

A Psalm of David.

Bless the Lord, O my soul; and all that is within me, bless his holy name. 2 Bless the Lord, O my soul, and forget not all his praises: 3 who forgives all thy transgressions, who heals all thy diseases; 4 who redeems thy life from corruption; who crowns thee with mercy and compassion; 5 who satisfies thy desire with good things: so that thy youth shall be renewed like that of the eagle. 6 The Lord executes mercy and judgment for all that are injured. 7 He made known his ways to Moses, his will to the children of Israel. 8 The Lord is compassionate and pitiful, long-suffering, and full of mercy. 9 He will not be always angry; neither will he be wrathful for ever. 10 He has not dealt with us according to our sins, nor recompensed us according to our iniquities. 11 For as the heaven is high above the earth, the Lord has so increased his mercy toward them that fear him. 12 As far as the east is from the west, so far has he removed our transgressions from us. 13 As a father pities his children, the Lord pities them that fear him. 14 For he knows our frame: remember that we are dust. 15 As for man, his days are as grass; as a flower of the field, so shall he flourish. 16 For the wind passes over it, and it shall not be; and it shall know its place no more. 17 But the mercy of the Lord is from generation to generation upon them that fear

ἀμνημον. Ὅτι σποδὸν ὡσεὶ ἄρτον ἐψυγον, καὶ  
 μετὰ κλαυθμοῦ ἐκίρνω, ἀπὸ προσώπου τῆς ὀργῆς σου καὶ τῆς  
 θυμῶ σου, ὅτι ἐπάρας κατέρραξάς με.  
 Αἱ ἡμέραι μου ὡσεὶ σκιά ἐκλήθησαν, καὶ ὡσεὶ χόρτος  
 ἐξηράνθη. Σὺ δὲ Κύριε εἰς τὸν αἰῶνα μένεις, καὶ τὸ μνημό-  
 σινόν σου εἰς γενεὰν καὶ γενεάν. Σὺ ἀναστὰς οἰκτερῆσαι

β Or, then shall be. γ Heb. I, II, 12. δ Gr. plural. ε Or, be directed aright.



11 his by the is, Go Καὶ εἶπε κ.

# Jehovah (WHO IS THE CHRIST)

## 1 PETER 3: 11-17

λαλήσαι δόλον, 11 ἐκκλινάτω δὲ ἀπὸ τοῦ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητήσάτω εἰρήνην καὶ διωξάτω αὐτήν. 12 ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

13 Καὶ τίς ὁ κακῶσων ὑμᾶς εἴν του ἀγαθοῦ ζηλωταὶ γένηθε; 14 ἄλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε, 15 κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἑτοιμοὶ ἄει πρὸς ἀπολογίαν παντὶ αἰτούντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου.

16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε οἱ καταισχυνθῶσιν ἐπιηραζόντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῇ. 17 κρεῖττον γὰρ ἀγαθοποιώντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πᾶσχειν ἢ κακοποιώντας.

12 Of Jehovah, J. 7: 11-14, 15-18, 30; of Lord, N. B. A. V. G. S. Y.; Christ as Lord, N. B. A. V. G. S. Y.; sanctify the Lord God, Textus Receptus; sanctify Jehovah God, J. 7: 11-14, 15, 17.

speaking deception, 11 but let him turn away from what is bad and do what is good; let him seek peace and pursue it. 12 For [the] eyes of Jehovah<sup>a</sup> are upon the righteous ones, and his ears are toward their supplication; but [the] face of Jehovah<sup>a</sup> is against those doing bad things.<sup>b</sup>

13 Indeed, who is the man that will harm you if you become zealous for what is good? 14 But even if you should suffer for the sake of righteousness, you are happy. However, the object of their fear do not you fear, neither be you agitated. 15 But you sanctify the Christ as Lord<sup>b</sup> in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so in your temper and deep respect.

16 Hold a good conscience, so that in the particular in which you are spoken against they may get ashamed who are speaking slightly of you in connection with Christ. 17 For it is better to suffer because you are doing good, if the will of God wishes it, than because you are doing evil.

20 καὶ παν ὄρος προσημασμένον ἐκεῖ φόβος· ἔσται γὰρ ἀπὸ τῆς χέρσου καὶ ἀκάνθης εἰς βόσκημα προβάτων, καὶ καταπάτημα βοῶν.

8 Καὶ εἶπε Κύριος πρὸς με, λάβε σεαυτῷ τόμον καινοῦ μεγαλοῦ, καὶ γράψον εἰς αὐτὸν γραφίδι ἀνθρώπου, τοῦ ὀξέως προνομῆν ποιῆσαι σκύλων· Πάρεστι γὰρ καὶ μάρτυράς μοι ποιήσον πιστοὺς ἀνθρώπους, τὸν Ὀρίαν καὶ Ζαχαρίαν υἱὸν Βαραχίου. 3 Καὶ προσήλθον πρὸς τὴν προφήτιν, καὶ ἐν γαστρὶ ἔλαβε, καὶ ἔτεκεν υἱόν· καὶ εἶπε Κύριός μοι, κάλεσον τὸ ὄνομα αὐτοῦ, Ταχέως σκύλευσον, ὀξέως προνόμεισον· Διότι πρῆν γινῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήγεται δὲ δυνάμει Δαμασκοῦ, καὶ τὰ σκύλα Σαμαρείας ἐναντὶ βασιλέως Ἀσσυρίων.

5, 6 Καὶ προσέθετο Κύριος λαλήσαί μοι ἐπὶ· Διὰ τὸ μὴ βουλεύσθαι τὸν λαὸν τοῦτον τὸ ὕδωρ τοῦ Σιλωὰμ τὸ πορευόμενον ἡσυχῆ, ἀλλὰ βουλεύσθαι ἔχειν τὸν Ῥασσιν καὶ τὸν υἱὸν Ῥομελίου βασιλέα ἐφ' ἡμῶν, διατοῦτο ἰδοὺ Κύριος ἀνάγει ἐφ' ἡμᾶς τὸ ὕδωρ τοῦ ποταμοῦ, τὸ ἰσχυρὸν καὶ τὸ πολὺ, τὸν βασιλέα τῶν Ἀσσυρίων, καὶ τὴν δόξαν αὐτοῦ· καὶ ἀναβήσεται ἐπὶ πᾶσαν φάραγγα ἡμῶν, καὶ περιπατήσει ἐπὶ πᾶν τείχος ἡμῶν, 8 καὶ ἀφελεῖ ἀπὸ τῆς Ἰουδαίας ἀνθρώπων, ὃς δυνήσεται κεφαλὴν αἰτοῦ ὥστε πληρῶσαι τὸ πλάτος τῆς χώρας σου, μεθ' ἡμῶν ὁ Θεός.

9 Γινώτε ἔθνη καὶ ἠπτάσθε, ἐπακούσατε ἕως ἐσχάτου τῆς γῆς· ἰσχυροὶ ἠπτάσθε ἐν γὰρ πάλιν ἰσχυροί, πάλιν ἠπτάσθε. 10 Καὶ ἢν ἂν βουλεύσησθε βουλήν, διασκεδάσει Κύριος καὶ λόγον ὃν εἰν λαλήσητε, οὐ μὴ ἐμμεῖν ἐν ἡμῖν, ὅτι μεθ' ἡμῶν ὁ Θεός. 11 Οὕτω λέγει Κύριος, τῇ ἰσχυρᾷ χειρὶ ἀπειθοῦσι τῇ πορείᾳ τῆς ὁδοῦ τοῦ λαοῦ τούτου, λέγοιτες, μήποτε εἰπωσι, σκληρὸν· πᾶν γὰρ ὃ εἰν εἶπη ὁ λαὸς οὗτος, σκληρὸν ἔστι· τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε οὐδὲ μὴ ταραχθῆτε. Κύριον αὐτῶν ἀγιάσατε, καὶ αὐτὸς ἔσται σοῦ φόβος. Κἂν ἐπ' αὐτῷ πεποιθῶς ἦς, ἔσται σοι εἰς ἀγίασμα, καὶ οἷχ' ὡς λίθου προσκόμματι συναντήσῃσθε, οὐδὲ ὡς πέτρας πτώματι· οἱ δὲ οἶκοι Ἰακώβ ἐν παγίδι, καὶ ἐν κοιλάσματι ἐγκαθήμεινοι ἐν Ἱερουσαλὴμ.

15 Διατοῦτο ἀδυνατήσουσιν ἐν αὐτοῖς πολλοὶ, καὶ πεσοῦνται καὶ ἀσφαλεία. Τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν.

7 Καὶ εἶπεν, μενῶ τὸν Θεὸν τὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ἰακώβ, καὶ πεποιθῶς ἔσομαι ἐπ' αὐτῷ. Ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός· καὶ ἔσται σημεῖα καὶ τέματα ἐν τῷ οἴκῳ Ἰσραὴλ παρὰ Κυρίου σαβαὼθ, ὃς κατοικεῖ ἐν τῷ ὄρει Σιών.

Καὶ ἐν εἰπωσι πρὸς ὑμᾶς, ζητήσατε τοὺς ἐργαστριμίθους, καὶ τοὺς ἀπὸ τῆς γῆς φωνοῦντας, τοὺς κενολογοῦντας, οἱ ἐκ τῆς

be certainly ploughed: there shall no fear come thither: for there shall be from among the barren ground and thorns that whereon cattle shall feed and oxen shall tread.

And the Lord said to me, Take to thyself a volume of a great new book, and write in it with a man's pen concerning the making a rapid plunder of spoils; for it is near at hand. And make me witnesses of faithful men, Urias, and Zacharias the son of Barachias. And I went in to the prophetess; and she conceived, and bore a son. And the Lord said to me, Call his name, Spoil quickly, plunder speedily. For before the child shall know how to call his father or his mother, one shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

And the Lord spoke to me yet again, saying, Because this people chooses not the water of Siloam that goes softly, but wills to have Rassin, and the son of Romelias to be king over you; therefore, behold, the Lord brings up upon you the water of the river, strong and abundant, even the king of the Assyrians, and his glory; and he shall come up over every valley of yours, and shall walk over every wall of yours: and he shall take away from Juda every man who shall be able to lift up his head, and every one able to accomplish anything; and his camp shall fill the breadth of thy land, O God with us.

Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth: be conquered, after ye have strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered. And whatsoever counsel ye shall take, the Lord shall bring it to nought; and whatsoever word ye shall speak, it shall not stand among you: for God is with us. Thus saith the Lord, With a strong hand they revolt from the course of the way of this people, saying, Let them not say, It is hard; but fear not ye their fear, neither be dismayed. Sanctify ye the Lord himself; and ye shall be thy fear. And if thou shalt trust in him, he shall be to thee for a sanctuary; and ye shall not come against him as against a stumbling-stone, neither as against the falling of a rock: but the houses of Jacob are in a snare, and the dwellers in Jerusalem in a pit. Therefore many among them shall be weak, and fall, and be crushed; and they shall draw nigh, and men shall be taken securely. Then shall those who seal themselves that they may not learn the law be made manifest.

And one shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him. Behold I and the children which God has given me: and they shall be for signs and wonders in the house of Israel from the Lord of hosts, who dwells in mount Zion.

And if they should say to you, Seek ye those who have in them a divining spirit, and them that speak out of the earth, then

3 Alex. paper, or, parchment. 7 Heb. Immanuel. 8 Gr. disobey. 9 Or, let him be. 10 Rom. 2. 33. 11 Alex. - "not." 12 Heb. 2. 13. 13 Gr. ventriloquists.

HIM (EMPHATIC) IS REPLACED BY "WHO IS THE CHRIST"