

101 Questions For JW Leaders

These questions have been put together by various people using information from many different sources on the Internet. All verses are from the New World Translation (NWT) so that the translation of these verses cannot be questioned by Jehovah's Witnesses. If the Watchtower Society (WTS) decides to change any of these verses (like they did with Heb 1:6 and many others), then the obvious question for the individual Jehovah's Witness is: Why did the WTS leaders change their own "Bible" without telling anyone?

The most recent unannounced change in the NWT is the removal of brackets for many words in the latest printing (2009) of the small (4 ¾ x 6 ¾) 1984 edition (and possibly others). Words that are bracketed indicate they were inserted by the translator and do not appear in the original inspired writings. To see this for yourself compare Col 1:16 where the word "other" was always bracketed until the latest unannounced change. The change of unbracketed words is numerous and just another example of WTS's deception that goes undetected by most of its followers.

"...keep testing whether you are in the faith" (2Cor 13:5).

1. The WTS claims it uses the Bible as its "supreme authority". Where in the Bible does anyone count their time in preaching on a slip of paper and are assigned record cards of activity, determining this as a "gauge to their spirituality"? Where in the Bible are Pioneers, Auxiliary Pioneers, Bethelites, and Kingdom Halls? Where in the Bible does it say that anyone born after 1935 cannot go to heaven, that Christians are required to attend five meetings a week, that men are prohibited from wearing beards, and that after a prophecy fails, if the prophet admits he made a mistake, he is no longer a false prophet (see Deut 18:20-22)? Where does the Bible say that a person must belong to an organization that will start in the late 19th century and be headquartered in Brooklyn, NY, in order to survive Armageddon?

2. The WTS teaches that Abraham, Isaac, and Jacob will not reside with Christ in his heavenly kingdom. If this is so, then how do you explain Mt 8:11 in which Jesus says, "But I tell you that many from eastern parts and western parts will come and recline at the table WITH Abraham and Isaac and Jacob IN the kingdom of the heavens"?

3. If there is no conscious awareness after death, how could the "spirits in prison", who lived during "Noah's days", be preached to by Christ after His death (1Pet 3:18-20) and how could the good news be "declared also to the dead" (1 Pet 4:5-6)? If the "spirits in

prison” of 1Pet 3:19 refers to demonic angels, instead of the just people who died before the resurrection of Christ, then why would Jesus “preach” to demonic angels?

4. Is it true that the WTS's prophecy that Armageddon will come before "the end of the generation of 1914" (You Can Live Forever In Paradise On Earth, pg 154), is no longer taught as "the Truth"? If so, then does this mean that this teaching of the WTS, which they have taught as "the Truth" for decades, was really a false teaching? Since the WTS claims that they are the "one channel that the Lord is using during the last days of this system of things" (Jehovah's Witnesses-Proclaimers of God's Kingdom, pg 626) and that the governing body is "the mouthpiece of Jehovah God", does this mean that God changed His mind about this teaching and the definition of "generation"? Is it possible that God could change His mind? Has the WTS ever changed their mind before about a teaching that they once taught as "the Truth"? The WTS has taught that Armageddon was going to occur in: 1914 - The Time Is At Hand, 1888 (1911 ed.), pg 101; Zion 's Watchtower, 1/15/1892, pg22

1915 - The Time Is At Hand, 1915 edition, pg. 99

1918 - The Finished Mystery, 1917, pg 62, 485

1925 - Millions Now Living Will Never Die, 1920, pg 89-90, Watchtower, 7/15/24, pg 211

1931 - Vindication, Book 1, pg. 147

WWII - Watchtower, 9/15/41, pg 288

1975 - Kingdom Ministry, 6/69, pg 3; AWAKE!, 10/8/68, etc.

”Before the end of the generation of 1914” - You Can Live Forever In Paradise On Earth, pg 154

In addition, the WTS claims that it is the “mouthpiece for Jehovah”, “God’s one and only channel of communication to the world”, etc., clearly claiming to speak for God. Since Deut 18:20-22 says that a false prophet is anyone who claims to speak for God and makes a prophecy that does not come true, doesn’t this make the WTS a modern day false prophet according to scripture? Can a true prophet make even ONE false prophecy? What does scripture say about false prophets? See Mt 7:15, 24:11, Mk 13:22, 2Pet 2:1, 1Jn 4:1, Rev 16:13-14, 19:20, 20:10. Why would anyone willingly follow an organization that has repeatedly proven itself to be a false prophet, according to biblical standards? Since God does not tell lies or change his mind (Num 23:19, Ps 89:34, Heb 6:18), and since it is clear that the WTS could not have possibly been speaking for God when they made these false prophecies, then how do you know that the WTS is

speaking for God now? See Zeph 3:13 and Isa 28:15. To review many direct quotes from the WTS, click: [WTS Quotes](#)

5. If the spirit of a man has no existence apart from the body, why does Stephen just before his death in Acts 7:59, pray to Jesus to "receive my spirit"? How could Jesus, who was in heaven, receive Stephen's spirit if a man's spirit ceases to exist when the body dies and if no one could enter heaven until the year 1914? Similarly, if the soul ceases to exist after the death of the body, why does Paul say that he would rather be "absent from the body" so he could go make his "home with the Lord" (2Cor 5:8), and why would he say that he would rather depart from this life so that he could go be with Christ (Phil 1:23)? How could Paul be "with Christ" and make his "home with the Lord" if no one could enter heaven until 1914?

6. On page 7 of the booklet *Should You Believe in the Trinity?*, unreferenced quotes from Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, Hippolytus, and Origen are made. Why are these quotes unreferenced? Also on page 7 of this same booklet, the statement is made, "Thus, the testimony of the Bible and of history makes it clear that the Trinity was unknown throughout Biblical times and for SEVERAL CENTURIES thereafter." Based on the quotes below, how can the Watchtower Society make these claims?

Justin Martyr (110-165 AD): "... nor to know that the Father of the universe has a Son; who also, being the first-begotten Word of God, is even God." - *First Apology of Justin*, Ch LXIII; "... but now you will permit me first to recount the prophecies, which I wish to do in order to prove that Christ is called both God and the Lord of hosts ..." - *Dialogue with Trypho*, Ch XXXVI; "Therefore these words testify explicitly that He is witnessed to by Him who established these things, as deserving to be worshipped, as God and as Christ." - *Ibid*, Ch LXIII.

Irenaeus (120-202 AD): "... and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Saviour, and King ..." - *Against Heresies*, Bk 1, Ch 10; "But that He is in His own right, beyond all men who ever lived, God, and Lord, and King Eternal, and the Incarnate Word, proclaimed by all the prophets and apostles, and by the Spirit Himself, may be seen by all who have attained to even a small portion of the truth." - *Against Heresies*, Bk 3, Ch 19.

Clement of Alexandria (153-217 AD): "For 'before the morning star it was;' and 'in the beginning was the Word, and the Word was with God, and the Word was God.'" and "This Word, then, the Christ, the cause of both our being at first (for He was in God) and of our well being, this very Word has now appeared as man, He alone being both, both God and man ..." and "The Word, who in the beginning bestowed on us life as

Creator when He formed us, taught us to live well when He appeared as our Teacher; that as God He might afterwards conduct us to the life which never ends." - Exhortation to the Heathen, Ch 1.

Tertullian (145-220 AD): "Him we believe to have been sent by the Father into the virgin, and to have been born of her - being both Man and God, the Son of Man and the Son of God, and to have been called by the name of Jesus Christ." and "... while the mystery of the dispensation is still guarded, which distributes the Unity into a Trinity, placing them in their order the three Persons - the Father, the Son, and the Holy Ghost ..." - Against Praxeas, Ch 2; "With these did He then speak, in the Unity of the Trinity, as with His ministers and witnesses." and "...I mean the Word of God, 'through whom all things were made, and without whom nothing was made.' Now if He too is God, according to John (who says) 'The Word was God'..." - Against Praxeas, Ch 12.

Hippolytus (170-236 AD): "For he speaks to this effect: 'In the beginning was the Word, and the Word was with God, and the Word was God.'" and "...'Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' And by this He showed, that whosoever omitted any one of these, failed in glorifying God perfectly. For it is through this Trinity that the Father is glorified. For the Father willed, the Son did, the Spirit manifested. The whole Scriptures, then, proclaim this truth." - Against the Heresy of One Noetus, Ch 14; "For Christ is the God above all, and He has arranged to wash away sin from human beings." - The Refutation of All Heresies, Bk 10, Ch 30.

Origen (185-254 AD): "From all which we learn that the person of the Holy Spirit was of such authority and dignity, that saving baptism was not complete except by the authority of the most excellent Trinity of them all ..." - Origen de Principiis, 1.3.2; "For it is one and the same thing to have a share in the Holy Spirit, which is (the Spirit) of the Father and the Son, since the nature of the Trinity is one and incorporeal." - Origen de Principiis, 4.1.32

To read the entire text containing the above quotes online, go to Early Church Fathers After reading pg 7 of Should You Believe In The Trinity? and then reading the quotes above, do you feel that the WTS was in any way deceptive by using "quotes" from these early Christian writers to support their teachings? If yes, then why does the WTS need to engage in deception if it teaches "the Truth"? See Zeph 3:13 and Isa 28:15.

7. The Bible says in Zeph 1:18, "...but by the fire of his zeal THE WHOLE EARTH WILL BE DEVoured, because he will make an EXTERMINATION, indeed a terrible one, of ALL the inhabitants of the earth." If the WTS's teaching that the present earth will never be destroyed or depopulated is correct, then why does the Bible say that the

“whole earth” will be “devoured”, and “all” the inhabitants of the earth will be exterminated? What do the words “devoured” and “all” mean to you? How can a great crowd of people continue to live on forever in paradise on earth after Armageddon if “ALL the inhabitants of the earth” will be exterminated?

8. If the dead will be resurrected during the millennial reign of Christ and judged according to their deeds during that time, why does the Bible explicitly say in Rev 20:4-5 that the “(The rest of the dead did not come to life until the thousand years were ended)”? How could they be judged according to their deeds during the 1,000 year reign of Christ, if they will not come to life until after this period is over? Why does the NWT have parentheses around this verse? Similarly, if the dead will be resurrected during the millennial reign of Christ and judged according to their deeds during that time, why does the Bible say that the dead will come out of their tombs and “those who did (past tense) good things to a resurrection of life, those who practiced (past tense) vile things to a resurrection of judgement” (Jn 5:28-29), and why does the Bible say that men are “to die once” and “after this (ie. death) a judgment” (Heb 9:27)?

9. The forward to the Kingdom Interlinear Translation (KIT), 1985 edition, on page 8 states, “Our primary desire has been to seek not the approval of men but that of God, by rendering the truth of his inspired Word as purely and as consistently as our dedicated abilities make possible. There is no benefit in self-deception.” On page 9 it is stated, “We offer no paraphrase of the Scriptures. Our endeavor throughout has been to give as literal a translation as possible where the modern English idiom allows for it or where the thought content is not hidden due to any awkwardness in the literal rendition. In this way, we can best meet the desire of those who are scrupulous for getting, as nearly as possible word for word, the exact statement of the original.” The NWT translates Jn 14:14 as, “If you ask anything in my name, I will do it.” If the NWT is the most accurate word for word translation of the Bible, why does it completely omit the word “me” after the phrase “If you ask”, even though the word “me” is in the original Greek. See Kingdom Interlinear Translation (KIT). If the NWT correctly translated Jn 14:14 from the original Greek and included the word “me” after “ask” in this verse, how would this verse read? How could a person “ask” Jesus for something without praying to him? How can the NWT be “rendering the truth of his inspired Word as purely” as possible, and how can it be “as literal a translation as possible” when the “translators” knowingly omit this word (“me”) so that this verse does not contradict the teachings of the WTS?

10. If the present earth will never be destroyed or depopulated, why does Zeph 1:2-3 say, “I shall without fail finish everything off the surface of the ground,” is the utterance of Jehovah. ‘I shall finish off earthling man and beast... and I will cut off mankind from

the surface of the ground, is the utterance of Jehovah”? The Hebrew word translated here as “finish off” in the NWT is “cuwph” (Strong’s # 05486) which means “to cease; to come to an end”, according to Strong’s Hebrew Dictionary. How can this be if the WTS is correct and faithful Witnesses will survive Armageddon and live forever in paradise on the present earth? In addition, Isa 65:17 says, “For here I am creating new heavens and a NEW earth, and the former things will not be called to mind...” If the present earth will never be destroyed, why will God be “creating” a “new” earth? Notice that this verse does not say “cleanse”, but “create”. What do the words “create” and “new” mean to you? Similarly, 2Pet 3:10-13 says, “Yet Jehovah’s day will come as a thief, in which the heavens will pass a way with a hissing noise, but the elements being intensely hot will be dissolved, and the earth and the works in it will be discovered. Since all these things are thus to be dissolved, what sort of persons ought you to be... through which [the] heavens being on fire will be dissolved and [the] elements being intensely hot will melt! But there are new heavens and a NEW EARTH that we are awaiting, according to his promise...” How can people live forever in paradise on this present earth, if the earth will “be dissolved” and “melt” and if we are awaiting a “new” earth?

11. The WTS claims that Jerusalem was destroyed in 607 B.C.E. and uses Dan 4:23-25, Rev 12:6, 14, Num 14:34, and Ezek 4:6 to come up with 1914 C.E., which is 2,520 years later, as the year that Jesus began his reign in heaven. If the WTS’s claim that Jerusalem was destroyed in 607 B.C.E. is correct, then why is it that every reference source, including the Encyclopedia Britannica, Microsoft Encarta, The World Book Encyclopedia, Encyclopedia Americana, Compton’s Encyclopedia, Academic American Encyclopedia, Cambridge Ancient History – Vol. III, The Oxford Dictionary of World History, etc, etc, all state that Jerusalem was destroyed in 586 BC? If the WTS is correct that Christ’s reign in heaven started 2,520 years after the destruction of Jerusalem, shouldn’t this event have occurred in 1935 instead of 1914? Should we view the overwhelming opinion of essentially every historian who is an expert on ancient history, or the WTS, as unreliable?

12. According to Strong’s Greek Dictionary, the Greek word “heos” (Strong’s # 2193) means “till, until”. If the NWT is the most accurate word for word translation of the Bible, why does it mistranslate the Greek word “heos” in Mt 5:18 as “sooner would” instead of “until”, completely changing the meaning of this verse? If the Greek word “heos” was translated correctly as “until” in this verse, what would this verse say about the future of this present earth? Why is this Greek word translated as “until” in the KIT, but rendered “sooner would” in the NWT? Why the inconsistency in the translation? See Zeph 3:13 and Isa 28:15.

13. If the Holy Spirit is God's impersonal "active force", why does he speak directly and refer to himself as "I" and "me" in Acts 13:2? If the Holy Spirit is God's impersonal active force, how could he: Be referred to as "he" and "him" in Jn 16:7- 8 and Jn 16:13-14; Bear witness (Jn 15:26, Acts 20:23); Feel hurt (Isa 63:10); Be blasphemed against (Mk 3:29, Lk 12:10); Say things (Ezek 3:24, Acts 8:29, 10:19, and Heb 10:15-17); Forbid someone to say things (Acts 16:6); Plead for us with groanings (Rom 8:26); Be tested (Acts 5:9); Send people (Acts 13:4); Be a helper (Jn 14:16, 16:7); Appoint overseers (Acts 20:28); Be outraged (Heb 10:29); Desire (Gal 5:17); Search (1Cor 2:10); Comfort (Acts 9:31); Be grieved (Eph 4:30); Be loved (Rom 15:30); Be lied to and be God (Acts 5:3-4)? What does the Bible say about those who speak against the Holy Spirit? See Mt 12:32 and Lk 12:10.

14. If the NWT is the most accurate word for word translation of the Bible, why does it alter the written word of God by adding the words "[in symbol]" in Mk 1:4, even though these words don't appear in the Greek? See Gr-Engl Interlinear. How would Mk 1:4 read if the words "[in symbol]" had not been added? In Acts 2:38, Peter says "... Repent, and let each one of you be baptized in the name of Jesus Christ FOR FORGIVENESS OF YOUR SINS..." and in Acts 22:16, Ananias tells Paul "...Rise, get baptized and WASH YOUR SINS AWAY by calling on his name." If baptism is only a symbolic display of faith in God and does not affect the remission of sins, then why does Peter tell the people of Jerusalem to be baptized "for forgiveness of your sins" and why does Ananias tell Paul to get baptized in order to "wash your sins away"?

15. The WTS claims that Ezekiel's prophecy of the Jews returning to their land is fulfilled in their organization. Ezek 36:24, 28 says "And I will take you out of the nations and collect you together out of all the lands and bring you in upon your own soil." and "And you will certainly dwell in the land that I gave to your forefathers, and you must become my people and I myself shall become your God." If this is fulfilled in the Watchtower organization, then how are they returning to the land of CANAAN as promised to the forefathers (Ps 105:8-11)?

16. Consider also what is said concerning those who fulfill this prophecy. Ezek 36:22 says, "Therefore say to the house of Israel, 'This is what the sovereign Lord Jehovah has said: "not for your sakes I am doing [it], O house of Israel, but for my holy name, which you have PROFANED among the nations where you have come in." Since the WTS claims that it is spiritual Israel and fulfils these prophecies in Ezekiel, how do Jehovah's Witnesses believe they have profaned God's name "among the nations"?

17. The NWT adds the word "[the]" to the phrase "of our God and savior Jesus Christ" in 2Pet 1:1. 2Pet 1:11, 2:20, and 3:18, which contain the same exact phrase in the Greek with the exception that these verses contain the word "lord" (kyrios) instead of the

word “God” (Theos), don’t have the word “[the]” added to them. See Greek-English Interlinear. What is the reason for this gross inconsistency in translation of these phrases? How would 2 Pet 1:1 read if it had been translated the same way as 2Pet 1:11, 2:20, and 3:18, and the word “[the]” had not been added? What does scripture say about adding words to the Bible? See Prov 30:5-6.

18. Zechariah 2:10-12 says, “Cry out loudly and rejoice, O daughter of Zion; for here I am coming, and I will reside in the midst of you”, is the utterance of Jehovah...And you will have to know that Jehovah of armies himself has sent me to you. And Jehovah will certainly take possession of Judah...and he must yet choose Jerusalem.” If Jesus and Jehovah are not one and the same God, then how do you explain the fact that Christ is the one who is “coming” and “will reside in the midst of you”, but in this passage, Jehovah claims that he is the one who is coming and will reside in their midst? How do you explain the fact that “Jehovah of armies” is sending him (Jehovah) to reside in their midst?

19. Is it true that the WTS once taught that: The second presence of Christ started in 1874 (WT, 11/1/22, pgs 332-337; Prophecy, 1929, pg 65-66); Vaccinations never saved a human life, doesn’t prevent smallpox, and are condemned (Golden Age, Feb 4, 1931, pg 293-4); The great pyramid of Egypt is a witness of the Lord (WT May 15, 1925 pgs 148-9); God governs the universe from a star called Alcyone (Thy Kingdom Come, 1903 Ed, pg 327); Leviathan of the Bible is the steam locomotive (The Finished Mystery, pg 84-86); Tonsillectomy is condemned; better to commit suicide than have a tonsillectomy (GA, April 7, 1926, pg 438); In the new world, Abraham will rule New York City (GA, Oct 5, 1927, pg 26/29); The black race originated with Noah’s curse upon Canaan (GA, Jul 24, 1929, pg 702); Jews are no longer important to God (Vindication, Vol 2, pg 257-258); God wears clothes (GA, May 19, 1926, pg 534); The WTS stands for the principles of Nazi Germany (Yearbook 1934, pg 134-137); Aspirin is the menace of heart disease (GA, Feb 27, 1935, pg 343-4); Do not use X-rays (GA, Sept 23, 1936, pg 828); In 1938, people should not get married (Face the Facts, pg 46-50); Organ transplants were condemned as cannibalistic (WT, Nov 15, 1967, pg 702-4)? The WTS teaches that it is the mouthpiece for Jehovah and God’s one and only channel of communication to the world. Since God does not tell lies or change his mind (Num 23:19, Ps 89:34, Heb 6:18), and since it is clear that the WTS could not have possibly been speaking for God when they proclaimed these teachings, then how do you know that the WTS is speaking for God now? See Zeph 3:13 and Isa 28:15. To see many direct quotes from the WTS, click: [WTS Quotes](#)

20. The NWT translates the Greek word "esti" as "is" every time it appears in the New Testament (eg, Mt 26:18, 38, Mk 14:44, Lk 22:38, etc), except in Mt 26:26-28, Mk

14:22-24, and Lk 22:19 where it is rendered as “means”, even though this word is translated as “is” in the Kingdom Interlinear. Why the inconsistency in the translation of the word "esti" in these verses? If the NWT were consistent and translated the Greek word "esti" as "is" in these verses, what would these verses say?

21. If the NWT is the most accurate word for word translation of the Bible, why does it alter the word of God by twice adding the words “relation to” in Mt 5:19, when this phrase does not exist in the Greek? See Gr-Engl Interlinear. How would this verse read if the phrase “relation to” had not been added to it and what would this say about who can enter the kingdom of heaven? If only 144,000 people will go to heaven, why does scripture say in this verse that “ANYONE who does them (the commandments) and teaches them...” will be called great “in the kingdom of the heavens.”? What does the word “anyone” mean to you?

22. If the earth will never be destroyed or depopulated, how can it be, then, that God says in Isa 51:6, "... the earth itself will wear out, and its inhabitants themselves will die like a mere gnat...", and that John says in Rev 21:1 that he saw "... a new heaven and a NEW earth; for the former heaven and the FORMER earth had passed away, and the sea is NO MORE."? Similarly, if the WTS's teaching that the earth will never be destroyed or depopulated is correct, then why does the Bible say that “the earth itself...will perish” (Ps 102:25-26, Heb 1:10-11), and why does Jesus himself say that “Heaven and EARTH will pass away...” (Mt 24:35, Mk 13:31, Lk 21:33)? Conversely, in Eccl 1:4, Solomon says, “A generation is going and a generation is coming; but the earth is standing even to time indefinite.” But didn't Solomon write this scripture at a time in his life when he had ceased to serve the Lord and therefore wrote only his own thoughts from a very humanistic point of view? In Eccl 1:2, he states, “Everything is vanity!” and in vs 8 he says, “All things are wearisome”. Since obviously not “everything” is vanity and not “all things” are wearisome to a true Christian, doesn't this show that Solomon was speaking for himself and doesn't this whole passage just show the futility of man without God?

23. The NWT translates the Greek word “Theos” in Jn 1:1c as “a god”, but translates this same exact Greek word as “God” everywhere else it appears, (eg, Jn 3:2, 3:16, 3:17, 3:33, 3:34, 4:24, 6:27, 8:54, etc), including Jn 20:28 where this word explicitly refers to Jesus. What is the reason for this inconsistency in the translation of “Theos” in Jn 1:1c? If “Theos” was translated as “God” in Jn 1:1c like it is translated everywhere else it appears in the NWT, how would Jn 1:1 read and what would it say about the nature of Christ? Similarly, the Greek word “Theon” is translated in the NWT as “God” in almost every instance (eg, Mt 22:37, Lk 10:27, Jn 1:1b, 8:41, 14:1, 17:3, 1Jn 4:7, 4:12, 5:2, Rev

14:7, etc), but in Jn 10:33 it is translated as “a god”. What is the reason for this inconsistency in the translation of the word “Theon”? If “Theon” was translated as “God” in Jn 10:33, how would this verse read and what would it say about the nature of Christ? What did Jesus say in this passage that made the Jews want to kill him? See Jn 10:30-31. The phrase “Son of God” in theological language is a semitic term which means “having the same nature as God”, or being God, just as the term “Son of man” means “having the same nature as a man”, or being a man. Since blasphemy is one of the few offenses in Jewish law for which a person may be stoned to death, wouldn't this claim of Christ, that he is the Son of God, qualify as a blasphemous statement to the Jews, and wasn't this the reason they wanted to kill him by stoning him to death (Jn 10:31, 36-39)?

24. On pgs. 66, 69, 211, 423, 560, 648, and 719 of Jehovah's Witnesses--Proclaimers of God's Kingdom, reference is made to *The Finished Mystery*, which was the 7th of the *Studies in the Scriptures* series published by the WTS in 1917 (pg 66, 719), and was the major publication of the WTS at that time. On pgs. 88, 648, and 651, a picture of this book appears, complete with the winged disk symbol of the Egyptian sun god Ra on its front cover. Is it true that *The Finished Mystery* taught that Christ is the Alpha and Omega, the beginning and the end, and the Almighty of Rev 1:8 (pg 15), that Christ established a "Church" (pg 17), that Christ returned invisibly in 1874 (pg 54, 60, 68), that Armageddon was definitely going to occur in the spring of 1918 (pg 62 and 128), that the Holy Spirit has a personality (pg 57), that the great pyramid of Giza was God's stone witness and was used to predict the year of Armageddon (pg 60), that Christ was crucified (pg 68), that Heb 1:6 is translated, “Let all the angels of God worship him” (pg 104), that Leviathan of the Bible refers to the steam locomotive (pg 85), that Michael is the Pope of Rome and the angels are his bishops (pg 188), that Nah 2:3-6 describes the railway train (pg 93), that the great earthquake of Rev 6:12 refers literally to the Lisbon earthquake of Nov 1, 1775, and it refers symbolically to the American Revolution (pg 119), that the sun becoming black in Rev 6:12 refers literally to a dark day which occurred on May 19, 1780, and refers symbolically to the light of the papal heavens darkened when Napoleon fined the Pope 10 million dollars and took the Pope a prisoner to France (pg 120), that Christ is eternal, “the same yesterday, today, and forever. – Heb 13:8” (pg 142), and that the Seventh Volume of *Studies in the Scriptures* (also known as *The Finished Mystery*) is “Divinely provided” (pg 145)? According to "current" WTS teachings, Christ began to reign in heaven in 1914 and around 1918 chose the WTS as his earthly organization because they were the only ones teaching "the Truth". If this was so, then Jesus would have known the teachings of the WTS as put forth in *The Finished Mystery*, published in 1917. Do you really think that Jesus would have chosen an organization which taught so many things that were not correct

according to "current" WTS teachings and are no longer taught as "the Truth"? Since God does not tell lies or change his mind (Num 23:19, Ps 89:34, Heb 6:18), and it is clear that the WTS could not have possibly been speaking for God when they taught these things, at least according to current WTS teachings, how do you know that the WTS is speaking for God now?

25. Isa 42:8 says, "I am Jehovah. That is my name; and to no one else shall I give my own glory...". Similarly, Isa 48:11 says, "... And to no one else shall I give my own glory." If Christ is not God, then how could he say in Jn 17:5, "So now you, Father, glorify me alongside yourself with the GLORY that I HAD alongside you before the world was"? Since God stated that no one else would have the glory that alone belonged to God, how could Christ have the same "glory" as God unless Christ is God in the flesh?

26. Phil 2:6-8 says that Christ was "existing in God's form" before he became a man, and willingly "emptied (lowered) himself" to become a man and "humbled HIMSELF" in order to make himself subject to the Father. Scripture also says that Christ was born under the law (Gal 4:4), in order to do, not his own will, but the will of the Father (Jn 5:30, 6:37). Doesn't this mean that before Christ lowered "himself", he would not have been subject to the Father and therefore equal to the Father in authority and glory? See also Jn 17:5

27. The NWT translates the Greek words "ego eimi" (ἐγώ εἰμι) as "I am" every time it appears in the New Testament (eg, Jn 6:35, 6:41, 8:24, 13:19, 15:5, etc.), except in Jn 8:58 where it is translated as "I have been". If the NWT is the most accurate word for word translation of the Bible what is the reason for the inconsistency in this translation? If "ego eimi" was translated in Jn 8:58 the same way it is translated in every other verse in which it appears, how would Jn 8:58 read and what would this verse say about the nature of Christ? See Exo 3:14 in every version of the Bible except the NWT. Why is this phrase, "ego eimi" translated as "I am" in the KIT, but "I have been" in the NWT? Since "I am" is present tense, and "I have been" is past tense, which tense is correct? If the "translators" of the NWT were Greek scholars, shouldn't they have known which tense "ego eimi" is?

28. Almost every time the Greek word "ginosko" (γινώσκω) (Strong's # 1097) is used in the New Testament, the NWT translates it as "know" or "known" (eg, 1Cor 8:3, Gal 4:9, Jn 10:14, Jn 10:27, etc). However, in Jn 17:3, this same Greek word is rendered as "taking in knowledge of". What is the reason for the inconsistency of the translation of this word in Jn 17:3 by the NWT? If the NWT were consistent and translated this word in Jn 17:3 the same way it is translated in the other verses in which it appears, how would this verse read? In addition, the Kingdom Interlinear translates this word as "they may be KNOWING" instead of "their taking in knowledge" as it is translated in the NWT.

Why the inconsistency in translation between the KIT and the NWT? If this word was translated in this verse like it is translated in the other verses in which it appears, how would this verse read? How could a person come to “know” Jesus Christ unless they have a relationship with him? How could a person have a relationship with Christ unless they communicate with Jesus through prayer?

29. If the soul is the body, why does Jesus make a distinction between the body and the soul in Mt 10:28? Similarly, if the soul is the body, why does Paul make a distinction between the “spirit and soul and body of you” in 1Thess 5:23? In addition, the NWT renders 2Tim 4:22 as, “The Lord [be] with the spirit you [show]...” even though the Kingdom Interlinear Translation (KIT) translates the Greek phrase “sou pneuma” as “the spirit of you”. Why is there a difference between the KIT and the NWT rendition of this verse? Why does the NWT add the word “[show]” when it does not appear in the Greek? Wouldn’t the KIT version be a much simpler and straight forward rendition of this verse? If the KIT version is used, what does this verse say about the “spirit” of a person?

30. If the NWT is the most accurate word for word translation of the Bible, why does it alter the word of God by adding the word “[Son]” in Acts 20:28 when this word does not exist in the Greek? See Gr-Engl Interlinear.

31. In Phil 2:9, the NWT inserts the word “[other]” even though it doesn't appear in the original Greek. See Gr-Engl Interlinear. Why does the WTS alter scripture by adding the word “[other]” to this verse? Is the word “Jehovah” a name? See Exo 6:3, Ps 83:18, and Isa 42:8. How would the verse read if the word “other” had not been inserted? What does scripture say about adding words to the Bible? See Prov 30:5-6. If Christians are persecuted for the sake of Jehovah's name, why did Christ tell the first Christians that they would be persecuted for the sake of his (Jesus') name, instead of Jehovah's (Mt 24:9, Mk 13:13, Lk 21:12,17, Jn 15:21, and Acts 9:16)? If the name “Jehovah” is so important, then why does Acts 4:12 say, “Furthermore, there is no salvation in anyone else, for there is not another name (Jesus Christ vs 10) under heaven that has been given among men by which we must get saved”? If the teachings of the WTS are correct, would this not have been the logical place for God to have used the name “YHWH” or “Jehovah”?

32. The NWT translates Mt 25:46 as, “And these will depart into everlasting cutting-off...”. The Greek word that is translated as “cutting-off” is “kolasis” (Strong # 2851). According to Strong’s Greek dictionary, this word can only mean “correction, punishment, or penalty”, but no reference is made to “cutting-off”. If the word “kolasis” was translated correctly as “correction, punishment, or penalty”, as it should be according to Strong’s Greek Dictionary, how would this verse read?

33. According to scripture, Jesus is “the first and the last” (Rev 1:17-18), the “first and the last” is “the Alpha and Omega” (Rev 22:13), and “the Alpha and the Omega” is God (Rev 1:8). In other words, Jesus = “the first and the last” = “the Alpha and the Omega” = God. How can this be if Jesus is not God?

34. Since the WTS prohibits the use of blood transfusions, why does it permit the infusion of albumin, clotting factors, and gamma globulins, all of which are components of human blood and are derived from human blood? Since Acts 15:29 clearly refers to the old Jewish law of not EATING blood (Gen 9:4, Lev 3:17, Deut 12:16), and since the WTS has changed its teachings on other major health related issues like vaccinations, organ transplantations, and its opposition to tonsillectomies (Golden Age, 4/7/26, pg 438), etc. and simply calls these changes "New Light", how can you be sure they won't some day change their teachings on blood transfusions and refer to that change as "New Light" also?

35. If the NWT is the most accurate word for word translation of the Bible, why does it alter the written word of God by adding the words “itself” and “[true]” in Eccl 12:7 when these words don’t exist in the Hebrew? How would this verse read without the addition of these words? What does scripture say about adding words to the Bible? See Prov 30:5-6. If what the WTS teaches about the spirit of man is correct, then how can the “spirit” of a man return to God after the body dies and returns to the earth?

36. The WTS book You Can Live Forever in Paradise on Earth states on page 147, “Bible evidence shows that in the year 1914 C.E. God’s time arrived for Christ to return and begin ruling.” It also states “In the same way, Christ’s return does not mean that he literally comes back to this earth. Rather, it means that he takes Kingdom power toward this earth and turns his attention to it.” In 1Cor 11:26, Paul writes, "For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." If Christ “arrived” in 1914, why do Jehovah's Witnesses continue to partake of the bread and wine? Shouldn't they have stopped in 1914?

37. In Acts 2:26-27, Peter, referring to the time the dead Jesus spent in the tomb, quotes David referring to Christ, “On this account my heart became cheerful and my tongue greatly rejoiced. Moreover, even MY FLESH WILL RESIDE IN HOPE, because you will not leave my soul in Hades...” If Jesus’ body was destroyed while he was in the tomb, why does he say that his “flesh will reside in hope”? For what “hope” was his “flesh” residing? If there is no conscious awareness after death, how could he “hope”, in the first place?

38. In the NWT, every time the Greek word "proskuneo" () is used in reference to God, it is translated as "worship" (Rev 5:14, 7:11, 11:16, 19:4, Jn 4:20, etc.). Every time

"proskuneo" is used in reference to Jesus, it is translated as "obeisance" (Mt 14:33, 28:9, 28:17, Lk 24:52, Heb 1:6, etc.), even though it is the same word in the Greek (see Gr-Engl Interlinear). Especially compare the Greek word "proskunhsan" used with reference to God in Rev 5:14, 7:11, 11:16, and 19:4 and the same exact word used with reference to Christ in Mt 14:33, 28:9, and 28:17. What is the reason for this inconsistency in translation? If the NWT was consistent in translating "proskuneo" as "worship", how would the verses above referring to Christ read?

39. Jesus Christ is referred to as "Mighty God" in Isa 9:6 ("For there has been a child born to us, there has been a son given to us... And his name will be called Wonderful Counselor, Mighty God, Eternal Father..."). Jehovah God is referred to as "Mighty God" in Isa 10:20-21. How can this be if there is only ONE God? Jesus is also called the "Eternal Father" in Isa 9:6. Since only God is eternal, that is, has no beginning and no end, how can this be if Christ is not God but was "created" by God? If "Mighty God" and "Eternal Father" are only titles given to Christ, why would he be given any "title" in scripture that did not accurately apply to him?

40. Acts 17:31 Paul says, "Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a MAN whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead". Did Paul believe that the future judge of the world, Jesus Christ, would be an invisible spirit creature or an immortal "man"? Similarly, after Jesus' death, Paul writes in 1Tim 2:5, "For there is one God, and one mediator between God and men, a man, Christ Jesus." Did Paul, speaking in the present, believe that Jesus was an invisible spirit creature or a "man"?

41. Col 1:16, in talking about Jesus says, "... ALL [other] things have been created through him and FOR HIM". If Jesus were Michael the Archangel at the time of creation, would an angel have created all things for himself? Isa 43:7 says God created "everyone ... for my OWN glory ..." If the NWT is the most accurate word for word translation of the Bible, why does it alter the written word of God by adding the word "[other]" even though it does not appear in the original Greek? See Gr-Engl Interlinear. How would this verse read if the word "[other]" had not been added? What does the word "all" mean to you?

42. Heb 1:3, in speaking of Christ says, "...and he sustains ALL things by the word of his power..." What does the word "all" mean to you? How could Christ "sustain all things" unless he is almighty? Since only God is almighty, what does this verse say about Christ?

43. If the NWT is the most accurate word for word translation of the Bible, why does it alter the word of God by adding the word “[others]” in Acts 10:36 when this word does not appear in the Greek? See Gr-Engl Interlinear. How would this verse read if the word “[others]” had not been added to it? What does the word “all” mean to you?

44. Does Prov 4:18 really justify an organization replacing doctrines and failed prophecies with new doctrines and prophecies, or does it simply contrast the benefit to the "righteous" of obeying a wise father (Prov 4:10-19)? A false teaching can be called a "false word" and Prov 13:5 says, "A false word is what the righteous hates..." When the WTS changes a teaching to something that is totally different or even the exact opposite of a previous teaching, is it like a light that is “getting brighter and brighter” or more like having one false light (word) completely turned off and a totally different light turned on? Do you think the WTS would be critical of any other religious organization that changed its teachings as many times on as many different issues over the last 100 years as the WTS has? In addition, Jude 3 says, “...to put up a hard fight for the faith that was once for all time delivered to the holy ones.” Since the faith was established and “once for all time delivered” to the first century Christians, and since the Bible doesn’t change and God doesn’t lie or change his mind (Num 23:19, Ps 89:34, Heb 6:18), why the need for constant “new light” and ever changing teachings of the WTS, many of which directly contradict former WTS teachings?

45. According to Strong’s Greek Dictionary, the Greek word “theotes” (Strong’s # 2320) used only once in the Bible in Col 2:9, is translated as “the state of being God, Godhead”. If the NWT is the most accurate word for word translation of the Bible, why does it mistranslate this Greek word “theotes” as “divine quality” in Col 2:9, instead of “Godhead”?

46. In the WTS book You Can Live Forever in Paradise on Earth states on page 147, “...Bible evidence shows that in the year 1914 C.E. God’s time arrived for Christ to return and begin ruling.” It also states “In the same way, Christ’s return does not mean that he literally comes back to this earth. Rather, it means that he takes Kingdom power toward this earth and turns his attention to it.” This event is described in Zechariah 14:4, which states, "And his feet will actually stand in that day upon the mountain of the olive trees which is in front of Jerusalem on the east..." If Jesus has no body and if he will not literally come back to earth, as only the WTS teaches, how do you explain this verse? What does the phrase “his feet will actually stand” mean to you? In addition, Zech 14:3 says that it is Jehovah’s feet that will stand upon the mountain of the olive trees. Since Jesus is the one who is coming, how can this be unless Jesus and Jehovah are one and the same? Similarly, if Christ will not have a visible return to

earth, but returned invisibly in 1914, then how was he seen by "ALL the tribes of the earth" (Mt 24:30), and by "EVERY eye" (Rev 1:7) when he returned? What do the words "all" and "every" mean to you? How can Christ "APPEAR" a second time (Heb 9:28) if he will not have a visible "return" to earth?

47. According to Strong's Greek Dictionary, the Greek word "klaus" (Strong's # 2806) means "to break; used in the NT of the breaking of bread or communion" and the Greek word "artos" (Strong's # 740) means "food made with flour mixed with water and baked" or "bread". Jesus himself used these same words "klaus" and "artos" in Lk 22:19 at the Last Supper and Paul also uses these words in 1Cor 11:23-24. In these verses, the NWT translates these words accurately as "broke" and "loaf". If the NWT is the most accurate word for word translation of the Bible, why then does it translate the Greek phrase "klaus artos" of Acts 2:46 and Acts 20:7, as "took their meals" and "have a meal", instead of the much more accurate "break bread"? See Gr-Engl Interlinear. If the NWT is the most accurate word for word translation of the Bible, what is the reason for the inconsistency of the translation of these words between Lk 22:19 and Acts 2:46, 20:7? In Acts 2:46, how often did the early Christians meet to break bread?

48. Acts 1:11 says, "This Jesus who was received up from the you (apostles) into the sky will come thus in the same manner as you have beheld him going into the sky." What does the phrase "in the same manner" mean to you? Did Jesus literally, physically, and in plain view ascend to heaven (see Acts 1:9)? What does the phrase "while they were looking on, he was lifted up" in Acts 1:9 mean to you? If Jesus physically and in plain view ascended to heaven, then how can Jesus have an "invisible" return to earth if his return will be "in the same manner" as his ascension?

49. According to Strong's Hebrew Dictionary, the Hebrew word "ruwach" (Strong's # 07307) used in Gen 1:2 means "spirit". If the NWT is the most accurate word for word translation of the Bible, why does it mistranslate this word as "active force"? Similarly, in 1 John 4:1, the NWT translates the Greek word "pneuma" as "divine expressions" even though this same Greek word is translated as "spirit" in 1Jn 3:24, 1Jn 4:2,3, and 6. Why the inconsistency in the translation of this word? Isn't John's whole point here that even though the Spirit's presence in us gives us assurance of God's love, we are not to believe every "spirit" that claims to be from God, but test them by the teachings which their prophets espouse, "because many false prophets have gone out into the world"? Is the NWT obscuring this point in order to avoid the implication that God's "spirit" is a person rather than a force (just as the demonic "spirits" are personal entities and not impersonal forces). In addition, in 1Tim 4:1, the NWT translates the simple Greek word "pneuma" as "inspired utterance", instead of "spirit". What is the reason for this inconsistency in translation of the word "pneuma"? Is it because a

straightforward “the spirit says” would too obviously imply the personality of the Holy Spirit?

50. To what was Jesus referring to by the term "this temple" in Jn 2:18-19? In Jn 2:21 John explicitly states that when Jesus used the term "this temple", he was referring to his body. If the WTS teaching that Jesus' body was destroyed after his death is correct, then how do you explain these verses?

51. If the NWT is the most accurate word for word translation of the Bible, why does it translate the very simple Greek phrase “en autos” as “in him” in Col 2:7, Col 2:9, Mt 14:2, Mk 6:14, Lk 23:22, Jn 4:14, Acts 20:10, 1Cor 2:11, Eph 1:10, Col 1:19, Heb 10:38, 1Jn 2:15, 3:5, 3:15, etc. but translates this same Greek phrase as “by means of him” in 2Cor 1:20, 5:21, and Col 2:10, “by relationship with him” in Col 2:11, “in his case” in 2Cor 1:19, 1Jn 2:8, 10, and “in union with him” in Jn 14:11, 2Cor 13:5, Eph 1:4, Phil 3:9, Col 2:6, 2Thess 1:12, 1Jn 1:5, 2:5, 2:27, 2:28, 3:6, 4:13, 4:15, and 4:16? See Gr-Engl Interlinear. What is the reason for the addition of words in these verses and for the inconsistency in translation of this very simple Greek phrase “en autos”? If the NWT was consistent and translated this very simple Greek phrase “en autos” as “in him” in all the above verses, how would they read? Is the WTS trying to obscure the point of the author that the Christian life consists of a supernatural relationship with Christ?

52. Jn 1:3 says that Jesus created "all things". What does the word “all” mean to you? In Isa 44:24, God says that he "BY MYSELF" created the heavens and the earth and asks the question "Who was with me?" when the heavens and the earth were created. If what the WTS teaches about the nature of Christ is correct, how could God have been “by myself” when the heavens and the earth were created if Christ had been created first? If Jesus had been created by God, wouldn't he have been with God when everything else was created? Likewise, if Jesus was a created being, then according to Jn 1:3, Jesus would have had to create himself. How would that have been possible?

53. If Christ was created by God and was the wisdom of God (Prov 8:1-4, 12, 22-31), then before Jesus would have been created, God would have had to have been without wisdom. How is it possible that God could have ever been without wisdom? In Prov 8:2, the feminine form of the Hebrew verb “natsab” is used. This can only be translated as “SHE stands”. Similarly, in Prov 8:3, the feminine form of the Hebrew verb “ranan” is used. This can only be translated as “SHE cries”. If the NWT is the most accurate word for word translation of the Bible, why does it use the neuter pronoun “it” in these verses when the feminine pronoun “she” is called for? How could Christ be the wisdom of God in Prov 8, if the feminine form of the verbs are used? In addition, why does the NWT use the neuter pronoun “it” in Prov 8:2-3, when wisdom is called “sister” in Prov 7:4 and “she” in Prov 9:4?

54. The Bible says that: The heavens are the work of God's hands (Ps 102:25), the heavens are the work of Jesus' hand (Heb 1:10); God laid the foundations of the earth (Isa 48:13), Jesus laid the foundations of the earth (Heb 1:10); God is our judge (Ps 50:6, Eccl 12:14, 1Chron 16:33), Jesus is our judge (2Tim 4:1, Rev 20:12); God is the temple of the New Jerusalem (Rev 21:22), Jesus (the Lamb) is the temple of the New Jerusalem (Rev 21:22); God is the alpha and omega (Rev 1:8), Jesus is the alpha and omega (Rev 22:13); God is the first and last (Isa 44:6, 48:12), Jesus is the first and last (Rev 22:13); God is the beginning and the end (Rev 21:6), Jesus is the beginning and the end (Rev 22:13); Only God can forgive sins (Lk 5:21), Jesus forgives sins (Lk 5:20); God is our hope (Ps 71:5), Jesus is our hope (1Tim 1:1); God is eternal (Deut 33:27), Jesus is eternal (Isa 9:6, Heb 1:10-11); God will come with all the holy ones (Zech 14:5), Jesus will come with all the holy ones (1Thess 3:13); Only God is our savior (Isa 43:11), Jesus is our savior (Tit 2:13, 2Pet 1:1); God is the creator of the universe (Isa 44:24, Jer 27:5), Jesus is the creator of the universe (Jn 1:3); To God, every knee will bow and every tongue confess (Isa 45:22-23), to Jesus, every knee will bow and every tongue confess (Phil 2:10-11); God is the same and his years will have no end (Ps 102:27), Jesus is the same and his years will have no end (Heb 1:12); God is immutable (Mal 3:6), Jesus is immutable (Heb 13:8); God is over all (Ps 97:9), Jesus is over all (Jn 3:31); the spirit of God dwells in us (Rom 8:9), the spirit of Jesus dwells in us (Gal 4:6); God is a stone of offense and a stumbling block (Isa 8:14), Jesus is a stone of offense and a stumbling block (1Pet 2:8); God was valued at 30 pieces of silver (Zech 11:12-13), Jesus was valued at 30 pieces of silver (Mt 26:14-16); God is our shepherd (Ps 23:1), Jesus is our shepherd (Jn 10:11, 1Pet 5:4, Heb 13:20); God is Mighty God (Isa 10:21), Jesus is Mighty God (Isa 9:6); God is Lord of Lords (Deut 10:17, Ps 136:3), Jesus is Lord of Lords (Rev 17:14); God is our only Rock (Isa 44:8, Ps 18:2, 94:22), Jesus is our rock (1 Cor 10:4); God is our owner (Isa 54:5), Jesus is our only owner (Jude 4); No one can snatch us out of God's hand (Deut 32:39), no one can snatch us out of Jesus' hand (Jn 10:28); God is the horn of salvation (2Sam 22:3), Jesus is the horn of salvation (Lk 1:68-9); God renders according to our works (Ps 62:12), Jesus renders according to our works (Mt 16:27, Rev 22:12); God loves and corrects (Prov 3:12), Jesus loves and corrects (Rev 3:19); God's words will stand forever (Isa 40:8), Jesus' words will stand forever (Mt 24:35); God is the eternal light (Isa 60:19), Jesus is the eternal light (Jn 8:12, Rev 21:23); God seeks to save the lost (Ezek 34:16), Jesus seeks to save the lost (Lk 19:10); Paul is a slave of God (Tit 1:1), Paul is a slave of Jesus (Rom 1:1) even though no man can slave for two masters (Mt 6:24); God raised Jesus from the dead (Gal 1:1), Jesus raised himself from the dead (Jn 2:19-21); God is our guide (Ps 48:14), Jesus is our guide (Lk 1:79); God is our deliverer (Ps 70:5, 2Sam 22:2), Jesus is our deliverer (Rom 11:26); God is called God (Isa 44:8), Jesus is called God (Isa 9:6, Jn 20:28); God is the King of Israel (Isa 44:6), Jesus is the King of Israel (Mt 27:42, Jn

1:49). Since the Bible does not contradict itself, how can all these things be true if Jesus is not God?

55. In Col 2:8, Paul condemns the “traditions of men” and in Mt 15:6, Jesus condemns the “tradition” of the Pharisees that makes the “word of God invalid”, since their traditions were making null and void the commandment to “Honor your father and mother” (Mt 15:4). However, in 2Thess 2:15, the Bible commands us to “stand firm and maintain your hold on the traditions that you were taught”, in 2Thess 3:6 we are told of “the tradition you received from us”, and 1Cor 11:2 says that the Corinthians are “holding fast to the TRADITIONS just as I handed [them] on to you.” By definition, the word “tradition” refers to the unwritten teachings that have been handed down by word of mouth from one generation to the next. See also 2Tim 2:2, 1Cor 11:2, 1Thess 2:13, 1Cor 11:23, 1Cor 15:3, and 1Tim 6:20-21. Since the WTS claims that the Bible is its “supreme authority”, then in accordance with biblical commands, what “traditions” do Witnesses maintain?

56. Does the WTS claim "apostolic succession"? If so, can it trace its roots all the way back to Christ (Mt 16:18)? Who was it then, that "passed the torch of God's spirit" to C. T. Russell when he founded the organization? What was the name of this individual or individuals? Similarly, since the anointed believers as an organization are claimed to be God's collective "faithful and discreet slave" that alone guides people in their understanding of Scripture, and since this organization did not come into existence until the late-nineteenth century, does this mean God had no true representatives on earth for many, many centuries? If he did, who were they? What were their names? Can you name one Jehovah's Witness who lived before 1800?

57. The NWT translates Jn 1:1 as "... and the Word was WITH God, and the word was a god." How can the Word (Jesus) be "a god" if God says in Deut 32:39, "See now that I -- I am he, and there are NO gods together with me..."? Similarly, the Greek word “Theos” does not have an article in Jn 1:1c and the NWT supplies the indefinite article “a”, rendering it “and the Word was a god.” If the NWT is the most accurate word for word translation of the Bible, why doesn't the NWT add the indefinite article “a” in other verses where the Greek word “Theos” does not have an article (eg Jn 1:6, 12, 13, 18, etc)? What is the reason for this inconsistency in translation? In addition, how could Jesus be “a god” since Jesus says that he came against those whom the prophet called “gods” (Jn 10:35)? Is there any such things as a “true” god? If the WTS teaches this, then doesn't that make them polytheists?

58. The WTS teaches that the 144,000 in Rev 7:4 and Rev 14:3 are to be taken literally (that is the number only and not the sons of Israel or Jacob). If the number (144,000) is to be taken literally, then so must the names of the twelve, for they are all the literal sons (a term used by the Jews to include a son, grandson or even a great-grandson) of Israel. It is not possible to use these passages of scripture and claim that you are part of the 144,000 SPIRITUAL SONS OF ABRAHAM.

So the question is: How can WT leaders teach that these verses make them part of the 144,000 by claiming to be SPIRITUAL SONS OF ABRAHAM when the twelve names mentioned are all the literal sons of Israel or Jacob?

59. Jesus uses the phrase "Truly I say to you,..." over 50 times in the Bible. In the NWT, the comma is placed after the word "you" every time except in Lk 23:43, where the comma is placed after the word "today". Why is the comma placed after "today" instead of after "you" in this verse? According to Strong's Greek Dictionary, the word "paradise" (Gr-paradeisos – Strong's #3857) refers to "the part of Hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection", where Jesus would go in order to preach after his death (1Pet 3:18-20, 1Pet 4:5-6). By using this word instead of the Greek word for "heaven", wasn't Luke showing that Jesus was not referring to heaven when he made this statement? If the translation of this phrase in Lk 23:43 was consistent with the translation of this phrase in every other verse in which it appears (see concordance), and the comma was placed after the word "you", how would this verse read?

60. What are the names of the men on the New World Bible Translation Committee who supposedly translated the original Hebrew and Greek into English for the NWT? What are their credentials that would qualify them to produce a Bible translation? Why does the WTS withhold the names of these people so that no one can see what their qualifications are?

61. Rev 20:10 says, "And the Devil... the wild beast and the false prophet [already were]; and they will be tormented day and night forever and ever". This event will occur after the 1,000 year reign of Christ (Rev 20:7). Where will the Devil, the wild beast, and the false prophet be "tormented day and night forever and ever"? What does the word "tormented" mean to you? Likewise, Rev 14:9-11 says, "... If anyone worship the wild beast... he shall be tormented with fire and sulphur... And the smoke of their torment ascends forever and ever..." Where could "anyone" be "tormented... forever and ever"?

62. Since the WTS currently rejects many of the teachings of its founder, Charles Taze Russell (who was president of the organization from 1879-1916), and since they also

reject many of the teachings of "Judge" Joseph Franklin Rutherford, who succeeded Russell as president from 1916-1942, how can you be sure that in 25 more years, the WTS won't reject many of the teachings under current president, Milton Henschel (1992-present), as they did Russell and Rutherford? What kind of confidence can you have in an organization that rejected many of the teachings of its founder and first two presidents for the first 63 years of its existence - over 50% of the time they have existed?!

63. In Jn 20:28, John refers to Jesus in Greek as "Ho kyrios moy kai ho theos moy". This translates literally as "the (Ho) Lord (kyrios) of me (moy) and (kai) THE (ho) God (theos) of me (moy)". Why does Jesus, in Jn 20:29, affirm Thomas for having come to this realization? If Jesus really wasn't the Lord and "THE God" of Thomas, why didn't Jesus correct him for making either a false assumption or a blasphemous statement?

64. Since the WTS has received "new light" regarding the 1914 generation, and completely changed their views on this, does this mean that all the former Witnesses who were disfellowshipped years ago for the same view the organization is now teaching will automatically be accepted back into fellowship again? Were these ex-Witnesses in fact disfellowshipped for what is now taught as "the Truth"?

65. If there are 144,000 spirit anointed people who have a heavenly hope, and a great crowd of people who have another hope of everlasting life on paradise earth, why does Paul say that there is only ONE hope (Eph 4:4), instead of two? Similarly, if there is one body of people that will go to heaven, and another completely different body of people that will live forever in paradise on earth, why does Paul say that everyone who is baptized, is baptized into "ONE body" (1Cor 12:13)? What do the words "all" and "one" mean to you?

66. Rev 7:11 says that "before the throne" is in heaven where "all the angels were standing". Rev 14:2-3 says "And I heard a sound out of heaven ... And they were singing as if a new song before the throne ...", also showing that "before the throne" is in heaven. Rev 7:9 says, "... look, a great crowd ... standing before the throne..." and Rev 7:14-15 says, "...These are the ones that come out of the great tribulation ... That is why they are before the throne of God ..." Therefore, if "before the throne" means in heaven (Rev 7:11, 14:2-3), and the "great crowd" is "before the throne" (Rev 7:9, 7:14-15), where does that mean that the great crowd will be? Where does Rev 19:1 say that the great crowd will be?

67. If hell does not exist, then what is the "everlasting fire" (Mt 18:8, Mt 25:41, and Jude 7) that people can be thrown into? If fire is a symbol of annihilation, then what is the scriptural evidence to support this? Similarly, Jesus talks about the "fiery furnace"

and says “There is where [their] weeping and the gnashing of [their] teeth will be” (Mt 13:42, 13:50). If hell does not exist, then where is the “fiery furnace” where there will be “weeping and the gnashing of [their] teeth”? If the “fiery furnace” is just symbolic of total annihilation, in which a person will completely go out of existence and have no conscious awareness, then how could they weep and gnash their teeth?

68. The WTS makes the claim, "Like the Primitive Christian Community - the religious publication 'Interpretation' stated in July 1956: 'In their organization and witnessing work, they [Jehovah's Witnesses] come as close as any group to approximating the primitive Christian community..."- Jehovah's Witnesses- Proclaimers of God's Kingdom, pg 234, and on pg 677 of the same book, a caption appears titled "Like the early Christians". Do Jehovah's Witnesses pray the "Our Father" (Mt 6:9-13), break bread together (celebrate the Eucharist) frequently (Acts 2:42, 1Cor 10:16-17, 1Cor 11:26-27), come together on Sunday to break bread (Acts 20:7), confirm the Holy Spirit by the laying on of hands (Acts 8:15-17, 19:5-6, Heb 6:2, 2Tim 1:6), ordain (appoint) priests (elders) through the laying on of hands (Acts 6:5-6, 13:2-3), pray to Jesus (Mt 11:28, Acts 7:59-60, 1Cor 16:22-23, Rev 22:20), anoint the sick with oil (Mk 6:12-13, Jas 5:14), often kneel down to pray (Acts 9:40, 20:36, 21:5, Lk 22:41), consider themselves to be witnesses of Christ (Acts 1:8, 10:39, 13:31), have deacons (1Tim 3:8, 10, 12), use altars (1Cor 10:18-21, Heb 13:10), fast from food (Mt 6:16-18), believe there is salvation in no one else other than Jesus Christ (Acts 4:10-12), celebrate Pentecost (Acts 2:1, 20:16, 1Cor 16:8), have special people that look after widows and orphans (Acts 6:1-4, Jas 1:27), and occasionally drink wine (1Tim 5:23)? If not, then how can Jehovah's Witnesses consider themselves to be like the primitive Christian community? Since the word "Jehovah" is not contained in the original New Testament and did not appear until at least the 12th century (See Aid to Bible Understanding, pages 884, 885), making it clear that the first century Christian community could not have referred to themselves by this name, then how can the WTS be like the primitive Christian community by applying the term “Jehovah’s Witnesses” to themselves?

69. If the name Jehovah is so important, then why is it never used in the entire Greek New Testament and why does it not appear in the oldest Greek manuscripts of New Testament writings or in the very first Bible, the 5th century Latin Vulgate? If men edited out the proper name of God, "YHWH", when they copied the New Testament, as only the WTS claims, thereby altering God's written word, then how can we have confidence in ANY of the New Testament? Should we discard the New Testament or the WTS as unreliable? Since Jesus never addressed the Father as “Jehovah”, and since he taught that we can address God as “Father” (Mt 6:8-18, 7:21, Mk 14:36, etc), doesn't this mean that the term “Jehovah” is not the only expression by which we can address God? Why don't Witnesses follow the example of Jesus and address God as “Father”,

instead of “Jehovah”? Since the word “Jehovah” did not appear until at least the 12th century, thereby making it impossible that the first century Christians used this term for God, why do Jehovah’s Witnesses still insist on using this name? Since this name comes from an aberration of the tetragrameton “YHWH”, wouldn’t “Yahweh”, which many Christians use and which is used in some Bibles (eg The New Jerusalem Bible) be a much more accurate name to use?

70. If Jesus was executed on a torture stake, with both hands together over his head, as only the WTS teaches, why does Jn 20:25 say "... unless I see in his hands the print of the nailS...", indicating that there was more than one nail used for his hands? Wouldn't two nails have been used if Christ was crucified on a cross whereas only one nail would have been used if he would have been executed on an upright pole? The truth is that Jesus' torture stake had a crossbeam.

71. Can Jehovah's Witnesses hold and discuss openly with other Witnesses opinions that differ from orthodox WTS teachings? If no, why not? Does the WTS encourage people who are not Witnesses to examine their own religion? If yes, then why does it discourage Witnesses to honestly examine the teachings of the WTS? If the WTS really teaches “the Truth”, then what do they have to fear from an honest examination?

72. In Rev 22:12-13, Jesus Christ, the one who is "coming quickly", says of himself, " I am the Alpha and the Omega, the first and the last, the beginning and the end". In Rev 1:17-18, Jesus, the one who "became dead, but, look! I am living forever and ever", refers to himself as the first and the last. Rev 21:6, in speaking of God, says, "...I am the Alpha and the Omega, the beginning and the end ..". God is also referred to as the "first" and the "last" in Isa 44:6 and Isa 48:12. How can Jesus and Jehovah both be the “alpha and omega” and “the first and the last” since by definition of these words there can only be one Alpha and Omega and only one first and one last?

73. If the WTS claims they are not "inspired" but does refer to themselves as "God's spirit-directed Prophet", what is the difference? Is there such a thing as an "uninspired true prophet"? Why would anyone be part of a religious organization which claimed that their teachings were NOT inspired?

74. If the great crowd is to have everlasting life on paradise EARTH, why does 1Thess 4:17 say, "...we the living who are surviving will, together with them, be caught away in clouds to MEET THE LORD IN THE AIR; and thus we shall always be with the Lord"? If Armageddon were to start next week, as a Jehovah’s Witness in good standing with the WTS, wouldn’t you be one of “the living who are surviving”? Would you expect to “meet the Lord in the air”? If not, then how do you explain this verse?

75. In Mt 1:23, who is Matthew referring to here that has been given the name which means "With Us Is God"?

76. Referring to Isa 14:9-17, if there is no conscious awareness after death, how could Sheol "... become agitated at you in order to meet you on coming in..." (v.9), how could the souls in Sheol "... speak up and say to you..." (v.10-11), how could the souls in Sheol when "...seeing you will gaze even at you; they will give close examination even to you, [saying,] 'Is this the man...'" (v. 16-17), and how would you be aware that this was happening?

77. Heb 3:1 refers to "holy brothers, partakers of the heavenly calling". In Mk 3:35, Jesus says, "Whoever does the will of God, this one is my brother..." Therefore, according to the Bible, whoever does the will of God is a brother of Jesus and a partaker of the heavenly calling. How can this be if the Watchtower Society teaches that only 144,000 people go to heaven?

78. Heb 11:16, in speaking about some of the faithful people of the Old Testament (Abel, Noah, Abraham, etc.) says, "But now they are reaching out for a better [place], that is, one belonging to heaven..." and, "... their God for he has made a city ready for them." The footnote on the word "city" refers to HEAVENLY Jerusalem of Heb 12:22 and Rev 21:2. How can this be since according to the teachings of the Watchtower Society, the only people who will go to heaven are the 144,000 spirit anointed who have been chosen from people who lived after Christ died?

79. In Lk 24:36-39 and in Jn 20:26-27, Jesus showed his disciples the wounds in his body as proof of his resurrection. If Jesus' body had been destroyed by God after he died, how could Jesus show the disciples his very own body which had the wounds in his hands, feet, and side? In Lk 24:39, Jesus says, "See MY hands and MY feet, that it is I MYSELF; feel me and see me, because a spirit does not have FLESH AND BONES just as you behold that I have." If Jesus was really raised as a spirit without a body, as the WTS teaches, then why would he have tried to deceive his disciples into thinking he was resurrected in his real body with "flesh and bones"? Does "being made alive IN the spirit" (1Pet 3:18) really mean the same thing as "being raised AS a spirit"? See Rom 8:11.

80. In Lk 20:37-38, how could Abraham, Isaac, and Jacob be "all living to him (God)", since they all died hundreds of years before Jesus said this? If the WTS's teaching that an immortal soul does not continue to live on after death of the body and that there is no conscious awareness after death is correct, then how could Moses and Elijah not only appear to Peter, James, and John but actually converse with Jesus (Mt 17:3)? Similarly, in Jn 8:56, Jesus says, "Abraham your father rejoiced greatly in the prospect

of seeing my day, and he saw it and rejoiced". Since Abraham died hundreds of years before Jesus said this, how could Jesus say that Abraham "saw it and rejoiced", if there is no conscious awareness after death?

81. If the soul dies when the body dies, how could the "souls" of Rev 6:9- 11, who were of those who had been "slaughtered" (i.e., killed), cry out "with a loud voice, saying: 'Until when Sovereign Lord ...'?"

82. In Mt 28:19, Jesus tells his disciples to baptize "people of all the nations ...in the name of the Father and of the Son and of the holy spirit". Why would the disciples be instructed to baptize in the name of anybody or anything who was not God? Do Jehovah's Witnesses follow the command of Jesus and baptize "in the name of the Father and of the Son and of the holy spirit"?

83. If the human soul IS the person, how could the soul go out of a person's body (Gen 35:18) or come back into a person's body (1 Kings 17:21)? Similarly, in Lk 12:4-5, what would be left of a person after they were killed that could be thrown into Gehenna?

84. Eph 4:4 says that there is ONE spirit. 1Cor 3:16 says for the people of God's temple, this spirit of God dwells in them and Rom 8:9 states that those who are in harmony with the spirit have God's spirit dwelling in them. If this is all true and there is only ONE spirit, then who or what is the spirit of Christ (Phil 1:19, Gal 4:6, Rom 8:9)? In Gal 4:6, how is it possible that the spirit of Christ could come into our hearts? How is it possible that the spirit of CHRIST could reside in someone? How could a person have God's spirit dwelling in them (Rom 8:9) but also have Christ's spirit (Rom 8:9), if there is only ONE spirit, unless God and Jesus are one and the same?

85. In Jn 6:51, Jesus says that a person must eat "of this bread" in order to "live forever", and that "the bread that I give IS my flesh". If Jesus was only speaking symbolically here, why did the Jews object to this teaching (Jn 6:52), and why didn't Jesus explain to them that he was only speaking symbolically, instead of going on to repeat himself FIVE times saying essentially the same thing (Jn 6:53, 54, 56, 57, 58)? If Jesus was only speaking symbolically here, why does John use the Greek word "trego" (Strong's # 5176) in verses Jn 6:54, 56, 57, and 58, which means "to gnaw on; to chew" according to Strong's Greek dictionary? Can "to gnaw on or chew" be taken symbolically in any way? If Jesus was only speaking symbolically in this passage, after his own disciples objected to this teaching (Jn 6:60), why did he allow "many disciples" to leave (Jn 6:66) instead of calling them back and straightening everything out like he had done on other occasions with other difficult teachings (see Jn 3:1-15, Mt 16:5-12, 19:23-26)? Finally, if Jesus was only speaking symbolically in this passage (Jn 6:51-58), and really meant that they only needed to believe, why did so many disciples leave him

over this teaching, when they had already been told that they must “believe” (Jn 5:24), and we see absolutely no disciples leaving him after Jesus told them this? Do you eat the flesh of Christ, as Jesus commanded, in order to have life in yourself (Jn 6:54) and in order to live forever (Jn 6:58)? See Lk 22:19.

86. If Jesus is not God, then why would he have deceived the Jews by making himself “equal to God” in Jn 5:17-18?

87. If only 144,000 spirit anointed people are “born again”, why does the Bible, in 1Jn 5:1, say that, “Everyone believing that Jesus is the Christ has been BORN FROM GOD...”? What does the word “everyone” mean to you? Conversely, where in the Bible does it say that only 144,000 people will be “born again”? Similarly, if only 144,000 spirit anointed people are “born from God”, why does the Bible say that “EVERYONE who loves has been born from God” (1Jn 4:7)? Don’t all Christians love and believe that Jesus is the Christ? Again, what does the word “everyone” mean to you? Similarly, if only 144,000 spirit anointed people are “sealed with the holy spirit”, why does the Bible say in Eph 1:13, that after a Christian “believed”, he was “sealed with the promised holy spirit.” Shouldn’t this apply to all Christians since all Christians “believe” that Jesus is the Christ? In addition, Rom 8:14 says that, “ALL who are led by God’s spirit, these are God’s sons.” Do Jehovah’s Witnesses believe they are led by God’s spirit? If so, then according to Rom 8:14, aren’t they also “God’s sons”?

88. In Jn 5:39-40 Jesus says, “You are searching the Scriptures, because you think that by means of them you will have everlasting life...And yet you do not want to COME TO ME that you may have life.” Jehovah’s Witnesses are constantly “searching the scriptures”, but do they come directly to Jesus as he says they should (Mt 11:28, Jn 5:40)? Do Witnesses “come” to Jesus by praying directly to him? If not, then aren’t Witnesses exactly like the people Jesus was talking about in Jn 5:39-40?

89. In Mt 4:10, Jesus clearly has the authority to rebuke Satan and does so. Jude 9 says, “But when Michael the archangel had a difference with the Devil...he did not dare to bring a judgment against him...but said, “May Jehovah rebuke you.” If Jesus is Michael the Archangel, why did Michael, refuse to rebuke Satan in Jude 9, when he clearly did so in Mt 4:10?

90. In Lk 4:12, the NWT translates the Greek word “kyrios” (Gr-lord) as “Jehovah”, which makes this verse read, “You must not put Jehovah your God to the test”. See Greek-English Interlinear. Why is “kyrios” translated as “Jehovah” in this verse? Was the devil, in Lk 4:9-11, putting Jehovah to the test or Jesus to the test? Similarly, in Mt 3:3, Mk 1:3, and Jn 1:23, the Greek word “kyrios” is translated as “Jehovah”. Was John the Baptist preparing the way for Jehovah, or preparing the way for Jesus (compare Isa

40:3)? See Jn 1:25-31. Since the Greek word “kyrios” (Strong’s # 2962) in these verses are clearly referring to Jesus, if this word was correctly translated as “lord” in these verses, what would these verses say about the nature of Christ?

91. Jn 5:23 says, “in order that all may honor the Son just as they honor the Father...” If Jesus is not God, why does the Bible require that all men should honor the Son equally with the Father?

92. If Jesus and Jehovah are not one God, then why, according to the NWT, is “Jehovah” the name which brings salvation (Acts 2:21), but Acts 4:10-12 says that ONLY the name of Jesus brings salvation (“...for there is not another name under heaven that has been given among men by which we must get saved.”)?

93. If the soul is the body, why does John make a distinction between the “prospering” of Gaius’ body because of good health and the “prospering” of his soul in 3Jn 2, and why does Paul distinguish between a person and their soul in Acts 20:10 by saying, “Stop raising a clamor, for his soul is in him”?

94. The WTS teaches that Jesus is the first and greatest creation of God. If Jesus was Michael the Archangel before he became a man, then why does Dan 10:13 refer to Michael as “ONE of the foremost princes” implying that he was equal to other angels? If Christ was Michael the Archangel before the incarnation, then became Jesus, then changed back into Michael the Archangel after his death, why does Heb 13:8 say that, “Jesus Christ is the SAME yesterday and today, and forever.”? How could Christ be “the same” if he changed from being Michael, into being Jesus, then back into being Michael again?

95. Rom 10:12 says, “...for there is the same Lord (Jesus vs 9) over all, who is rich to all those CALLING UPON him.” If Jesus is not to be prayed to, then why does Paul say that they will be rich who call “upon him”? Similarly, Paul says in 1Cor 1:2, “...together with all who everywhere are calling upon the name of our Lord, Jesus Christ, their Lord and ours” and in 2Tim 2:22 he says, “...but pursue righteousness, faith, love, peace, along with those who CALL UPON THE LORD out of a clean heart.” If Christians should not pray to Jesus, then why did the early Christians “call upon” Jesus? How can a person call upon Jesus without praying to him?

96. If hell does not exist but is simply a complete annihilation of the person in which there is no conscious awareness, why does Jesus say in Mk 14:21 that it would be better for Judas if he had never been born?

97. Amos 4:11 says, "I caused an overthrow among you people, like God's overthrow of Sodom and Gomorrah. And you came to be like a log snatched out of [the] burning; but

you did not come back to me,' is the utterance of Jehovah." If the Trinity does not exist, then how can Jehovah, speaking in this verse, refer to another person as God ("... like GOD'S overthrow of Sodom ...")?

98. If Jesus Christ is Michael the Archangel, how can Mt 25:31 say, "When the Son of man arrives in his glory, and ALL the angels with him, ...". Since "all the angels" would certainly include Michael the Archangel, is it possible that Jesus could return with himself? Similarly, if Jesus was Michael the Archangel before his birth, then how do you explain Heb 1:13 which says, "But with reference to which one of the angels has he ever said: "Sit at my right hand until I place your enemies as a stool for your feet"? In addition, if Jesus became Michael the Archangel upon his resurrection, why did none of the New Testament writers refer to the resurrected Christ as "Michael" by name? Can you point out one verse, just one, that says that Jesus and Michael are the same?

99. If Jesus did not become the Christ until he was baptized approximately 30 years after his birth, why does Lk 2:11 say, "because there was born to you today a Savior, who IS Christ [the] Lord, in David's city."? What does the word "is" mean to you?

100. In Col 1:26, 27, 2:2, and 4:3, the Greek word "mysterion" (Strong's # 3466) is translated as "sacred secret" but in the Kingdom Interlinear, this same word is translated correctly as "mystery". Why the discrepancy in the translation of this word between the KIT and the NWT? Wouldn't it have been just as easy to render this word correctly as "mystery" in the NWT? If this word would have been correctly rendered as "mystery" in the NWT, how would the above verses read and what would they say about the fact that some things about God are impossible to completely understand?

101. Every true Christian would agree that we should follow the commands of God. In Mk 9:7, God the Father commands us to listen to Jesus. Do you follow this command and listen to Jesus? After all, Jesus died for your personal sins (1Jn 2:2, 1Pet 2:24). Jesus tells us to go directly to him (Mt 11:28-30), and the Father commanded us to listen to Jesus. Why? Because JESUS is the only One who gives us everlasting life (Jn 10:28), and so that JESUS will enter our house and be with us and give us the right to sit on his throne (Rev 3:20- 21). Do you pray to Jesus as Paul and the early Christians did (1Cor 1:2)? Do you partake of the flesh of Christ as Jesus commanded (Jn 6:51)? If not, then are you following the command of the Father who said, "Listen to him"? Will you hear Jesus say to you, "Many will say to me in that day, 'Lord, Lord, did we not prophesy (door to door) in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew YOU! Get away from me, YOU workers of lawlessness" (Mt 7:21-22)? In order to see the kingdom of God, one must be born-again (born from above or born of God). Have

you been born-again by putting your personal faith in Jesus Christ, the eternal Son of God, as your Lord and Saviour? If not, will you do it today?