

Jehovah Himself Has Become King

A Primer for the Apocalypse

The Final Edition

Robert King

NOTE TO THE READER: This version of *Jehovah Himself Has Become King* (Final Edition) has been reformatted and undergone minor edits (spelling, for example) from the online version. Also not available in this electronic (epub) publication but found in the electronic page-turner and PDF versions are numerous footnotes with hyperlinks to various news articles and other reference material available via the Internet. This information is also accessible as a free audio book, both streaming and downloadable. (2010 version)

<http://jehovah-is-king.com>

Unless otherwise noted, all scripture quotations are from the *New World Translation of the Holy Scriptures*, published by the Watchtower Bible and Tract Society.

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FOREWORD

Welcome to this Third and Enhanced Reference Edition of ***Jehovah Himself Has Become King!***

Those expecting to find an anti-JW message will be sorely disappointed by this book. Its core message is as simple as it is unwavering: Jehovah's Witnesses are God's modern-day people in this withering, wicked system of things so swiftly approaching that climactic moment when the issue of Jehovah God's sovereignty is settled once and for all time ever after.

Ironically, while this book is staunchly and unreservedly *pro*-Witness, the *ordinary* brother or sister among Jehovah's Witnesses will likely find themselves *offended* by this book, since it compels them to make a personal effort to examine deeply-entrenched, long-held and treasured organizational teachings unsupported by a growing body of both secular and scriptural evidence—a course of action that will be in direct opposition to the direction of the leadership of the organization itself, under penalty of being marked in the congregation or, at worst, disfellowshipped and subsequently cut-off from friends, family, and relatives.

Yet the rapidly-shifting situation on the world scene at-large, the failed expectations which have been fueled and encouraged by the Watchtower, and the mounting issues within the organization gaining public notoriety while stumbling the brothers and sisters in the process *all* point to the urgency of this matter for servants of Jehovah God.

Make no mistake: There is little to be found here in these pages to make either side—anti-JW's or pro- JW's—happy.

As a result, the author, Robert King, finds himself held in disdain by *both* sides— even though he continues to publicly confess his unshakeable conviction that Jehovah's Witnesses alone have the Truth, and are thus in a position of both privilege and responsibility when it comes to serving as ambassadors and disciple-makers.

In fact, it may come as a surprise that nowhere in all the letters, essays, and bulletins written by Robert King over the years has he ever called for a movement of *reformation* or any attempt to *correct* the problems acting as a corrosive influence within both the congregation and organization. Even so, he has endured accusations that he is an

apostate, that he is an opposer, that he is seeking a following of his own, that his pride has set him above the wisdom and insight of the leaders of the Watchtower organization whom Jehovah himself appointed through his son to feed the people of God today.

It must come as an abounding disappointment to his detractors and accusers that nowhere has Robert King ever suggested or encouraged any brother or sister to *leave* the organization. Time and again, it has always been the exact opposite. He strongly encourages his reader to *remain* in spite of the things this book elaborates upon, and Robert encourages them to trust in Jehovah's capacity to set matters straight in his own due time. While he understands that some find themselves in situations where *remaining* is no longer possible due to existing policies within the organization where there are appointed men who are more interested in judicial committees of expulsion and reprimand than the God-given obligation to care for Jehovah's sheep in times of distress—he never recommends such a course.

Indeed, this book, at length, demonstrates an impassioned awareness of the existing problems and failures within the organization, and scripturally illustrates why we can *expect* these problems to exist among God's people, yes even today in our modern-age. These are *real* problems, impacting one's faith, one's conscience, and in certain cases, even one's security within the congregation. Not a few have been wrought from the leadership's own hubris through the years.

However, none of these problems will or even *can* be fixed by mere mortal man.

After all, if they *could* be remedied by men— even those with the best of intentions— we would have no need nor longing for the everlasting resolution that will come about only through the Messianic Kingdom of Jesus Christ. Attempts to correct the problems described herein will meet with failure, simply because these issues were foretold to come into existence within God's people today. As averse to human reasoning and counter-intuitive as this may be, it is *because* of the presence of these problems within the Watchtower organization that we can identify Jehovah's Witnesses as God's people today, and not just for the unique door-to-door ministry itself.

Yet, as this book details extensively, these problems are not new to God's people. The Bible is replete with accounts of past failures on the part of either God's people or the leadership of God's people, and a straying from the path of Jehovah God.

These historical examples recorded for us in the pages of the Bible are set forth as a warning to future generations that Jehovah is not a God of tolerance. He disciplines

those whom he loves, and in nearly every case this chastisement took place by use of a foreign enemy who subjugated God's people, that they might remember the God who brought them out of slavery, the God who invoked a solemn covenant of exclusive blessing with them and their descendants which they have betrayed, and to remind them that he is a *saving* God.

Today, mainstream Christians generally believe that they will all be miraculously “taken up” in a rapture before disastrous events break loose upon the planet in the waning days of this wicked system of things, and that they will be swept off to heaven, from where they will be mere observers of the calamity to befall the remaining inhabitants of the Earth in a Great Tribulation.

While Jehovah's Witnesses dismiss the “rapture” doctrine patently, they too have come to be convinced that they will somehow be miraculously protected in the days ahead, even if all of Christendom should be destroyed. Witnesses believe that when the wicked forces of Satan finally turn attention to God's people, it will be like touching Jehovah's eyeball, and that God will then suddenly wipe the enemies of God's people from the annals of history while the brothers and sisters will simply be standing and beholding this judgment envelope their enemies, and afterwards inherit a paradisiacal Earth.

After all, this is what the leadership of Jehovah's Witnesses have *led* the brothers and sisters to believe. Considerable time is spent within the pages that follow, examining the scriptural evidence which overturns such ignominious thinking.

Unfortunately, the majority of Jehovah's Witnesses will continue to summarily and flatly reject the evidences found within the pages of the Bible and conveniently gathered together on the pages to follow, simply because it all conflicts with the published views of the organization's leadership.

This, too, has Biblical and historical precedence, and thus should come as no surprise.

It's a somber and isolating life, to find one's self in a position where they are compelled to become a proclaimer of the coming judgment of Jehovah in regards to his own people. It leads to spite and hatred and ostracism from those who once worshiped alongside you, who once called you a brother.

In Bible times, such men were known by the moniker “prophet.” Today, people associate that word with prognosticators, people who speculate and guess about what *might* happen— and just happen to sometimes guess correctly.

However, in Bible times, a prophet wasn't someone who speculated on the future. A prophet was someone who announced that a judgment was coming from the Most High, Jehovah himself. It was the prophet who cried out to repent from the course that a people had set themselves upon in direct opposition to Jehovah, even if the punishment itself could not be assuaged. It was the commission of prophet that demanded activity preparatory for that coming judgment, so that when it arrived in full, blasting heat, God's people did not lose heart as though their God had abandoned them entirely. A prophet was in a position of responsibility to help God's people to understand why Jehovah was chastening his people, while *at the same time* finding himself in opposition to the leadership of God's people.

Ultimately, it was a thankless job.

Nowhere in the Bible can we find a single example where God's people *thanked* a prophet for the scathing words of condemnation and devout adherence to speaking plainly and loudly about those things which Jehovah was disapproving of within his nation. In reality, God's people have established a long history of *killing* those whom God calls to serve as forewarning of approaching judgment.

In light of the above, we should not be so obtuse as to believe that such a thing would be done today, especially among God's own people, who are *lovers* of Truth.

We have the Bible's assurance that those who speak out about fallacious reasonings, misleading conclusions, and God-dishonoring teachings will quickly be stamped out by God's people in the last part of days. If it was not to be so, the Bible would not have seen to it that we have former examples to be recorded for us as proof that it not only happened before, but will happen once *more...* and what Jehovah will do as recompense for killing those whom he sends forth.

Without question, there is much to consider in the pages to follow, and an abundance of scriptural references to examine *carefully and prayerfully*. Those with questions are invited to ask them by contacting Robert King, since this book merely scratches the surface. He has responded to both accusations and inquiries alike, openly and candidly on the internet.

Finally: This is the Third and presumably (given the swift changes in world events at this time) final edition of *Jehovah Himself Has Become King*. It has been updated to ensure that it can be enjoyed on a wide array of platforms as well as the more traditional formats such as hardcopy book form.

This Third Edition can also be considered a definitive *Reference* Edition, since it now contains new Indexes, both by Subject as well as Scriptural. Robert has added informative hyperlinks where applicable to help elucidate the material for readers wanting additional references. Remaining typographical errors have also been corrected. Too, recent developments in the organization's views have been incorporated into the material as appropriate.

It is hoped that the reader appreciates the love and concern that went into putting this Third Edition together.

After all, contrary to the opinion of those who denigrate Robert King's efforts (anti-JW and pro- Witness alike), the purpose of this book is to *incite* and *encourage*, not to tear down nor replace one's faith nor create followers, but to make the brothers and sisters ready for the coming judgment of God's people, for *Jehovah Himself Has Become King!*

Even as the Apostle Paul reminds us:

For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world —the spiritual hosts of evil arrayed against us in the heavenly warfare. — Ephesians 6:12, *Weymouth New Testament*

—Timothy B. Kline, *February 7, 2016*

PREFACE

Looking back it seems that the seed of this book was planted in my mind about 45 years ago. I distinctly recall the first time I opened the Bible with the intent of trying to understand the sacred secrets it contained. It was a perfect, sunny summer's day and I sat in my backyard in the grass leaning back against my favorite maple tree. Wanting to cut to the chase I began reading the last book in the Bible — Revelation.

Nothing really grabbed me until I got to the 12th chapter. Then it was like being struck by a bolt of lightning! Satan the Devil is deceiving the whole world and he is going to be thrown out of heaven and come down to earth in a rage. Suddenly the world made sense to me. There is a great evil influence that people are under. It explains everything.

I began preaching immediately. Unfortunately for her, a young woman was passing by on the street. I accosted her with my King James Bible in hand and tried to explain to her that the Devil was behind the whole facade that we call civilization. I don't recall her uttering a word, but I do remember the look of panic and fear as she made her escape as fast as she could.

But I was left with the perplexing question: Had Satan already been hurled down or was that something that was going to happen in the future?

Shortly after my shade tree epiphany I came into possession of a crate of Watchtower publications, which I hungrily devoured. As a result of reading virtually every book the Watchtower had published from 1950 to 1970 over the course of that summer, I became convinced that the demons were cast out of Heaven in 1914 as a result of Christ being given the Kingdom. It all *seemed* to fit together. The First World War began precisely as the seven times chronology indicated. I was baptized as one of Jehovah's Witnesses in 1977 and began a more rationale ministry.

But in 1996 I suddenly started reading the Bible anew. It is not that I had stopped studying the Scriptures. As an elder and frequent pioneer I dutifully kept up with all the study material and weekly Bible reading. However, in October, 1996, for no particular reason I opened the Bible to the middle of Ezekiel and started reading and I couldn't stop. I read for hours and hours every day. Being unemployed at the time, sometimes I read all day long. I read all of the prophets over and over and over again. As my

reading marathon extended over months, it gradually became apparent to me that my inexplicable obsession with the prophets was a result of my having been anointed.

About that same time I began to plunk around on my wife's laptop. Having been somewhat of a Luddite before, it was another adjustment to embrace the computer.

At any rate, over the course of 2001-02 the Watchtower's secret affiliation with the United Nations came to light, along with major media exposure of their shameful war against victims of child sexual abuse. At that point it all clicked into place in my mind. There is to be a future judgment of the house of God, coincident with the authentic coming of Christ and the expulsion of the Devil from heaven. I was compelled to take up an online presence, albeit anonymously at first. As the number of articles began to grow it was suggested to me to write a book. Thus, the first edition of *Jehovah Himself Has Become King* was published in 2005.

Prior to its publication, though, I had undertaken a massive mailing campaign to every kingdom hall in the United States, Canada, England, New Zealand and Australia, informing the elders of the Society's political partnership with the UN and the ramifications of Bethel's treachery. I also handed a copy to my own elders and informed them that I had publicly accused the Watchtower of apostasy. My anonymity ended then. As a result, a committee of elders eventually began proceedings to disfellowship me from the organization. After some months I made it known to the appeal committee that I had just sent the manuscript to a publisher, which left them no alternative but to expel me as an apostate.

The last thing I said to the elders as I was leaving that kingdom hall for the last time was that there was going to be another world war. They were probably already convinced at that point that I was crazy, but I said that because it is now my conviction that the Devil was not hurled down from heaven in 1914, that his eviction is immediately ahead and will be evidenced by peace being taken from the earth and all the things Jehovah's Witnesses suppose have already taken place.

How could I not try to get that message across to Jehovah's Witnesses?

That was 11 years ago. Now another world war does not seem so far-fetched. But how could a person viewed as a dangerous apostate possibly have any genuine insights or anything of spiritual value? Keep in mind Jesus was also viewed similarly. He was accused of being in league with Beelzebub, of being a drunkard and glutton and associating with despised tax collectors and sinners. In response Jesus stated: "All the same, wisdom is proved righteous by its works."

In other words, what were the results? What influence did Jesus have? The facts speak for themselves.

Applying the same principle, over the course of more than a decade tens of thousands of Jehovah's Witnesses and interested persons have had some exposure to either the online version or the hard copy of this book. How has the information been received? What effect has it had upon readers? Has it wrecked their faith or strengthened them? Below are some of their expressions.

Robert King

Many people are afraid to read anything written by anyone other than the Watchtower. For good reason, because apostate reading material can destroy your faith in Jehovah and Jesus. Jehovah Has Become King had the opposite effect on me. My faith in future events have never been stronger. I always felt the Watchtower was missing something when it came to explaining prophecy. This book explains prophecy from A to Z without twisting the Scriptures. The Bible finally makes sense. —Kevin B

I have read an uncountable amount of prophetic literature In my lifetime and I must honestly say Robert King's work is unparalleled and stands above the rest. His work goes beyond extraordinary. If you yearn for answers concerning Jehovah's plan for the future this is your opportunity to have the answers. "This means everlasting life, their coming to know you, the only true God, and the one whom you sent." Jesus Christ, John 17:3. Thank you brother Robert, for all your loving hard work and may you continue to abound with Jehovah's blessing. — Kevin Flynn.

I must say Jehovah Himself Has Become King has greatly impacted my life spiritually. This book has greatly helped me overcome spiritual stumbling blocks. It has given me a great understanding and accurate knowledge concerning the Bible and biblical prophecy and I am no longer at a standstill in my life, but now able to move forward and continue to grow spiritually and build my personal relationship with our heavenly Father, Jehovah. The book is well written and right on point with an abundance of accurate knowledge and powerful insight. Thank you Mr. King. — Leonard K Flynn

Most books need new editions because of new information or "new light". This one contains the same truth as the first edition, instilling confidence that Jehovah is the source of its light. One apparent reason for subsequent editions is the need to keep up with the Watchtower's ever-changing understanding of prophecy. Its message is not to discredit Jehovah's Witnesses. Quite the contrary, it provides evidence through Jehovah's written word that the Watchtower is the only source of basic Bible understanding. The irony of it all is exposed through Robert's explanation and application of 2 Thessalonians 2:1-12 —Joe Dman

This has given me much to ponder upon, especially when it comes to anticipating the full ramifications of what will go down in the future. - L

The book has increased my thirst for God's Word, particularly the prophets and how Jehovah's judgements will affect his people. Well written and reliant on scripture. — Sam

Jehovah Himself Has Become King is a book that seeks to provide answers to all the timely questions Jehovah's Witnesses may have on "What part does God's organization play in the final days ahead and why is spiritual paradise so filled with unspeakable pain for the victims of child abuse?"

It should be apparent why there is a need for a voice in the wilderness, as it were, a Jeremiah type watchman, whose voice exists outside the institution of the Watchtower Society. The Watchtower is certainly aware of the fact that there is a growing number of disaffected Jehovah's Witnesses. Many have become weak and discouraged. Some have choose to disassociate themselves from the organization. Others have decided to fade. Truly, Jehovah's words apply to the leadership at this critical time: "His watchmen are blind. None of them have taken note. All of them are speechless dogs; they are unable to bark, panting, lying down, loving to slumber." – Isaiah 56:10

I'm now convinced that Bethel's flashes of new light has come from (Jehovah Himself Has Become King) as they try to get a handle on the growing number of Jehovah's Witnesses running for the exits. This is a must read for all of Jehovah's Witnesses and has aided in finding some of Jehovah's precious lost sheep and helped bandage their spiritual wounds.

Robert has a banquet of spiritual food and the gift of teaching loaded in this book. When reading his book it could take a while to digest, especially if you have on Watchtower blinders. But if your heart is pure and you pray to Jehovah for insight, all of this will make sense. Your eyes will be opened to the guarded secrets that you have not known.(Isaiah 48:6) It is urgent and the time is now for all lovers of Truth to crack this book open. Your life will depend on what you learn in this book and how you can apply this knowledge in the days ahead. With this knowledge and Jehovah's love and kindness you will be able to make sound decisions when things go terribly wrong for the leadership of the WTBTS. — Joseph S. Schiess

I have been an active JW since the mid 1960's. Throughout that time I have read a lot of literature regarding end-times prophecy from various sources. I can say with complete sincerity and honesty: of all the information I have come across throughout my many years, this information is the most reasonable application of prophecies that I have ever encountered. There is not only a sound logical application to many of the scriptures, but one cannot escape the almost deafening "Ring of Truth" that resonates from this book. I would urge any JW to read it for yourself and draw your own conclusions. — Erik

In 2010 I was thinking of leaving the organization, as I found it boring when I read prophecies of Isiah, Daniel and Ezekiel. Also, I was not in a position to understand those books, as everyone knows that the Watchtower teaches everything was all over back n 1914. I also saw that there are many bad things happening within the organization, even among elders and ministerial servants and circuit overseers. Hence, I thought in my heart: Are these Jehovah's people?

It was because of my wife I was going to the kingdom hall, because down to this day she is a very good woman. But I wanted out of the organization, I was totally depressed. I prayed and asked where can I find the truth.

Then one day in 2010 I typed "Jehovah" into Google search and found Jehovah Himself Has Become King. WHOOOSH, I was blown away! After reading a bit I once again started to put faith in Jehovah and Jesus....A new light flashed upon me, just as the light of Jesus flashed upon Paul on the road to Damascus and opened my blind eyes. I feel as if Jehovah himself saved me from going away from the truth...Now I love Jehovah and Jesus, not because of my wife, but because of truth that I found in this book. —Basavaraj Of North Karnataka

When I read for the first time the article related to the prophecies of Amos, I was stunned. The message of the prophecies of the Bible seemed shocking to me. — E.V.G.

This book not only restored my faith that God does not approve of the evil he sees taking place within the organization, but at the same time my faith in God's purpose towards Jehovah's Witnesses was restored as well - something I would not have thought possible. If you know anyone disgruntled or stumbled, please urge them to read this book! — LT

In my entire life as a Jehovah's Witness, from the day of my baptism up to the time I became a regular pioneer, up until I was forced to leave the congregation 3 years ago, I have never truly understood nor appreciated most of the prophecies in the Bible, until I found and read this book. The prophecies that we thought were so hard to chew have been made easier to understand through very clear and simple explanations found on this book. And true to its claim, this book is indeed a "primer for the apocalypse" and a mind opener which Jehovah's Witnesses and those who love the truth really need to read in order to prepare them for the overwhelming events that will take place in the very near future.

I appreciate the fact that this helped me know Jehovah God on a deeper level and understand his will better and move on from the abuse that I suffered as a child at the

hands of the elders in my congregation and the others who tried to cover it up. This book serves as a bandage for all those who may be spiritually wounded or stumbled as it clearly explains the reasons why the Society acts the way it does and assures the reader that God is not simply a bystander- He is very much alive! And very soon He will move to set matters straight and judge those who have misled and mistreated his sheep...

This book is truly one of a kind. Unlike many books out there published by other individuals, this book does not simply criticize the organization, it provides thorough explanations and clear answers from the Bible that will strengthen your faith. —K. Vinuya

As a seasoned Witness and a lover of truth, I have tried and I have tested Robert King. And every time he has consistently shown me his true hand. Very simply put, this author loves Jehovah God and never seeks to take away from Him. "Jehovah Himself Has Become King" has re-fortified my faith in the Invisible and has reminded me of Jehovah's personality in His dealings with humans: He allows His people to be tested from within and by what they adore most —their Identity. If you want solid food that belongs to mature people and tired of suckling for milk, you will enjoy this read on prophecy and in the finale recognize that Jesus Christ's inspection of his congregation is yet to commence." (Vilhelm H.)

More logical and faith inspiring than the WatchTower; The Truth About the Truth. — Popeye

I wish I could say this is the best book I've ever read, but I can't. That praise must surely go to the inspired word of God, the Bible. If you want to change your life forever and come to the end of your search for truth, then read about the 1914 fraud, the great operation of Satan, and begin a real journey of what being one of Jehovah's witnesses truly means. —PEL

This book has had a tremendous impact on my life and it came at a time when I was about to lose my faith. The information in it has helped me to recover my faith and it has provided enlightenment as to current developments in the world and in the Jehovah's Witnesses' organization. The explanations of prophecy are nothing short of amazing and I believe are inspired by God himself. —AO

This book is a must-read for modern day Jehovah's Witnesses. If you have ever wondered why certain things don't seem to add up, and you've figured out not everything you're taught at the Kingdom Hall is true, then this is the book for you. It will inspire you to take a fresh look at what the Bible really teaches, and get you on the road to having a relationship with Jehovah and Jesus that is based on spirit and truth. —MK

*This book is for anyone who loves Jehovah but has struggled with a bad feeling that not everything is okay in the organization. A book that illustrates how you can keep your faith while still questioning what you see that s wrong. Eye opening and healing, you will understand the prophets and our hope in a way you never thought possible. —
Noname*

INTRODUCTION

The Bible is unique in many ways. It provides a succinct account of the beginning of creation —even the existence of a world that preceded ours in the spirit dimension. From the happy start of Adam and Eve in the garden of pleasure and their tragic expulsion from Eden, through the great Deluge and the confusion of mankind's original language at Babel, to Abraham, Isaac and Jacob, the Bible primarily details God's dealings with Abraham's offspring, the Israelites, over the course of 2,000 years, up to the beginning of Christianity.

But the Bible is so much more than an account of God's past doings. It establishes a pattern of things to come —a revelation of the future, even the words of God yet to be spoken; the culmination of which is yet to transpire during the unveiling of Jesus Christ.

Through God-inspired prophets such as Amos, Micah, Isaiah, Daniel, Ezekiel and Zechariah —to the apostles, Peter, John, Paul and foremost Jesus Christ —the Holy Scriptures reveal Jehovah's judgments and judicial decisions —his insuperable purpose to vindicate his sovereignty and rid the universe of evil, setting all matters straight by means of a special government —the Kingdom of God.

The designated king of the Kingdom to come, Jesus Christ, revealed much concerning that future judgment. For example, in all the Hebrew texts Satan the Devil is only mentioned in a few places and the extent of his influence is not clearly defined; however, during his brief earthly ministry Jesus revealed that the Devil was the original liar in the garden of Eden and he is actually the invisible ruler of this world and an enemy of all who reverence Jehovah.

Furthermore, Jesus revealed that the wicked one is going to be cast down, like lightning from heaven and ultimately destroyed. In fact, the successful ministry and sacrificial death of Jesus and his resurrection as an immortal spirit, stands as a guarantee of the Devil's eventual demise.

However, Jehovah God has decreed that there shall be a time of transition between the rulership of Satan and the incoming Kingdom of Christ, when the two opposed powers shall briefly rule simultaneously. That climactic and tumultuous interim period will be marked by an intense episode of wars, food shortages, pandemics and

earthquakes and ultimately a tribulation unlike anything that has ever befallen the world. We may expect the Anglo-American political and economic system to come down with a resounding crash, as if receiving a mortal wounding —only to rise up from the ashes to become a dictatorial tyrant and give rise to the eighth king of Revelation.

The New World Translation uses various expressions such as *the time of the end, the final part of the days, the last days* and *the conclusion of a system of things*, during which time peoples will ultimately be separated into two opposed camps with no middle ground. **“This is where it calls for endurance and faith on the part of the holy ones.”**

The beginning of the transition phase is initiated when Jesus comes as unexpectedly as a thief in the night. The Master spoke of his coming in the 12th chapter of Luke. Speaking to his “little flock,” Jesus said: **“Be dressed and ready and have your lamps burning, and you should be like men waiting for their master to return from the marriage, so when he comes and knocks, they may at once open to him. Happy are those slaves whom the master on coming finds watching! Truly I say to you, he will dress himself for service and have them recline at the table and will come alongside and minister to them. And if he comes in the second watch, even if in the third, and finds them ready, happy are they! But know this, if the householder had known at what hour the thief would come, he would not have let his house be broken into. You also, keep ready, because at an hour that you do not think likely, the Son of man is coming.”**

The coming of Christ will initiate the judgment of the house of God, which is what Jesus went on to explain to Peter. Then, some slaves who were put in charge of the master’s house in his absence will be beaten with many strokes and others with only a few. This signifies that the evil slave is judged to have been willfully disobedient; whereas, the one beaten with a few strokes —the faithful slave —will be judged to have been disobedient, but out of ignorance.

It is in the aftermath of the punishment of the ignorant slaves that Jesus “will come alongside” his disciples and minister to them.

That is what the *parousia* is —that Greek word being defined as “being alongside.” Their reclining at the table and Christ ministering to them is something extraordinary —evoking the last evening Jesus spent with his disciples before his death, when he passed the bread and the cup among them and girded himself as a servant and washed their feet. It was on that occasion when Christ said to them: **“I will**

by no means drink again any of this product of the vine until that day when I drink it new with you in the Kingdom of my Father.”

Some may assume “that day” when Christ shares the cup again with his disciples is when they are joined together in heaven. But that is not the case for those who are alive when he comes, as is evident from the passage cited in the 12th chapter of Luke, which connects the original evening meal and the climactic parousia. Their sharing the cup of union with Jesus in the Kingdom means that those anointed disciples will be sealed —assured of their place in the Kingdom. That is when the **“righteous ones will shine as brightly as the sun in the Kingdom of their Father”** —even while still on earth. This is the phenomenon about which Paul wrote in the eighth chapter of Romans regarding the revealing of the sons of God.

In truth, there is no such thing as an *invisible* presence of Christ. For example, at Hebrews 9:28 Paul referred to “the second time that he appears” in connection with the return of Christ. Certainly if Jesus visibly appeared to his disciples after his resurrection even though he was a glorified spirit, why is “the second time he *appears*” assumed to be invisible? There is no biblical justification for it.

Moreover, the apostle John wrote the following: **“Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is.”**

The apostle Paul referred to his encounter with Jesus as his being “born premature.” He said that because all of the other apostles saw Jesus in human form when he appeared to them after his resurrection. Paul, though, saw Jesus as he is — as the living holy ones will see him when he is made manifest to them during the unveiling.

Jehovah’s Witnesses will not be able to even ask the question, let alone consider the answer —the question being: *How could the Watchtower have gotten it so wrong?* But the answer is there and has been all along.

Paul prophesied in his second letter to the Thessalonians that God would allow for a “deluding influence” over Christ’s congregation, emanating from a man of lawlessness within; one whom Paul described as “the son of destruction,” which is also the title Jesus conferred upon Judas moments before his treacherous apostle betrayed him with a kiss.

The work of the man of lawlessness is described as “an operation of Satan,” consisting of **“every powerful work and lying signs and wonders and every unrighteous deception.”** To what end? Paul explained that Satan’s aim is to convince those whom Paul addressed as “brothers” that the presence of Christ has begun and the day of Jehovah is here.

Think of it! Satan successfully promotes a fake parousia! And he backs it up with all of his deceptive powers. How diabolic! However, the inspired apostle reveals to us that “it (the day of Jehovah) will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction.” So, the phony parousia immediately precedes the authentic coming of Christ. How reassuring!

Jesus himself indicated that a very effective deception would be in operation prior to his coming when he warned: **“Look out that you are not misled, for many will come on the basis of my name, saying, ‘I am he,’ and, ‘The due time is near.’ Do not go after them.”** In fact, even during the conclusion Jesus indicated that the deception would be so convincing that if it were possible even the chosen ones would be deceived.

As is common knowledge, the Watchtower has heralded the accomplished presence of Christ from its very inception. For many years Bethel even proclaimed that the day of Jehovah had already commenced. Up until about 1930 the Watchtower had taught that Jesus’ presence began in 1874. Since 1930, the Watchtower has affixed the coming of Christ to 1914. In 2014, the Watchtower even celebrated a century of Kingdom rule!

This publication is intended to lay bare the Watchtower’s parousia fraud and expose the mystery of the apostasy that is already manifest within the leadership of Jehovah’s Witnesses, for the purpose of cultivating an expectation of the coming of Christ and the beginning of the time of the end and the unveiling of all of Jehovah’s judgments.

But why would Jehovah allow his people to be so misled? The words of God yet to be spoken provide the answer: **“You have heard and seen all of this. Will you not declare it? From now on I am announcing new things to you, guarded secrets that you have not known. Only now are they being created, and not long ago, things that you never heard before today, so that you cannot say, ‘Look! I already know them.’ No, you have not heard, you have not known, and in the past your**

ears were not opened. For I know that you are very treacherous, and you have been called a transgressor from birth.”

The 48th chapter of Isaiah is a dialogue Jehovah will have with his organization when he subjects it to the refiner’s fire. Because his people have come to view their idol as the source of all knowledge, God has purposely withheld vital information from them until such time as the revelation of Christ.

What follows in this work may be considered an inquiry into God’s “closely guarded secrets” —a primer for the Apocalypse.

**In humble reverence, this book
is dedicated to the Revealer of
secrets, Jehovah God.**

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Jehovah has become King!

Let the earth be joyful.

Let the many islands rejoice.

Clouds and thick gloom are all around him;

Righteousness and justice are the foundation of his throne. — Psalms 97:1-3

Declare among the nations: ‘Jehovah has become King!

The earth is firmly established; it cannot be moved.

He will judge the peoples fairly.’ — Psalms 96:10

Jehovah has become King. Let the peoples tremble.

He sits enthroned above the cherubs. Let the earth shake. — Psalms 99:1

***Let the heavens rejoice, and let the earth be joyful,
and let them say among the nations, ‘Jehovah himself has become King!’***

Let the sea thunder and also that which fills it,

Let the field exult and all that is in it. — 1 Chronicles 16:31-32

Jehovah has become King!

With grandeur he is clothed;

Jehovah is clothed with strength;

He wears it like a belt.

The earth is firmly established;

It cannot be moved. — Psalms 93:1

1 – THE TRUTH

“You will know the truth, and the truth will set you free”

-Jesus Christ-

Imagine the excitement it generated when Jesus caused the startling announcement to herald throughout the land: **“The Kingdom of the heavens has drawn near!”**

It had been nearly 2,000 years since Jehovah had originally made the covenant with Abraham for the purpose of eventually producing a messianic seed for the blessing of all the nations. In spite of the apostles’ many unfounded expectations regarding the Kingdom, on the occasion of Jesus’ baptism and anointing the Kingdom of God really *had* drawn near.

No king of David’s lineage had sat upon Jehovah’s throne in Jerusalem since the Babylonian conquest five centuries earlier, making even more poignant Jesus’ entrance to Jerusalem seated upon an ass’ colt—hailed as the King of Israel. This was in fulfillment of Zechariah 9:9, which foretold: **“Rejoice greatly, O daughter of Zion. Shout in triumph, O daughter of Jerusalem. Look! Your king is coming to you. He is righteous, bringing salvation, humble and riding on a donkey, on a colt, the foal of a female donkey.”**

While earthly Jerusalem was no longer the throne of the kingdom of Israel and Judah at that time, it was still the exclusive religious center for the worship of Jehovah God when Jesus Christ was on the earth. But even that would eventually change.

Jesus himself told a Samaritan woman of the coming change, saying to her: **“The hour is coming when neither in this mountain nor in Jerusalem will you people worship the Father.”** The advent of the Kingdom of God, which originally manifested itself in the form of Christ’s apostolic congregation, marked the beginning of the end for the temple-centered Jewish form of worship.

The writings of the apostle Paul, particularly his letter addressed to the Hebrews, explain how the traditional type of religion had merely foreshadowed much greater spiritual realities. The *real* truth lay beyond the sanctuary pall, the inspired apostle revealed. Paul further argued in his letter to the Galatians that the Law covenant had actually accomplished its intended purpose by serving as a tutor leading to Christ. Consequently, with the coming of Christ the tutoring course had reached its natural conclusion, and with it, the entire Jewish system had become obsolete and was about to violently pass out of existence. Less than a decade after Paul penned his letter to the Hebrews, the city of Jerusalem and the holy place of Jehovah's worship were completely demolished by the Roman legions.

Contrary to what one might have expected, the very system that God had originally provided as a life-saving tutor leading to Christ was also a potential snare to the Jews who did not have the faith to make the complete transition from Judaism to Christianity.

Centuries have now passed since the Kingdom of God was said to have drawn near. Perhaps not coincidentally, it has been nearly 2,000 years—roughly equivalent to the same interval from God's covenant with Abraham until Christ's baptism. And in the interim since the end of the apostolic era, Christianity has lurched down the same path of corruption, idolatry and apostasy, as did Israel, so that the pure teachings of Christ have long been marinated in babylonish mysticism, nationalism and other worldliness.

Then, toward the close of the 19th century, a much-needed reform began to take shape around a small circle of Bible students in association with a zealous young man by the name of Charles Taze Russell. The effect was not unlike what took place during the reign of a young and zealous Judean king named Josiah (659-629 BCE). Consider a few similarities: Prior to Josiah's reign the kingdom had sunken to such deplorable depths of ignorance and idolatry that even the book of the Law of Moses had been lost! However, the record at 2 Chronicles 34:14 informs us that during the restoration of the dilapidated temple initiated by Josiah, **“Hilkiah the priest found the book of Jehovah's law by the hand of Moses.”**

As a result of the Law of Moses being read to him, King Josiah ripped his garments apart in demonstration of the realization that the nation had broken their covenant with God and had obviously greatly offended Jehovah by practicing various forms of pagan idolatry. Josiah no doubt realized that the Law of Moses called for the destruction of the nation if they broke their sacred covenant with God. God-fearing Josiah sent a delegation to inquire of a prophetess named Huldah, to see if perhaps the prescribed punishment might be averted by their repentance. The prophetess informed the king that Jehovah was still determined to bring calamity upon the wayward nation. But in consideration of the reforms that he had undertaken, Jehovah would not destroy Judah during Josiah's lifetime. Then Josiah gathered all the people and had the book of the Law read to them.

In a similar pattern, in the Christian era it was as if the Bible had been lost to the world from the Dark Ages onward. For centuries the Catholic Church suppressed the Bible and ferociously opposed its translation into the common languages of Europeans. In reality, even though the Bible itself was not *literally* lost, the truth certainly was. And although numerous individuals before Charles Russell undertook to rediscover and publish long-lost Bible truths, none were as successful in bringing them to light, as was the Watchtower Society.

Commenting on the importance of the work of Charles Russell, the book, *Kingdom Proclaimers*, states: "*Then how did Russell perceive the role that he and his associates played in publishing Scriptural truth? He explained: 'Our work... has been to bring together these long scattered fragments of truth and present them to the Lord's people— not as new, not as our own, but as the Lord's.'*"

Through his intense study of the Scriptures Russell realized that Christendom was doomed to be destroyed for her idolatry and corruption. It was, then, with a sense of urgency that the Watchtower Society was formed and the International Bible Students undertook an intense worldwide preaching campaign to sound the warning of God's impending judgment.

As a result of Heaven's evident blessing upon their restoration work, the fundamental truths of the Bible began to shine once again. Pagan teachings like the Trinity, the immortality of the soul and the fiendish doctrine of eternal torment in hellfire were vigorously overturned. The Catholic practices of devotion to the saints and Mary, the deified "Mother of God," were likewise publicly exposed as mere vestiges of pagan idolatry.

Just as Josiah had literally crushed and desecrated the numerous idols and pagan altars that had been erected in Jehovah's temple and throughout the land, in the same spirit Christendom's idolatry and false doctrines were smashed and pulverized as it were, by the Bible Student's zealous and skillful use of the Bible.

Charles Russell also revived the use of God’s personal name—Jehovah, in English. Other vital truths, such as the biblical hope of surviving Armageddon and living forever on earth, began to be put forward as authentic Bible teachings. The issue of Jehovah’s universal sovereignty was understood for the first time, which explained so much that had previously confused Christians as to why the God of love has for so long tolerated evil and allowed his servants to suffer much persecution. The Watchtower Society began to function in a manner similar to the first-century Christian congregation — “as a pillar and support of the truth.”

Another fascinating parallel exists in connection with Josiah’s discovery of the Book of the covenant. The record at 2 Kings the 23rd chapter tells of a great Passover celebration that was held after the temple was restored: **“The king now commanded all the people, saying: ‘Hold a passover to Jehovah your God according to what is written in this book of the covenant.’ For no passover like this had been held from the days of the judges that had judged Israel, nor all the days of the kings of Israel and the kings of Judah. But in the eighteenth year of King Josiah this passover was held to Jehovah in Jerusalem.”**

Just as a great Passover was held to renew the covenant and celebrate the reforms that had taken place under King Josiah, it appears as though the new covenant that Christ had originally instituted with his apostles was similarly renewed in connection with the Bible Students; evidenced not only by the promulgation of the truth, as they then understood it, but also by the reappearance of anointed partakers, who, with a deeper appreciation of Christ’s sacrifice, commenced the celebration of a great Christian passover meal, which has continued to this day. Although they were laboring under many false expectations, as were the original apostles and early Christians, with the reemergence of Christ’s anointed congregation, the International Bible Students association sensed that it was the time and season for the Kingdom of the heavens to begin its rule.

“IN THE VALLEY PLAIN OF MEGIDDO”

In spite of his zeal for Jehovah and the reforms he brought about, Josiah was tragically killed in an ill-advised military campaign against Pharaoh Nechoh. The account at 2 Kings 23:29-30 reads: **“In his days Pharaoh Nechoh the king of Egypt came up to the king of Assyria by the river Euphrates, and King Josiah proceeded to go to meet him; but he put him to death at Megiddo as soon as he saw him. So his servants conveyed him dead in a chariot from Megiddo and brought him to Jerusalem and buried him in his grave.”**

Jeremiah and all of Judah lamented Josiah’s untimely death for generations.

It is evident, for a number of reasons, that the fall of King Josiah at Megiddo was portentous. One reason that is so is that the word “Armageddon” is derived from the Hebrew “Megiddo.” That in itself does not necessarily mean the account is a prophetic pattern of greater realities; however, the prophecy of Zechariah, which might be thought of as a Hebrew precursor of the book of Revelation, attaches prophetic significance to the mourning over Josiah, saying. **“In that day the wailing in Jerusalem will be great, like the wailing of Hadadrimmon in the valley plain of Megiddo.”** (Zechariah 12:11)

What is the connection to Josiah? The encyclopedic *Insight on the Scriptures* states the following under the topic of [Hadadrimmon](#):

“Evidently a location in the valley plain of Megiddo. Hadadrimmon is often identified with Rummana, a site about 7 km (4.5 mi) SSE of Megiddo. The ‘great wailing’ at Hadadrimmon mentioned in Zechariah’s prophecy perhaps alludes to the lamentation over King Josiah, killed in battle at Megiddo.”

However, the context of the prophecy in Zechariah has to do with the bewailing over the death of the Messiah—not King Josiah. The messianic nature of the prophecy was confirmed by the apostle’s application of Zechariah 12:10 to the execution of Christ. But, as is the case with many prophecies, Zechariah seamlessly weaves together aspects of both the first and second coming of Jesus. In the latter instance, Christ comes as a refiner and cleanser of his people. Like Josiah, he initiates the removal of all the idols from “the land.”

Zechariah 13:1-3 foretells: **“In that day a well will be opened to the house of David and to the inhabitants of Jerusalem for cleansing sin and impurity. ‘In that day,’ declares Jehovah of armies, ‘I will erase the names of the idols from the land, and they will no longer be remembered; and I will rid the land of the prophets and the spirit of uncleanness. And if a man should prophesy again, his father and his mother who caused his birth will say to him, ‘You will not live, because you have spoken lies in the name of Jehovah.’ And his father and his mother who caused his birth will pierce him through because of his prophesying.”**

The “well opened to the house of David” has to do with fully applying the sin-atoning provisions of Christ’s sacrifice; to the extent of accomplishing the complete removal of the sins of the “house of David,” which is the 144,000 co-rulers with Christ.

But it is obvious that the time period— “in that day”— does *not* apply to the first century congregation. That is evident by the fact that God’s judgments upon the Christian congregation back then did not purify “the land” of idols and false prophets. On the contrary, the apostles specifically warned Christians to be on guard against false prophets within the congregation. Furthermore, the letter of 1 John abruptly concludes with an admonition to the sons of God: **“Little children, guard yourselves from idols.”**

Clearly, the ultimate fulfillment of the prophecy of Zechariah has to do with the establishment of the Kingdom of God—when at last, **“the Son of man will send forth his angels, and they will collect out from his Kingdom all things that cause stumbling and people who practice lawlessness.”** Only then will Christ’s congregation be completely free of the stumbling blocks of false prophets and idolatry.

But just as the earnest efforts of Josiah did not permanently stave off God’s condemnation, neither has the restoration efforts of the Watchtower Society altered God’s determination to set things straight “in the valley plain of Megiddo.” Indeed, the need for God to set things straight is greater now than ever. The reason is, because, although Jehovah’s Witnesses may have abandoned the blatant babylonish idolatry of Christendom, in the process the Watchtower itself has become a mere organizational golden calf. And while the Watchtower Society has brought about a restoration of basic Christian doctrine, Jehovah’s Witnesses, nevertheless, continue to labor under the burden of false prophecy. Indubitably, because the Watchtower and all of Jehovah’s Witnesses have “spoken in the name of Jehovah,” as cited above, it is they who are more accountable to the Bearer of that name than any other people.

The prophecy of Zechariah goes on to say of God’s coming judgment: **“In that day each of the prophets will be ashamed of his vision when he prophesies; and they will not wear an official garment of hair in order to deceive. And he will say, ‘I am no prophet. I am a man cultivating the soil, because a man bought me when I was young.’ And if someone asks him, ‘What are these wounds between your shoulders?’ he will answer, ‘Wounds I received in the house of my friends.’”**

The verse above is followed by the command to strike the shepherd and let the sheep be scattered. That aspect of Zechariah was, of course, fulfilled when Jesus was arrested and impaled and his apostles and disciples were momentarily scattered. Yet, the context of the prophecy also lends itself to a greater fulfillment at Christ’s second coming. That being the case, the “prophet” who is destined to be wounded and “struck in the house of my friends” must correspond to the faithful and discreet slave of Christ; who, according to Luke 12:48, will be beaten with a few strokes for his ignorant neglect when Christ comes to judge God’s household.

The Bethel house of God claims to be the voice of a Jeremiah class and Ezekiel class of prophets, and so forth. However, the evidence presented in this work is intended to show that most of the prophetic interpretations of the Watchtower are either wrongly directed towards Christendom or are misapplied to 1914-1919. Soberingly, Jehovah's Witnesses are the only people whom the following words of Jehovah could possibly be directed against: **"You who are swearing by the name of Jehovah and who make mention even of the God of Israel, not in truth and not in righteousness."**

By reason of the fact that the Watchtower has brought such reproach upon the name of God — as if "swearing by the name of Jehovah"— reasonably, they are the official prophets who will "become ashamed" for the error and deception they have perpetrated in Jehovah's name. Nevertheless, just like the institutional worship that was once centered in Jerusalem at the time of Christ, the Watchtower has also served God's purpose. But in so doing, it, too, is destined to become obsolete and is now near to being phased out of existence.

Happily, though, just as the formalistic religion centered in Jerusalem was replaced by a superior form of worship based upon a fuller measure of God's spirit and truth, the present arrangement must also, inevitably, give way to the *fullest* expression of God's spirit and truth, even as Jesus assured all truth lovers when he said: **"You will know the truth, and the truth will set you free."**

2 — THE GENTILE TIMES

“Brother Russell...recognized that the year 1914 would mark the end of the Gentile Times... He urged others to check his writings carefully against God’s inspired Word so that they would be satisfied that what they were learning was in full harmony with it.”

- Jehovah’s Witnesses’ Kingdom Proclaimers –

On October 2, 1914, the Founder of the Watchtower Bible and Tract Society, Charles Taze Russell, confidently strode into the Bethel dining hall and made the startling announcement to the headquarters staff: “The Gentile times have ended; their kings have had their day.” And what far-reaching effects that bold proclamation has had upon the modern movement of Jehovah’s Witnesses! Since that announcement over 100 years ago, the faith of Jehovah’s Witnesses has been made to revolve around the core belief that Jesus Christ began ruling in the heavenly Kingdom back in 1914. The Watchtower has since then sponsored the proclamation — *“Jehovah himself has become King”!* (The Watchtower’s [commentary on Isaiah](#) claims Jehovah became king in 1914 and then again in 1919.)

Without question, 1914 was a crucial strategic turning point in world history. Because by means of chronology the International Bible Students had already been anticipating earthshaking events to commence in 1914, the start of the First World War seemed to confirm their expectations. In fact, many of the Bible Students were certain Armageddon was then imminent. But was that date, now more than a century in our past, “the most important date for all human creation,” as the Watchtower once claimed?

That question need not arise out of any lack of faith in the sacred promise of God. On the contrary, Jehovah’s Witnesses should follow the apostle’s counsel and “make sure of all things.” It should be our utmost desire to know, at least as clearly as can be humanly ascertained, whether Jehovah actually became king in 1914, or whether that momentous event is still in our future. In the spirit of Charles Russell’s own urging, let us check the Watchtower’s writings—*carefully*—against God’s inspired Word in order to make sure that our understanding of the Gentile times is in full harmony with it.

So, what exactly are *the Gentile times*, as they are commonly called? The exact expression “the times of the Gentiles,” or “the appointed times of the nations,” as the phrase is rendered in the *New World Translation*, is only found in one place in the Scriptures. At Luke 21:24, Jesus said the following: **“Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.”** (NIV)

Bible students have long recognized that Jesus’ prophecy had a much greater application than to just the ancient city of Jerusalem, which has on more than one occasion been laid waste by trampling invaders. Jerusalem, according to the prophets and apostles, would come to represent the very Kingdom of God since it was in the literal city of Jerusalem where the Davidic kingdom was originally established. And as the legitimate heir to the throne of David, Christ Jesus also presented himself as the messianic king to the citizens of Jerusalem when he rode into the city seated upon an ass’s colt. Jerusalem was thus considered to be the capital city of Jehovah’s royal kingdom. For that reason, the city of Jerusalem is used in prophecy to represent various aspects of God’s heavenly Kingdom.

Jehovah’s Witnesses have understood that the present political system that has dominated the earth for approximately 4,000 years will at some point give way to the rule of God’s government. In the context of the coming to power of the Kingdom of the heavens, which is what Jesus was ultimately discussing in the 21st chapter of Luke, the Gentile times are understood to be an interval when the rule of God’s Kingdom is suppressed by the nations and the expiration of that period of Gentile domination is understood to mean the end of the allotted time for the nations to rule the earth.

As all of Jehovah’s Witnesses know, the Watchtower has connected the “seven times” in the fourth chapter of Daniel to the so-called “appointed times of the nations,” about which Christ spoke. According to the Watchtower, the appointed times for Jerusalem to be trampled on by the nations began over 600 hundred years before Christ even uttered his prophecy – back in 607 BCE, when the Babylonians destroyed Jerusalem and the Judean kingdom. Zedekiah was to be the last king of the line of David to sit upon the throne until the Messiah would begin ruling. Jehovah’s Witnesses believe the appointed times for the nations to rule in place of God’s appointed king expired 2,520 years later, in 1914. The outbreak of WWI, followed by the horrific Spanish Flu pandemic—along with many other developments since then—have served to convince Jehovah’s Witnesses that the sign of Christ’s invisible presence began to display itself in 1914.

There are a number of reasons to question the Watchtower’s application of the seven times equation, as well as the chronology that is used to affix the seven times to the year 607 BCE. But setting the chronology aside for others to argue, the logical question to ask is: if the kingdom of the world actually gave way to Christ’s Kingdom in 1914, why do the nations still exercise total domination over the earth? What has

changed since 1914? Clearly, as regards the political nations of this world doing as they please, *nothing* has changed.

Of course, Jehovah's Witnesses believe that the end of the Gentile times merely means that the nations can no longer interfere with the work of true Christians, but that they are otherwise free to dominate mankind as before. But the error of Jehovah's Witnesses long-held belief that God's dominion was established in 1914 becomes evident when we reason upon the Scriptures. For example, the second Psalm pertains to the reaction of the nations to Jehovah's giving his Messiah rulership over the world. Psalms 2:1-2 says: **"Why are the nations agitated and the peoples muttering an empty thing? The kings of the earth take their stand and high officials gather together as one against Jehovah and against his anointed one."**

The prophetic second Psalm is one of many prophecies the Watchtower applies to 1914. Supposedly the Psalm was fulfilled when the nations were thrown into tumult during the First World War and forced to unite against God's Kingdom by banding together to form the League of Nations. However, there are several problems with that interpretation.

Foremost among the Watchtower's interpretive difficulties is that the Psalm indicates that when the nations attempt to throw off the restraints imposed upon them Jehovah will immediately respond in anger. Psalms 2:4-6 goes on to say: **"The One enthroned in the heavens will laugh; Jehovah will scoff at them. At that time, he will speak to them in his anger and terrify them in his burning anger, saying: 'I myself have installed my king on Zion, my holy mountain.'"**

Reasoning further on the Watchtower's application of the Psalm, if Jehovah installed his king upon heavenly Mount Zion back in 1914 and the nations have been in defiance of his rulership ever since, how then are we to understand the words of the Psalm that indicate that Jehovah disturbs them "at that time"? According to the wording of the 2nd Psalm, God's judgment upon the defiant nations is more or less immediate. Yet, it has now been over a century since the nations were supposed to have been thrown into tumult and "massed together as one" to destroy God's Kingdom and still Jehovah has not disturbed them "in his hot displeasure."

Isaiah chapter 17 is a related prophecy describing the tumult of the nations, likening their commotion to the "noise of mighty waters." Isaiah reads: **"Listen! There is a commotion of many peoples, who are as boisterous as the seas! There is an uproar of nations, whose sound is like the roar of mighty waters! The nations will make a sound like the roar of many waters. He will rebuke them, and they will flee far away, chased like the chaff of the mountains before a wind, like a whirling thistle before a storm wind. In the evening there is terror. Before morning they are no more. This is the share of those pillaging us and the lot of those plundering us."**

In the 21st chapter of Luke, in the very context where Jesus spoke of Jerusalem being trampled upon by the Gentile nations, is found a similar expression. There, Christ foretold that there would be anguish of nations not knowing the way out of the calamity that had befallen them, while men become faint with fright due to the roaring of the sea.

Although some who should know better have foolishly suggested that the “roaring of the sea” has to do with literal tsunamis, Isaiah’s prophecy makes clear that the roaring, boisterous sea is merely a *symbol* describing the “national groups”; that is to say, the roaring, churning sea symbolizes a global civilization engulfed in chaos and turmoil. And like the second Psalm, the 17th chapter of Isaiah depicts Jehovah rebuking the nations immediately after they become “boisterous”; as if in the “morning” after the “evening” of their uproar, the nations are “no more.”

Another serious difficulty with the 1914 doctrine is that the League of Nations was a relatively ineffectual organization that eventually went out of existence. Not only that, but the United States was not even a member of the League. So, how can it be claimed that the scripture was fulfilled regarding the high officials of the earth and national groups massing together as *one*? In reality, the nations were not all under the umbrella of the League of Nations and the impotent League hardly had the sort of impact on the world one would expect from a political entity that is presumed to have challenged Christ for global supremacy. Also, how many times are the nations and their rulers gathered together in total opposition to Jehovah’s kingship? Reasonably, there can only be one gathering or amassing of all the kingdoms of the earth to war against God. And according to the 16th chapter of Revelation all the kings of the earth are gathered together by demonic propaganda to fight against God at a place called *Har-Magedon*.

According to the prophecy in the seventh chapter of Daniel, when God gives his throne to the Son of man and the holy ones, afterwards only a brief extension of time is given to the beastly political system, during which time the holy ones “will be given into his hand for a time, and times and half a time.” The period of time cryptically written as “a time and times and half time,” **1i** may be thought of as the changing of the guard. Daniel 12:7 makes reference to the same period of time, saying: **“And as soon as there will have been a finishing of the dashing of the power of the holy ones to pieces, all these things will come to their finish.”**

“All these things,” to which the prophet refers, logically has to do with the end of the human system of things and the complete transfer of sovereignty into the hands of Christ Jesus and his deputy rulers. After all, that is the theme of the book of Daniel. But if the holy ones were supposedly dashed to pieces back during the 1916-1919 period of wartime persecution, as the Watchtower teaches, why then have not “all these things” come to their finish?

The eighth chapter of Daniel similarly foretells how the holy ones will be brought to ruin and the holy place will be trampled underfoot for a period amounting to 2,300 “evenings and mornings,” which the Watchtower attributes to a period during the Second World War. But, again, the question—If the symbolic Jerusalem ceased to be trampled on by the nations in 1914, why is it that the nations continue to trample on the sons of the Kingdom for an appointed time after the time for such trampling has supposedly ended?

Truly, what the Watchtower has produced is a contradictory and confusing patchwork of prophecy that has the appointed times for the nations to trample God’s Kingdom ending in 1914; but Watchtower doctrine then assigns an additional three-and-a-half-year period during WWI when the nations again harass and trample God’s people underfoot. But that is not all. The Watchtower has also applied another prophecy to a period during WWII, during which time Jehovah’s Witnesses were supposedly trampled underfoot by the political powers.

By such arbitrary interpretations of prophecy, the Watchtower has rendered the words of Christ regarding the end of the Gentile times more or less meaningless. That is because if the appointed times of the nations ended in 1914, and yet year after year since then the nations are allowed to carry on in business-as-usual fashion just as before, we must either conclude that the Kingdom of Christ is a powerless institution, or more reasonably, that the kingdom of the world has not yet been given to Christ.

WHAT ARE THE GENTILE TIMES?

A careful examination of the context of the prophecy regarding Jerusalem being trampled on until the appointed times of the nations have ended reveals that Jesus made no reference or allusion to the destruction of Jerusalem by the Babylonians, which had occurred over five centuries earlier. The reason the apostles directly asked Jesus for a sign was because their Lord had earlier told them that the temple was going to be completely destroyed, so that not even a stone would be left upon a stone. The destruction of Solomon’s temple over 500 years before was of no immediate concern to the apostles. They wanted to know the *future*—not the past. And Jesus was clearly prophesying about a future time when the temple and the holy city of Jerusalem would be desolated by the Roman legions.

Besides that, the Watchtower seems to have overlooked one very fundamental truth; namely, that Jerusalem and the temple were rebuilt after the Babylonian conquest. Though it may be said that the Chaldean invaders stomped Jerusalem into the dust, Jehovah intervened and reversed that situation.

While it is true that Jerusalem forever after remained under authority of a succession of Gentile kingdoms, including Persia, Greece and Rome during the time of Christ, according to the prophets when Babylon was overthrown by Cyrus God’s

chastened womanlike organization then arose from the dust and Jehovah bestowed upon Jerusalem her former glory.

And although the Jews during the time of Christ may have despised their Roman occupiers, mainly because of the taxes and tributes that were imposed upon them, the fact of the matter is that the Jews were given a great measure of autonomy, particularly in matters of worship. Most importantly, the worship of Jehovah in Jerusalem was not suppressed. That is why it was such an outrage when the Roman “disgusting thing” violated the Jewish temple in 66 C.E. in fulfillment of Jesus’ prophecy.

So, it is simply out of the question that the apostles would have understood Jesus to mean that the nations had been trampling upon Jerusalem from the time of Nebuchadnezzar.

There is, therefore, no scriptural justification in applying the seven times of Daniel to “the appointed times of the nations” about which Christ spoke. However, neither is there any scriptural indication that “the appointed times of the nations” began when the Roman imperial legions trampled the Jewish holy place in 70 C.E.

Clearly, the prophecy of Jerusalem’s destruction had a much further-reaching application, foreshadowing a modern-day disgusting thing that would bring desolation to a place holy to God. It may be properly concluded that the appointed times have to do with the interval that God allows the symbolic Jerusalem and its holy place to be trampled underfoot and lay desolate. Furthermore, there is compelling reason to believe that the appointed times of the nations are still future.

At Matthew 24:15-16, Jesus indicated that the desolation and trampling of the holy place in Jerusalem would be in fulfillment of the prophecy of Daniel. Specifically, Jesus stated: **“Therefore, when you catch sight of the disgusting thing that causes desolation, as spoken through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains.”**

The discerning reader of the book of Daniel is sure to take note of the fact that the prophecy foretells in several places that the holy ones and “the land of the Decoration,” along with the holy place, sanctuary and “constant feature,” are brought to ruin and trampled upon by the nations for a specified period of time.

Jehovah’s Witnesses, though, believe that Christendom is the modern-day holy place for the reason that ancient Jerusalem was unfaithful to God, which was why God decreed that she should be destroyed. If that is the case though, why does the parallel version of Christ’s prophecy in the book of Mark say that the disgusting thing will be “standing where it ought not”? If the holy place actually represents the unholy place of Christendom’s multitude of contradictory denominations and sects, it would seem that the political disgusting thing should find a welcome home, instead of “standing where it ought not.”

The prevailing belief is that, as an organization, the Watchtower and Jehovah's Witnesses are in an approved standing before God. Because Christ foretold that the holy place will be desolated as a result of God's meting out justice, for that reason it is naively assumed that the holy place must mean something other than the spiritual temple made up of God's holy ones. Yet, a few verses further on in that very same context Jesus spoke about Jerusalem being trampled on for an appointed time, which the Watchtower interprets to represent God's heavenly Kingdom. Surely it is inconsistent and contradictory and indicative of an artificial interpretation of Christ's words for the Watchtower to attach two different interpretations of what Jerusalem and the holy place symbolize, especially given the fact that the desolation of the holy place and Jerusalem and the appointed times for the nations to trample Jerusalem are in context.

Most importantly, Christ himself recognized Jerusalem as the holy city. He even called Jerusalem "the city of the great King." Not only that, but Jesus cleansed Jehovah's temple on two separate occasions, calling it "the house of my Father." So even though the Jewish religion at that time was corrupt, Jesus did not view the temple itself and what it represented as something unholy. Otherwise, why would Jesus have even gone to the trouble of throwing the moneychangers out of the temple?

As a faithful Jew, Jesus showed reverence for God's temple. It grieved him deeply to have to pronounce woe upon Jerusalem and its beautiful temple. Indeed, on the occasion of his last trip to the holy city Jesus wept as he viewed Jerusalem from afar. In view of Jesus' feelings toward Jerusalem and the temple it is not likely that he intended his references to the holy place and Jerusalem to symbolize unholy Christendom.

Let the reader take note that on the occasion when Jesus wept over Jerusalem, he also foretold that **"days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side...because you did not discern the time of your being inspected."** (Luke 19:43)

Now, consulting the Hebrew prophets, upon which Jesus based his own teachings and prophecies, the 29th chapter of Isaiah begins by pronouncing woe upon God's servant, Ariel. Verse one reads: **"Woe to Ariel, to Ariel, the town where David encamped!"** The town where David encamped is none other than the city of Jerusalem, which David captured from the Jebusites in order to make it the capital of the Israelite kingdom. That is why Jerusalem was called "the City of David."

Verse three goes on to say: **"And I must encamp on all sides against you, and I must lay siege to you with a palisade and raise up against you siegeworks."**

The [dictionary definition of a "palisade"](#) is a "row of pointed stakes." Not coincidentally, at Luke 19:43 that is exactly what Jesus said the enemy would do to Jerusalem.

The question then arises: Was Isaiah foretelling the destruction of Jerusalem by the Romans? No, he was not. Does this portion of Isaiah's prophecy pertain to Nebuchadnezzar's destruction of Jerusalem? No, it does not. The reason being, further on in verses seven and eight the prophecy refers to the attackers as being a plurality of nations. In part, those verses read: **"And it must occur just as in a dream, in a vision of the night, regarding the crowd of all the nations that are waging war against Ariel, even all those waging war against her...thus it will occur with the crowd of all the nations that are waging war against Mount Zion."**

Elsewhere the prophets confirm that a combine of all the nations will pillage spiritual Jerusalem. For example, Zechariah 14:2 says: **"And I shall certainly gather all the nations against Jerusalem for the war; and the city will actually be captured..."** The significance of the complimentary prophecy in Zechariah is that the prophecy was given *after* the Babylonians had destroyed Jerusalem. The atrocities to be committed against God's people during that attack upon "Jerusalem" are what will ultimately provoke Jehovah's fearsome wrath and the destruction of all the nations on the symbolic battlefield of Armageddon. Isaiah 29:5-6 reveals that Jehovah immediately responds to the attack upon Ariel by annihilating the attackers by means of a supernatural army.

Since Jesus quoted nearly word for word from the prophecy of Isaiah when he was pronouncing woe upon Jerusalem, and since God did not destroy the Roman empire or its imperial legions in response to their having destroyed Jerusalem and the Jewish temple, it is evident that both prophecies have application to the Christian Israel. That means that the holy place that is destined for desolation during the oncoming worldwide great tribulation is Jehovah's earthly organization and not Christendom.

With that knowledge it may now be understood what the appointed times of the nations actually are.

Since "no prophecy of Scripture springs from any private interpretation," as the apostle Peter wrote, God's own word must interpret itself. Consider: In the book of Revelation, which was written over twenty years after Jerusalem was trampled upon by the Romans, Christ revealed that there is indeed an appointed time for the nations to trample God's holy place. The appointed time is forty-two months. Revelation 11:2-3 states: **"But as for the courtyard that is outside the temple sanctuary, cast it clear out and do not measure it, because it has been given to the nations, and they will trample the holy city underfoot for forty-two months. And I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth."**

Forty-two months and 1,260 days are the equivalent of three-and-a-half years. The prophecy in the seventh chapter of Daniel similarly foretold a three-and-one-half

year period during which time the sons of the Kingdom would be trampled down by the wild beast.

Oddly, the Watchtower teaches that the forty-two-month period of trampling occurred immediately after the appointed times supposedly ended in 1914. But since the only true interpretation of “the appointed times of the nations” points to a three and one-half year period and not the artificially contrived 2,520-year period, there is no valid basis for affixing the conclusion of the Gentile times to 1914.

Finally, since the book of Revelation situates the trampling of the holy city as occurring immediately before God brings “to ruin those ruining the earth,” it is apparent that not only have the appointed times of the nations not ended— they have not even begun!

3 — THE HARVEST

“The harvest is a conclusion of a system of things, And the reapers are angels.”

- Jesus Christ -

With or without the seven-times chronology, Jehovah’s Witnesses are absolutely convinced that the time of the end and the foretold concluding harvest commenced in 1914. However, this chapter more closely examines some dearly held erroneous assumptions and the implications of a future harvest period.

What is the harvest? Jesus likened the Christian ministry to a harvest. At Matthew 9:36-38, Jesus spoke of the potential for in-gathering great numbers of persons and the need for field workers, saying: **“Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest.”** According to Jesus’ illustration, the harvest was commencing back then.

However, in the 13th chapter of Matthew Jesus spoke of *another* harvest, one that would take place during the conclusion of the system. Specifically, Jesus stated: **“The harvest is a conclusion of a system of things, and the reapers are angels.”** So, it’s evident that Jesus employed the illustration of the harvest in a general way, to illustrate the work Christian ministers would do, but he also used the analogy in a very *specific* way to illustrate what would occur during the concluding judgment. The two illustrations differ in a very significant way: In the final harvest the reapers are angels, not Christian ministers.

Jehovah’s Witnesses, nonetheless, persist in believing that the angelic harvesters have already been dispatched into the field. That is in keeping with the Watchtower’s teaching that the scripturally delineated period of the conclusion of the system began in 1914. That is not to say that there is not abundant evidence that angels do oversee and direct Christian ministers; however, the question is whether or not the actual concluding harvest is already underway. Put another way, might the evangelizing work of Jehovah’s Witnesses more readily compare to the harvesting work the first century Christian disciples engaged in—as opposed to the concluding harvest? There are compelling reasons for believing that to be the case since many aspects of Jesus’ parable are simply not in evidence at this time.

For instance, Jesus stated quite clearly that the angels go out and *first* collect the weeds out from among the wheat. Jesus said: **“Let both grow together until the**

harvest; and in the harvest season I will tell the reapers, *First* collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse.”

The Watchtower’s interpretation of the illustration violates the simple sequence of events that Jesus outlined. In order to support the untenable notion that the harvest began in 1919 the Watchtower resorts to twisting Jesus’ words to say that the wheat is collected and separated from among the weeds. Carefully note the August 1, 1981, *Watchtower* comment: “*When, after 1914, did the Son of man “send forth his angels” to separate the “sons of the kingdom” from “the sons of the wicked one,” the imitation “wheat,” that is, “persons who are doing lawlessness” and who include the “man of lawlessness,” the religious leaders of counterfeit Christianity? The answer must correspond with the facts, and these show that it was in 1919 that the spirit-begotten, anointed “sons of the kingdom,” symbolized by the “wheat,” began to be freed from the “weeds,” or false Christians, that had overrun the religious field of mankind...*”

Jesus was unambiguous in stating that the harvest is accomplished when the angels remove the wicked from among the righteous. However, the Watchtower’s present teaching of the parable assumes that the righteous “wheat” is first separated from among the weeds. Clearly, though, in the parable the harvester angels are said to accomplish a thorough cleansing by removing and destroying all corrupting influences from within Christ’s Kingdom.

Jesus went on to explain the meaning of the parable: “**Therefore, just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things. The Son of man will send his angels, and they will collect out from his Kingdom all things that cause stumbling and people who practice lawlessness, and they will pitch them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. At that time the righteous ones will shine as brightly as the sun in the Kingdom of their Father. Let the one who has ears listen.**”

In the illustration “his Kingdom” can only represent Christ’s congregation. For example, Colossians 1:13 refers to Christians being delivered from the world of spiritual darkness and transferred by Jehovah “into the kingdom of his beloved Son.” The question is: If the weeds of the illustration represent the false Christians in Christendom, how could such individuals also be said to be in God’s Kingdom? — Please note: Jesus said the weeds would be collected “*out from his Kingdom.*”

Also, how could it possibly hold true that the angels have already removed from Christ’s Kingdom “all things that cause stumbling and persons who practice lawlessness”? How could such a thing have been accomplished in 1919? Surely, Christ was not saying that he would dispatch his angels to clear the stumbling blocks and lawless individuals out of Christendom, was he? Furthermore, if the angels commenced the removal of such things from among the true sons of the Kingdom back

in 1919, why are there still enumerable stumbling blocks and persons practicing lawlessness among Jehovah's Witnesses up to this present moment?

As an example of a stumbling block, it is well known that beginning in the late 1960's the Watchtower's spokesmen began to cultivate the expectation among Jehovah's Witnesses that Armageddon was going to commence in 1975, or thereabouts. In the ensuing years after that fiasco thousands of disillusioned Witnesses left the organization. For them, the 1975 hysteria was a spiritually upending stumbling block. More recentlyⁱⁱ the organization was forced by reality to drop the teaching that individuals from the generation of 1914 would still be alive to personally witness the end of the system. Again, untold numbers of Jehovah's Witnesses have been stumbled, perhaps even some from among the anointed sons of the Kingdom.

Still more recently, the Watchtower's hypocritical NGO affair has also proven to be a cause of stumbling for some of Jehovah's Witnesses.ⁱⁱⁱ It is also the case that there are countless numbers of spiritually lawless individuals among Jehovah's Witnesses—so much so that tens of thousands of immoral witnesses are disfellowshipped every year. And, of course, there are many other problems that afflict the congregations. So, how can it possibly be true that the angels have initiated the harvest that removes all evils from Christ's realm? Are Jehovah's powerful harvester angels really so ineffectual?

Also, if the harvest truly commenced in 1919 and supposedly all the false Christians were bundled up to be thrown in the fire back then, why is it that no such destruction has taken place yet? Instead, the entire generation of those presumed weed-like individuals have merely passed off the scene—evidently being replaced by a new bumper crop of weeds. Besides, sound reasoning insists that the concluding harvest is not conducted over decades, but is accomplished in a relatively short period from among an already gathered "crop."

To appreciate what the harvest parable means it is helpful to consider what the apostle Paul had to say concerning these matters. At 1 Corinthians 3:9, the apostle wrote: **"For we are God's fellow workers. You people are God's field under cultivation, God's building."** In likening Christ's congregation to a building under construction and a field under cultivation, Paul provided the means to understand Christ's parable of the harvest. How so?

Paul went on to illustrate the ongoing construction of "God's building" by comparing each one's contributions to various types of building materials, saying: **"Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is."**

The apostle recognized that both desirable and undesirable things were part of the anointed congregation, or Kingdom of Christ; and both the inferior materials and

the precious metals and stones would coexist in the same building, or organization, until the day of fire would put each one's work to the proof. Some persons and things would remain and others would be consumed. The combustible materials (wood, hay and stubble) are comparable to the weeds of Jesus' illustration. The reason Paul used the illustration in the first place was because some of the Corinthians were following men and had a tendency to form sects. Some were saying they belonged to Paul, some to Apollos and Cephas, and so on. The illustration Paul used was meant to show that even though such individuals were part of the congregation, if their faith was not built solidly upon the foundation of Christ then they were building with mere wood, hay and stubble and their work would not survive the fiery trials that lay ahead.

In another illustration, Paul similarly referred to the congregation as a large house that contains both honorable and dishonorable vessels. So the point is—as respects Christ's illustration—both the wheat and the weeds exist within the Christian congregation up until the day of fire. It means that the wheat and the weeds are not found scattered throughout the various denominations of Babylon the Great; but instead, the two sorts already co-exist inside the Christian congregation of Jehovah's Witnesses.

That the wheat and the weeds are harvested from the same Christian organization is also apparent from the seven letters of Revelation—addressed to the seven congregations in the Lord's day. Jesus' counsel to the congregations plainly shows that some of the individual members within those congregations, even though anointed, do not necessarily meet with his approval and will not pass the test, unless they repent. For example, Christ said to the Sardis congregation: **“Become watchful, and strengthen the things remaining that were ready to die, for I have not found your deeds fully performed before my God. Therefore, continue mindful of how you have received and how you heard, and go on keeping it, and repent. Certainly unless you wake up, I shall come as a thief, and you will not know at all at what hour I shall come upon you.”**

It is particularly noteworthy that Jesus concluded each letter to the congregations by saying to them: **“Let the one who has an ear hear what the spirit says to the congregations.”** Jesus also concluded his illustration of the wheat and the weeds with a nearly identical admonition, saying: **“Let him that has ears listen.”**

“THE KINGDOM OF THE HEAVENS IS LIKE A DRAGNET”

Another aspect to consider is that Jesus said that the weeds would experience “weeping and gnashing of their teeth.” What does that mean?

The expression **“there is where their weeping and the gnashing of their teeth will be”** was *always* used by Jesus to illustrate the condition of despair that the rejected ones would experience when they were put out of the Kingdom. That specific phrase is *never* used in reference to the judgment upon the world in general. For

instance, at Matthew 8:12 Jesus said: **“Whereas the sons of the Kingdom will be thrown into the darkness outside. There is where their weeping and the gnashing of their teeth will be.”**

Likewise, in the illustration of the wedding of the king’s son, which is clearly pictorial of the marriage of the Lamb, the man who was allowed entry into the wedding feast, but who was later found to be improperly attired, was consequently bound and thrown into the outer darkness, which is where his weeping and gnashing of teeth occurred.

Similarly, in the illustration of the faithful and discreet slave, the evil slave is said to weep and gnash his teeth when he is thrown out of God’s household upon Christ’s ultimate inspection. Moreover, the wicked and sluggish slave who misuses his master’s assets is destined to meet the same fate.

Jesus used the expression weeping and gnashing of teeth in yet one other illustration. In the context of the parable of the wheat and the weeds in the 13th chapter of Matthew, Jesus related a similar illustration, likening the Kingdom of the heavens to a fisherman’s dragnet, saying: **“Again the Kingdom of the heavens is like a dragnet let down into the sea and gathering fish of every kind. When it was full, they hauled it up onto the beach, and sitting down, they collected the fine ones into containers, but the unsuitable they threw away. That is how it will be in the conclusion of the system of things. The angels will go out and separate the wicked from among the righteous and will cast them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be.”**

What does the dragnet symbolize? According to the June 15, 1992, *Watchtower*, the dragnet symbolizes Christendom, as well as Christ’s true congregation. Hence, we read: *“So the dragnet represents an earthly instrument that professes to be God’s congregation and that gathers in fish. It has included both Christendom and the congregation of anointed Christians, the latter having continued to collect fine fish, under the invisible guidance of the angels...”*

However, the [December, 2014 Watchtower](#) discarded the notion that Christendom was part of the symbolic dragnet. Now, the Watchtower teaches what was put forward in the first edition of this publication — with a twist. Instead of depicting a final separation of faithful and faithless persons the Watchtower callously claims that the angels have been removing unsuitable persons from the organization all along. Even persons who may have merely attended a few meetings are subject to being tossed into the “unsuitable” container, for whatever reason, known only to the angels.

But Jesus’ parable of the dragnet illustrates a decisive, final separation that determines the everlasting destiny of those living at a definite point in time. As with the parable of the wheat and weeds, Jesus specified that the angels do the separating work—and not over a prolonged period of time. Furthermore, if the unsuitable fish have

not been cast into the fiery furnace, which they obviously have not, then neither have the suitable fish been gathered.

Bethel's teaching and writing staff ought to find an answer to the question: How many decisive separations are there? That is the appropriate question in view of the fact that according to the Watchtower there are two harvest-like separations. One has supposedly been ongoing since 1919 and another is to occur in the future. But are the Watchtower's teachings really that contradictory? Yes, unfortunately they are.

That is because in 1995, the Watchtower discarded the teaching that the sheep and the goats were being separated at this time. In the October 15th issue, we read: *"We have long felt that the parable depicted Jesus' sitting down as King in 1914 and since then making judgments—everlasting life for people proving to be like sheep, permanent death for the goats. But a reconsideration of the parable points to an adjusted understanding of its timing and what it illustrates. This refinement reinforces the importance of our preaching work and the significance of people's response."*

What then does the parable illustrate? It illustrates a future judging and separating. And in proving their new position and "readjusted understanding" the Watchtower inadvertently contradicts and nullifies everything they have previously taught as to when the related parables of the wheat and weeds and the dragnet are fulfilled.

On the one hand the Watchtower correctly reasons that the judging of the nations does not take place "over an extended period of many years." In reaching that conclusion the Watchtower insightfully recognizes that the parable teaches that Jesus' judgment comes immediately before the final "execution of his judicial sentence." But contradictorily, the Watchtower also insists that the harvest judgment commenced in 1919 and is ongoing!

What can account for this maddening method of interpretation, whereby multiple meanings are contrived from obviously related illustrations? The only rational explanation for the Watchtower's blatantly contradictory teachings is that they are determined to prop up the fallacy that Christ began ruling the world in 1914—no matter the cost to their credibility. The only reason that the parable of the wheat and weeds and the dragnet are attributed to 1919 is because Jesus indicated that those parables illustrate what is to occur during the conclusion of the system of things. If the Watchtower were to follow its own sound reasoning that is applied to the parable of the sheep and the goats, they would be forced to admit that the conclusion of the system has not begun yet. But that is evidently unacceptable to the leadership of Jehovah's Witnesses. Apparently, Bethel is confident that most witnesses will not detect their interpretive legerdemain; and sadly, very few have.

As regards the Watchtower's interpretation, the irony is that the parable of the sheep and the goats situates the separating as taking place when Christ becomes king: Matthew 25:31 reads: **"When the Son of man arrives in his glory, and all the**

angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats.”

In order to patch over yet another discrepancy the Watchtower explains the parable of the sheep and goats in terms of Christ sitting down on his *judgment* throne — not his *kingly* throne—as if there are two different occasions when Jesus is enthroned. But clearly there is only one final judgment and separation of the righteous and the wicked and there is only one throne upon which the King is enthroned.

As regards the final separation, Jesus foretold that it will occur unexpectedly, when the Lord arrives, and will be accomplished over a relatively short period of time. At Matthew 24:40-42 Jesus said: **“Then two men will be in the field: one will be taken along and the other be abandoned; two women will be grinding at the hand mill: one will be taken along and the other be abandoned. Keep on the watch, therefore, because you do not know on what day your Lord is coming.”**

THE HARVEST OF THE EARTH IS RIPE

To further establish the Bible’s teaching in this regard and in order to overturn the “strongly entrenched” dogma supporting 1914, Revelation chapter 14 situates the general harvest as occurring during the tribulation period.

How so? As is discussed further on in this publication, the opening of the sixth seal initiates earth-shaking events associated with what Christ called a great tribulation. However, the tribulation does not lead immediately into Armageddon. Instead, the seventh chapter of Revelation indicates that the angels intercede to hold back the four winds of God’s destructive judgment until all of the remaining 144,000 have been sealed. Jesus directly spoke of the same development when he said: **“For then there will be great tribulation such as has not occurred since the world’s beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short.”**

The holding back of the four winds parallels the cutting short of the tribulation on account of the chosen ones of the 144,000. Evidently the tribulation will be suspended so that the final sealing may be accomplished. That being the case, the 14th chapter of Revelation establishes the ordering of events after that final sealing. That is evident because the vision of 144,000 standing upon Mount Zion can only signify that Christ’s remnant has finally been sealed at that point, so that the Kingdom is at last complete. Their standing upon Mount Zion with the Lamb of God parallels the wheat being gathered into the heavenly storehouse. Contrary to the assumptions of most of Jehovah’s Witnesses, God’s purpose has not reached that stage yet.

The vision of Revelation reveals that after the last of the 144,000 sons of the Kingdom have been gathered into the storehouse, then the hour of judgment for the

sheep and goats arrives. Thus, Revelation 14:6 reads: **“And I saw another angel flying in mid-heaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people, saying in a loud voice: ‘Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters.’”**

Immediately after the harvest of the “things in the heavens” and the angelic announcement of divine judgment, then the “harvest of the earth” commences: **“And another angel emerged from the temple sanctuary, crying with a loud voice to the one seated on the cloud: ‘Put your sickle in and reap, because the hour has come to reap, for the harvest of the earth is thoroughly ripe.’ And the one seated on the cloud thrust in his sickle on the earth, and the earth was reaped.”**

The ordering of events in Revelation matches the sequence of developments Christ foretold would occur during the conclusion. The judgment begins first upon the prospective heirs of the Kingdom.

During his discussion of the sign of his presence and the conclusion of the system of things in the 24th and 25th chapters of Matthew, Jesus gave a series of three parables to illustrate that very thing; namely, the illustration of the faithful and unfaithful slave; the parable of the wise and foolish virgins and the parable of the talents. After foretelling how the evil and sluggish slaves will be dismissed from God’s household, Christ next gave the illustration of the sheep and the goats, which has to do with the judgment of all the nations. It is reasonable to conclude that the sheep are those who render good to Christ’s brothers during the time of tumult and persecution that marks the judgment upon the house of God.

4 — THE JUDGMENT

“Mankind has entered a period of judgment...a judgment of professed Christian organizations that has been apparent since ‘the last days’ got under way with the slaughter of World War I.”

-April 1, 1996, Watchtower-

A few months after being immersed in the waters of the Jordan by John the Baptizer, Jesus undertook his first sojourn to Jerusalem as the Messiah. Upon arriving for the Passover festival Jesus went into the temple courtyard and threw out the merchants and overturned the tables of the moneychangers who had set up shop there, saying to them: **“Take these things away from here! Stop making the house of my Father a house of merchandise!”**

During his last trip to Jerusalem, also on the Passover festival, which ultimately led to his arrest, trial and execution, Jesus once again evicted the moneychangers and merchants from his Father’s house. No doubt to the astonishment of his disciples, immediately prior to his cleansing the temple the second time Jesus announced the coming destruction of both Jerusalem and the temple. The stated reason being: **“Because you did not discern the time of your being inspected.”** As the appointed Messiah, Jesus was the Inspector of his Father’s house and because of their deplorable lack of faith the majority of the Jews failed to pass that inspection.

However, a new temple was going to be constructed. No, not another temple made with wood and stones—this time a *spiritual* one. Jesus had previously spoken of this new “temple” on the occasion immediately after the first time he threw the moneychangers out of his Father’s house; when the Jews demanded to see a sign from him as proof of his authority from God, Jesus said to them: **“Break down this temple, and in three days I will raise it up.”**

The Jews, of course, assumed that Jesus was speaking about the physical structure of Herod’s temple, and so they responded: **“This temple was built in forty-six years, and will you raise it up in three days?”** But the apostle John, who likely witnessed the conversation, later clarified what Jesus actually meant. At John 2:21- 22 we read: **“But he was talking about the temple of his body. When, though, he was raised up from the dead, his disciples called to mind that he used to say this; and they believed the Scripture and the saying that Jesus said.”**

As Jehovah's Witnesses know, Jesus was not speaking in literal terms when he spoke of "the temple of his body." Jesus was alluding to the fact that the traditional form of worship centered on the temple in Jerusalem was going to become obsolete. After his resurrection Jesus himself was going to become the central figure in a completely new form of worship—in essence, he would become the temple, or at least the chief cornerstone of a great spiritual, temple-like organization.

The apostle Peter likened Christ's spiritual congregation to a literal stone temple when he wrote at 1 Peter 2:4-6, saying: **"Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment.'"**

The apostle Paul used the exact same analogy at Ephesians 2:20-22, saying: **"You have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit."**

Just as the literal temple in Jerusalem came in line for Heaven's inspection, God will also inspect the spiritual temple at the conclusion of the system of things. Actually, the apostle Peter indicated that all the prospective temple stones are continually under God's judgment. That is why he wrote the following: **"For it is the appointed time for the judgment to start with the house of God. Now if it starts first with us, what will the end be of those who are not obedient to the good news of God?"** — 1 Peter 4:17

According to the context of Peter's epistle, the persecutions, sufferings and hardships that all Christians experience are all part of the stone hewing and polishing process God has willed for the prospective members of his spiritual structure. Jehovah describes his method of dealing with his sons at Hosea 6:5: **"That is why I shall have to hew them by the prophets; I shall have to kill them by the sayings of my mouth. And the judgments upon you will be as the light that goes forth."**

However, it is apparent that even though in one sense the appointed time for the judgment of the house of God had already begun in the first century and is ongoing, the Scriptures foretell of a final judgment period concurrent with the conclusion of the entire wicked system of things. Hence, in the second chapter of the same letter Peter wrote of a future day of inspection, saying: **"Maintain your conduct fine among the nations, that, in the thing in which they are speaking against you as evil-doers, they may as a result of your fine works of which they are eyewitnesses glorify**

God in the day for his inspection.” Logically, the future “day for his inspection” is an immediate preliminary to Jehovah becoming king in the fullest sense.

According to the Watchtower article cited in the title caption of this chapter, Jehovah supposedly became king in 1914 and shortly thereafter is when the judgment presumably commenced—not only for the house of God, but even merely “professed Christian organizations” came in line for judgment as well. But more than that, the Watchtower also claims that God passed judgment upon all of Babylon the Great back in 1918-19, which includes non-Christian religions too. As recently as 1989, the Watchtower stated: *“By 1919 it was apparent that Jehovah had passed judgment on Christendom—and indeed on all false religion.”*

Negating their own teaching, in reality the Watchtower makes no distinction between the judgment that begins with the house of God and the period of judgment upon the world’s religions. The Watchtower’s assumption that by 1919 God had passed judgment on all religion is based upon the mere fact that a handful of prominent clergymen once hailed the League of Nations as “the political expression of God’s Kingdom on earth.”

But, is it reasonable that God’s judgment started back in 1918-19? Moreover, is it true? First, though, it might be best to establish what is supposed to happen when Christ comes to inspect his Father’s spiritual house, then it can be better determined if those things have already occurred.

The prophecy of Malachi describes the coming of Jehovah’s messenger to the temple in easily understandable symbolic terms. Malachi 3:1-4 reads: **“Look! I am sending my messenger, and he will clear up a way before me. And suddenly the true Lord, whom you are seeking, will come to his temple; and the messenger of the covenant will come, in whom you take delight. Look! He will certainly come,”** says Jehovah of armies. **‘But who will endure the day of his coming, and who will be able to stand when he appears? For he will be like the fire of a refiner and like the lye of laundrymen. And he will sit as a refiner and cleanser of silver and will cleanse the sons of Levi; and he will clarify them like gold and like silver, and they will certainly become to Jehovah people presenting a gift offering in righteousness. And the gift offering of Judah and of Jerusalem will actually be pleasing to Jehovah, as in the days of long ago and as in the years of antiquity.’”**

The coming of the “messenger of the covenant” is obviously a very significant event in the outworking of God’s purpose. The foretold “messenger” can be none other than Jesus Christ, since he is the messenger and mediator of a new covenant with anointed Christians. His coming as a laundryman and refiner is not in reference to his appearance on earth nearly 2,000 years ago.

As the verse above indicates, the coming of the messenger is “for the judgment.” But the initial phase of the judgment is not the judgment of mankind in general, as is implied in the April 1, 1996, Watchtower. The prophecy speaks to “the sons of Levi”—in

other words, the cleansing pertains to the anointed congregation of Christ. They are likened to the “sons of Levi”—the Levitical priests— since they are to serve as priests in the Kingdom of God. So, in answer to the question posed as to what happens when Christ comes to inspect the spiritual house of God, the answer is that Jesus initiates a thorough cleansing and purification of his congregation.

As strange as it may seem, the Watchtower actually teaches that the prophecy of Malachi has already been fulfilled. As recently as the year 2000, the Watchtower published the following comment on the third chapter of Malachi: *“It pointed to the time when Jehovah God would come to his spiritual temple accompanied by his “messenger of the covenant,” Jesus Christ. This evidently happened at the end of World War I. Jehovah inspected all of those claiming to be Christians, sifting the true from the false.”* ([Volume I commentary on Isaiah, Page 33](#))

“Evidently” Christ came during World War I to refine and cleanse his people? Upon what evidence does the Watchtower base their bold assumption? The same commentary goes on to answer: *“In 1919, Jehovah’s modern-day people emerged from the period of testing. They were delivered from spiritual bondage to Babylon the Great, the world empire of false religion. The distinction between that faithful anointed remnant and the apostate clergy of Christendom became clear.”*

True, the coming of the messenger has to do with cleansing and refining God’s people from their own errors and spiritual uncleanness. But if Jesus Christ came as the foretold refiner during World War I, then we would expect to see an organization cleansed of all moral and spiritual corruption. Do we?

Another question: While the Watchtower claims there is a clear distinction between the “faithful anointed remnant and the apostate clergy of Christendom”—is there, really?

For example, for decades the Watchtower has lambasted the clergy of Christendom for their political support of the United Nations. However, as documented in the chapter “The Partnership,” (Titled Strange Bedfellows in previous editions) the Watchtower Society also became involved in a secret political partnership with the United Nations by serving the UN as an associate level NGO for ten years. Since the Watchtower claims to be the voice of the anointed remnant, the only discernible difference between Christendom and the anointed in this respect is that many of the churches of Christendom have openly endorsed the United Nations, while the Watchtower has done so secretly—hypocritically.

Then, take the matter of adultery: The prophecy of Malachi says that the messenger “will become a speedy witness against...the adulterers.” This harmonizes with Hebrews 13:4, which says, “God will judge fornicators and adulterers.” So, if Christ became a “speedy witness” against those practicing adultery back in 1918, how is it that the organization today is rife with fornicators and adulterers? Even the Watchtower admits that tens of thousands of Jehovah’s Witnesses are disfellowshipped every year

for sexual immorality. Countless others live double lives and are never found out. So, in what way has Christ been a “speedy witness” against them?

Immoral sexual relations between consenting adults is bad enough, but in recent years thousands of children in the congregations of Jehovah’s Witnesses have been victimized by depraved sexual predators—pedophilic Jehovah’s Witnesses. Worse, many of the grown victims and their advocates feel as though the Watchtower’s policies are directly responsible for shielding sexual predators from exposure.

Incredibly, while the Society’s public relations department downplays such crimes against children by claiming that the scourge of pedophilia is no worse among Jehovah’s Witnesses than that found in any other religious organization, the Watchtower still unblushingly claims to be Jehovah’s “clean organization” that has been set apart from the defiled religionists of Christendom.

Thinking Jehovah’s Witnesses, however, ought to ask why the Lord Jesus Christ is such an ineffective refiner and cleanser of his Father’s spiritual house. Of course, the preferred alternative to such blasphemy is to recognize that Christ has not yet come with the cleansing lye of a laundryman.

What does the verse mean that says: **“And he must sit as a refiner and cleanser of silver...and he must clarify them like gold and like silver”**? Elsewhere in prophecy Jehovah uses the very same analogy to illustrate how he intends to refine his people of their scummy dross-like impurities. For example, Isaiah 1:25-28 says: **“And I will turn back my hand upon you, and I shall smelt away your scummy dross as with lye, and I will remove all your waste products. And I will bring back again judges for you as at the first, and counselors for you as at the start. After this you will be called City of Righteousness, Faithful Town. With justice Zion herself will be redeemed, and those returning of her, with righteousness. And the crash of revolters and that of sinful ones will be at the same time, and those leaving Jehovah will come to their finish.”**

“I SHALL SMELT AWAY YOUR SCUMMY DROSS”

We are informed by the Watchtower’s [*Insight on the Scriptures*](#) that laundryman’s lye was also used in smelting metals. When refining silver, in order to separate it from base metals such as tin and copper, sometimes the refiner would throw lye into the crucible to consolidate the molten metals floating on the surface. That material was then skimmed off as scummy dross, leaving behind pure molten silver.

True to form, the Watchtower applies this portion of Isaiah’s prophecy to the 1918-19 period. But the comparison simply does not stand up to scrutiny. The most obvious deficiency in the Watchtower’s interpretation is the fact that Jehovah originally accomplished the refining of his national organization by allowing the Babylonian armies to wreak total destruction upon the wayward Judean kingdom. Those who were in revolt against Jehovah were simply destroyed. They were skimmed off as so much

scummy dross. Only a chastened and refined remnant was allowed to return from Babylonian exile to rebuild and re-inhabit Jerusalem.

But how can that compare with what occurred in 1918? Really, there is no comparison. While it is true that the International Bible Students went through an intense period of turmoil back then; still, the brief incarceration of eight Watchtower officials does not even begin to parallel the disasters that Jehovah brought upon the Jews in the fifth century and again in 70 CE. The fact of the matter is, not one of the International Bible Students even lost their life during the period when Jehovah's fiery purge was supposed to have taken place. And if God's awesome judgment was accomplished in 1918, why is it that revolters and apostates have still not "come to their finish," as the prophecy describes?

Jehovah also used the very same imagery in the prophecy of Ezekiel, where we read: **"Son of man, to me those of the house of Israel have become as scummy dross. All of them are copper and tin and iron and lead in the midst of a furnace. Much scummy dross, that of silver, they have become. Therefore, this is what the Sovereign Lord Jehovah has said, 'For the reason that all of you have become as much scummy dross, therefore here I am collecting you together into the midst of Jerusalem. As in collecting silver and copper and iron and lead and tin into the midst of a furnace, in order to blow upon it with fire to cause a liquefying, so I shall collect them together in my anger and in my rage, and I will blow and cause you people to liquefy. And I will bring you together and blow upon you with the fire of my fury, and you must be liquefied in the midst of her. As in the liquefying of silver in the midst of a furnace, so you people will be liquefied in the midst of her; and you will have to know that I myself, Jehovah, have poured out my rage upon you.'"**

As another instance of interpretive inconsistency, the Watchtower applies Isaiah's prophecy of the "scummy dross" to the events that befell the Bible Students back in 1918, but they apply Ezekiel's prophecy to the destruction of apostate Christendom during the final tribulation. However, neither prophetic interpretation is in harmony with the Bible.

The apostle Paul similarly wrote concerning a day of fiery trial that is destined to come upon Christ's congregation—consuming all that is inferior: **"Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is. If anyone's work that he has built on it remains, he will receive a reward; if anyone's work is burned up, he will suffer loss, but he himself will be saved; yet, if so, it will be as through fire."** (1 Corinthians 3:12-15)

The inspired apostle's illustration completely harmonizes with Ezekiel's prophecy. It is, therefore, evident that all Christians living at the time of Christ's inspection will be

“liquefied” in the blast furnace of God’s heated anger. In both illustrations only the precious metals will remain after the fiery judgment is concluded. No doubt the Watchtower’s cherished 1914 dogma will be incinerated as mere hay and stubble during the day of fire.

Surely, none of Jehovah’s Witnesses are so unreasonable so as to insist that the day of fire has already taken place! In reality, there is nothing in Christian history that fulfills the pattern of the prophecies. Reasonably, then, the fiery desolation and subsequent restoration of anti-typical Jerusalem has not already taken place. No doubt the disgusting thing that causes desolation will be instrumental in carrying out the modern parallel.

Returning to the prophecy of Malachi, consider the rhetorical question posed by the prophet: **“But who will be putting up with the day of his coming, and who will be the one standing when he appears?”** Jesus echoed those words on two occasions when he spoke of the trials associated with his second coming. For instance, warning his disciples of the severity of the coming tribulation, Jesus said at Luke 21: 34: **“For it will come in upon all those dwelling upon the face of all the earth. Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man.”**

Not even the Watchtower teaches that the great tribulation has already come “upon the face of all the earth,” as Christ foretold. That being the case, it remains to be seen who will succeed in faithfully “standing before the Son of man.” Yet, why is it that the Watchtower boasts that the prophecy of Malachi was long ago fulfilled when a few thousand Bible Students were supposedly made to stand before the judgment seat of Christ in 1918?

Furthermore, at Luke 18:8 Jesus posed a similar question as is found in Malachi, when he asked: **“When the Son of man arrives, will he really find the faith on the earth?”**

In the 2010 edition information was presented refuting the Watchtower’s claim that the faithful and discreet slave was appointed over the master’s belongings in 1919. However, in 2013 the Watchtower dropped that and now teaches that the appointment will take place in the future. That being the case, the information that originally appeared under the sub-heading Who Is the Faithful and Discreet Slave? has been deleted from this edition.

5 — THE PAROUSIA

“And he was transfigured before them, and his face shone as the sun, and his outer garments became brilliant as the light.”

- Matthew 17:2-

Since the appointed times of the nations clearly do not relate to the original destruction of Jerusalem by Babylon there is simply no validity in the Watchtower’s seven-times chronological formula anchored to 607 BCE. It is also demonstrably not true that the harvest of the Kingdom wheat and the incineration of the weeds has already been accomplished or that the judgment of the spiritual house of God took place in 1918.

It is not a case of obstinate disbelief or ridiculing the reality of the presence of Christ on the part of men bereft of the truth. Rejecting what is untrue is not an act of apostasy. No one should accept the Society’s 1914 doctrine based merely upon the sagacity of the “faithful slave” in other doctrinal matters that are beyond dispute. Determining whether any doctrine is true or false is simply a matter of honestly reasoning upon the Scriptures, even as the Watchtower occasionally admonishes — putting to the test that which is put forth as “inspired expressions.” And doing so in this instance leads to the inescapable conclusion that the Watchtower’s 1914 parousia proclamation is false.

In view of such a massive miscalculation and the blind insistence on the part of the leadership of Jehovah’s Witnesses on retaining such a grievous error for so long, not only must the 1914 time-frame of the parousia be rejected, but the very nature of an *invisible* parousia itself must be reconsidered as well—or what C.T. Russell succinctly defined as the “object and manner of our Lord’s return.”

To the point: It is emphatically stated here that nowhere in the Scriptures is it either implicitly or explicitly stated that the “manner of our Lord’s return” will be exclusively invisible to human eyes. It is an unquestioned religious dogma that has for too long passed as genuine Bible truth among Jehovah’s Witnesses.

The case will be made in this chapter for a *visible* manifestation. After all, Jesus has always been invisibly present with his followers, as is implied by the statement: **“Look! I am with you all the days until the conclusion of the system of things.”** On that basis alone the parousia must be something profoundly more significant than

Christ merely being with his followers in spirit, as he has always been since his departure.

The sacred secret that must eventually come to light is that Jesus will visibly show himself to the chosen ones on earth during the actual day of our Lord. Indeed, the parousia must culminate in nothing less than the glorious manifestation of Jesus Christ before the sons of the Kingdom. Surely, the mere prospect of such an encounter ought to stir all those with the heavenly hope. But what is the biblical basis for that bold assertion?

PAROUSIA, EPIPHANEIA AND APOKALYPSIS

There are three different Greek words that are used in conjunction with Jesus' second coming. As is known, "parousia" means "presence" and has been consistently rendered as such in the *New World Translation*. Parousia appears in the Greek Scriptures 13 times outside of the Gospel in connection with Christ (Parousia is also used in a commonplace way, such as the parousia of Paul among the brothers).

Another related Greek word is "epiphaneia," from whence the English word "epiphany" is derived. Epiphaneia occurs eight times in connection with Christ and is used not only with reference to the time Jesus visibly appeared on earth as a man, as well as his post-resurrection materializations, but more commonly it is used with respects to his parousia. Epiphaneia literally means an "appearance," and as is obvious, Jesus became visibly manifest to his disciples in the first century in a variety of ways. But epiphaneia also carries the connotation of "brightness," being derived from the Greek verb "epiphaino," which means, "to shine forth"—suggesting a glorious, brilliant appearance, even a rapturous epiphany for the observer of the appearance.

Epiphaneia is consistently translated in the *New World Translation* as "manifestation."

For example, at 2 Thessalonians 2:8 Paul wrote of the "epiphaneia [of his] parousia," or "the manifestation of his presence"—alternatively translated as ["the brightness of his coming"](#) in the *King James Version*.

Another related Greek term is "apokalypsis," which is transliterated as "apocalypse"—meaning the uncovering, revelation or disclosure of something previously hidden. It may also mean a literal manifestation or visible appearance. *The New World Translation* renders apokalypsis as "revelation." Apokalypsis occurs in the Christian Greek Scriptures 18 times, but not always in reference to the revelation of Jesus Christ. There are also derivations of apokalypsis, such as "apokaluptetai," which is translated into English as "revealed"; and also "apokaluyin"— translated as "revealing."

With these terms in better focus: since Jehovah's Witnesses believe that Jesus' parousia has already begun, what does the Watchtower presently teach as regards the manifestation and revelation of Jesus Christ? Surprisingly, precious little.

Although there are dozens of references to and explanations of the Greek word “parousia” in Watchtower literature, there have only been a couple of instances in the past half century where the Society even offhandedly mentioned the related Greek term epiphaneia. No special importance is attached to either the manifestation or the revelation of Jesus, since the revelation and the day of Jesus Christ are believed to have already begun in 1914. By their misapplication, omission, lack of clarity, or simply their non-emphasis on the meaning of the epiphaneia and the apokalypsis, the Watchtower has relegated what is clearly presented in the Bible as the glorious appearance and unveiling of Christ into a non-event.

A vital question to consider, though, is when in relation to the parousia is the epiphaneia and the apokalypsis? And is there a substantive difference between the presence, the manifestation and the revelation of Christ?

As is sometimes the case with the Watchtower, they actually hold two contradictory opinions. For example, the following statement appeared in the February 15, 1955, issue of the *Watchtower Magazine* declaring the epiphaneia to have already occurred in 1918: *“Having cleared his enemies out of heaven Christ next turned his attention to his followers on earth, both those sleeping in death and those living, to proceed with his epiphaneia, or “manifestation.” The physical facts indicate that, just as Christ came to the Jewish temple three and a half years after he came as the Messiah, so in 1918, three and a half years after his presence began, he came to his spiritual temple for judging and rewarding.”*

Of course, the Watchtower cannot produce any “physical facts” in support of the lame assertion that Christ invisibly manifested himself in 1918. No doubt that is why the Society has quietly walked away from that untenable and absurd position (without renouncing their erroneous view), so that *now* they teach that the manifestation will take place when Jesus destroys Christendom; again, though, without attaching any special significance to the underlying meaning of epiphaneia. Essentially, the Society teaches that the parousia progresses through three vague stages, starting with an invisible presence and nebulous revelation and concluding with an invisible and indistinct manifestation.

But the question thinking Jehovah’s Witnesses should consider is this: Is it reasonable that an ongoing invisible presence ought to culminate in an *invisible* manifestation or an *invisible* unveiling of what was previously hidden? The answer should be obvious to anyone willing to honestly reason upon the facts presented. In reality, the invisible presence/manifestation/revelation doctrine has provided a shroud for mere mischief-makers to work their magic upon trusting Christians.

Another important question to consider is what justification is there for dividing “the day of the Lord” into three phases? Do the Scriptures speak of the parousia, the epiphaneia and the apokalypsis as being three distinct stages? And if so, does the parousia unfold over decades or even centuries before culminating in the epiphaneia?

It should not be that difficult to determine the answers. What follows is a selection of relevant verses (in no particular order) pertaining to the presence, manifestation and revelation of Christ as they appear in the inspired epistles.

“For what is our hope or joy or crown of exultation—why, is it not in fact you? —before our Lord Jesus *at his presence?*” — 1 Thessalonians 2:19

“On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also *during the revelation* of his glory.” — 1 Peter 4:13

“Moreover, may the Lord cause you to increase, yes, make you abound, in love to one another and to all, even as we also do to you; to the end that he may make your hearts firm, unblamable in holiness before our God and Father *at the presence* of our Lord Jesus with all his holy ones.” — 1 Thessalonians 3:12-13

“I give you orders that you observe the commandment in a spotless and irreprehensible way until *the manifestation* of our Lord Jesus Christ. *This manifestation* the happy and only Potentate will show in its own appointed times...” — 1 Timothy 6:13-15

“In this fact you are greatly rejoicing, though for a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor *at the revelation* of Jesus Christ.” — 1 Peter 1:6-8

“So that you do not fall short in any gift at all, while you are eagerly waiting for the *revelation of our Lord Jesus Christ*. He will also make you firm to the end, that you may be open to no accusation in the *day of our Lord Jesus Christ*.” — 1 Corinthians 1:7-8

“Exercise patience, therefore, brothers, *until the presence* of the Lord. Look! The farmer keeps waiting for the precious fruit of the earth, exercising patience over it until he gets the early rain and the late rain. You too exercise patience; make your hearts firm, because *the presence* of the Lord has drawn close.” — James 5:7-8

“So now, little children, remain in union with him, that when he is *made manifest* we may have freeness of speech and not be shamed away from him *at his presence*.” — 1 John 2:28

“I solemnly charge you before God and Christ Jesus, who is destined to judge the living and the dead, and by *his manifestation* and his Kingdom...” — 2 Timothy 4:1

“For just as in Adam all are dying, so also in the Christ all will be made alive. But each one in his own rank: Christ the firstfruits, afterward those who belong to the Christ *during his presence*.” — 1 Corinthians 15:22-23

“To you who suffer tribulation, relief along with us *at the revelation* of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God...” — 2 Thessalonians 1:7-8

“Instructing us to repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things, while we wait for the happy hope and *glorious manifestation* of the great God and of the Savior of us, Christ Jesus...” — Titus 2:12-13

“Hence brace up your minds for activity, keep your senses completely; set your hope upon the undeserved kindness that is to be brought to you *at the revelation* of Jesus Christ.” — 1 Peter 1:13-14

Reasoning on the Scriptures, although in some instances there do appear to be subtle distinctions, it is also more readily apparent that the presence, manifestation and revelation of Jesus are otherwise virtually interchangeable terms. That is evident by reason of the fact that the intended meaning of the writings of Peter, Paul, James and John would not be substantially altered if the words parousia, epiphaneia and apokalypsis and their corresponding English counterparts were transposed.

For example, at 1 Peter 1:13-14 Christians are exhorted to be faithful and active until the “revelation of Jesus Christ.” But Paul exhorted Titus to faithfully wait for the “glorious manifestation” of Jehovah and his Christ. However, James encourages the brothers to patiently wait for the parousia as the end goal, as Paul did also at 1 Thessalonians 3:12-13. And at 1 John 2:28, the grandfatherly apostle exhorts the children of God to remain in union with Jesus until “he is made manifest” so as not to

“be shamed away at his presence,” making no differentiation at all between his being made manifest and his presence.

In all instances cited, the parousia, the epiphaneia and the apokalypsis are presented as the ultimate goal— the Journey’s End as regards the Christian’s sojourn in response to the heavenly calling. But if the parousia were to commence, say, a century before the epiphaneia or the apokalypsis, then the parousia would hardly be the end of our hope, as it is portrayed in the Christian Greek Scriptures.

Phrasing it another way, if the hope of Christians is only “until the presence of the Lord,” as James wrote, why is it that Jehovah’s Witnesses have been patiently waiting long after the presence of Christ is assumed to have begun; meanwhile, entire generations have come and gone and still there has been no manifestation or revelation of Christ in all this time?

“UNTIL THE DAY OF JESUS CHRIST”

Reasoning further on these matters—at Philippians 1:6 Paul referred to “the day of Jesus Christ” in relation to the completion of a work that began in the first century. In context, the apostle wrote: **“For I am confident of this very thing, that he who started a good work in you will carry it to completion *until the day of Jesus Christ.*”**

Of course, the first century Christians in Philippi to whom Paul addressed his letter will not be alive on earth during the day of Jesus Christ. The “good work” that was started by Jesus and carried on by the apostles and original disciples and which has continued down through the centuries up until the present moment, will continue on only “until the day of Jesus Christ.” This indicates that the day of Jesus is the *completion* of the work of building and developing the world-ruling congregation of holy ones. In view of the foregoing, it ought to be apparent that Christian evangelism and the calling and choosing of the sons of the Kingdom will not characterize the day of Jesus Christ; rather, the day of the Lord is the complete accomplishment and subsequent cessation of that work.

That being the case, although the apostolic writings do not directly connect the parousia and the day of Jesus Christ, as indicated in the previously cited verses in connection with the presence of Christ, the parousia is also portrayed as the complete culmination of the Christian era—not merely another drawn-out phase of evangelizing and disciple-making.

However, the writings of the apostle Paul do make a connection between the *revelation* of Jesus and “the day of our Lord Jesus Christ.” At 1 Corinthians 1:7-9 Paul wrote: **“While you are eagerly waiting for the *revelation* of our Lord Jesus Christ. He will also make you firm to the end, that you may be open to no accusation in *the day of our Lord Jesus Christ.* God is faithful, by whom you were called into a sharing with his Son Jesus Christ our Lord.”**

To emphasize the point, the verse above shows that Christians are to be made “*firm to the end*”— “the end” being variously described as both the revelation of Jesus and the day of Jesus. However, in the previously afore-cited verse at 1 Thessalonians 3:13, Paul similarly exhorts the brothers to remain blameless and firm to the end; but instead of using the expression “apokalypsis” or “day of Jesus Christ” the apostle used “parousia” instead. Again, this indicates that the terms are more or less interchangeable and that the day of Jesus Christ is the termination of the long period when Christians with the heavenly hope will no longer be under scrutiny as to their worthiness of attaining to their calling.

The presence, revelation or manifestation of Christ will mean that Christians are no longer required to wait in faith; the parousia is when those who have been “called into a sharing” with the Son of God will at that time either be rejected as unfaithful or be fully accepted into the Kingdom of heaven, and hence — “open to no accusation in the day of our Lord Jesus Christ.”

Since Satan the Devil is “the accuser of our brothers,” who “accuses them night and day” before Jehovah up until he is forever banished from the face of God and forcibly hurled down from heaven, the “day of Jesus Christ” must commence after the Accuser is thrown down to the earth and that is why the chosen ones are no longer open to any further accusations by the Devil—because he will no longer have access to heaven to accuse them before God.

Even given the fact that there is not any significant difference between the Greek terms discussed, what scriptural proof is there that the heavenly Christ will at some point become *visibly* manifest to mere earthlings?

“AS IF TO ONE BORN PREMATURELY”

After Jesus was resurrected from the dead he first manifested himself to Mary and lovingly charged her to stop clinging to him until he returns to the Father; commanding her to tell Peter and the disciples that he was alive and that he would soon reveal himself to them also. In that respect Jesus was present with them although not immediately visible to all of his followers. But gradually over the course of the forty days he was on earth prior to his ascension Jesus visibly manifested his presence to them in various ways.

First he appeared as a stranger to two disciples walking upon the road and engaged them in conversation only to rebuke them as senseless and slow to believe the prophets. Next he suddenly appeared before a gathering of disciples in a room with the doors locked and again in another gathering with Thomas present, whom Jesus also rebuked for his disbelief. At John 21:1, the apostle John wrote of yet another appearance, using the Greek term “epiphaneia,” saying: “**After these things Jesus manifested himself again to the disciples at the sea of Tiberias; but he made the *manifestation* in this way.**”

On the occasion of that manifestation Jesus kindly reproved Peter for having thrice denied him. The common theme of each appearance during Jesus' 40-day post-resurrection parousia was that he used each occasion to reprove, instruct, exhort and strengthen his disciples. Finally, Jesus manifested himself before a large group of his disciples on the occasion when he was taken up to heaven. But that was not the last epiphaneia of Christ.

Evidently Paul was the last person to actually see Jesus. Paul explained it to the Corinthians, writing: **“For I handed on to you, among the first things, that which I also received, that Christ died for our sins according to the Scriptures; and that he was buried, yes, that he has been raised up the third day according to the Scriptures; and that he appeared to Cephas, then to the twelve. After that he appeared to upward of five hundred brothers at one time, the most of whom remain to the present, but some have fallen asleep in death. After that he appeared to James, then to all the apostles; but last of all he appeared also to me as if to one born prematurely.”** (1 Corinthians 15:3-8)

Not only was Paul the last human to see Jesus, but he is the *only* man to have seen Christ after his ascension to the Father. Mary, Cephas and the apostles, as well as the five hundred who saw their Lord ascend into the heavens, all saw Jesus manifested in the flesh, even as Jesus assured them on several occasions that he was flesh. However, Paul did not see a materialized, human-appearing Jesus. Paul saw a great flash of divine light—glimpsing the transfigured Christ as he presently exists in the spirit dimension. For a certainty, he had contact with the most glorious creation in the universe! As a result of that close encounter with the divine Paul was stunned and blind and for three days he neither ate nor drank.

What is the significance of Paul describing the experience as if he had been born prematurely? The Watchtower explains it by saying that Paul received a preview of heavenly life. But is that reasonable? John received a vision of heavenly life, even seeing in vision Jehovah and Jesus and the 144,000 standing upon a heavenly Mount Zion, yet the apostle John did not describe the experience of receiving the Revelation as being born prematurely. It is noteworthy that Paul's encounter was not an inspired dream or vision—as was John's revelatory vision. Paul *saw* the Lord, even as he stated at 1 Corinthians 9:1, when he asked: **“Am I not an apostle? Have I not seen Jesus our Lord?”**

In view of the fact that Jesus appeared to Saul/Paul, but the men who were accompanying him apparently did not see the sight and so were not struck blind by the glory of Jesus' manifestation, the experience serves as a preview, not of the ultimate heavenly reward, but of the epiphaneia that will take place during the parousia. Paul experienced beforehand what the chosen ones on earth will experience during the intimate manifestation of Jesus Christ in glory.

In that respect it was as though Paul was born prematurely. The chosen ones will be “born” in the sense that they will at that point become fully born again, in that, they will then become glorified in connection with Jesus. It will be nothing less than the glorious unveiling of the new creation. Paul also wrote to the Colossians regarding the future manifestation of born again sons in connection with Christ, saying: **“For you died, and your life has been hidden with the Christ in union with God. When the Christ, our life, is made manifest, then you also will be made manifest with him in glory.”** (Colossians 3:3-4)

“AND HE WAS TRANSFIGURED BEFORE THEM”

Consider what Jesus had to say at Luke 9:26-27 concerning his arrival in the Kingdom of God: **“For whoever becomes ashamed of me and of my words, the Son of man will be ashamed of this one when he arrives in his glory and that of the Father and of the holy angels. But I tell you truthfully, There are some of those standing here that will not taste death at all until first they see the Kingdom of God.”**

“Some of those standing here,” to whom Jesus was speaking, proved to be Peter, James and John. About a week after Jesus spoke those words he took his three apostles to the top of an unnamed mountain and the account says: **“And he was transfigured before them, and his face shone as the sun, and his outer garments became brilliant as the light. And, look! there appeared to them Moses and Elijah, conversing with him.”** (Matthew 17:2-3)

The illustrious transfiguration prefigured Christ coming in his Kingdom—as Jesus said: “when he arrives in his glory.” By means of the transfiguration the apostles “saw” the reality of the Kingdom of God in a vivid vision.

Years later Peter wrote about the significance of the occurrence, saying: **“No, it was not by following artfully contrived false stories that we acquainted you with the power and *presence* of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence. For he received from God the Father honor and glory, when words such as these were borne to him by the magnificent glory: ‘This is my son, my beloved, whom I myself have approved.’ Yes, these words we heard borne from heaven while we were with him in the holy mountain.”**

Peter testifies that the transfiguration had to do with “the power and *presence* (parousia) of our Lord Jesus Christ.” The apostle further wrote concerning it: **“Consequently we have the prophetic word made more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts.”**

Peter’s writings establish the transfiguration as the centerpiece of God’s prophetic word. That is because the ultimate realization of the prophetic vision during the parousia will accomplish the complete enlightenment of Christ’s congregation. That

is why Peter likens God's prophetic word to "a lamp shining in a dark place." According to the illustration, when Christ's presence becomes a reality the darkness of night will give way to the "dawn"; at which point it will no longer be necessary to keep "paying attention" to the "lamp shining in a dark place." During the dawn of the Kingdom "a daystar rises" in the hearts of anointed Christians—meaning, they will have finally gained the reward of complete enlightenment and admittance into the heavenly Kingdom.

Now, the question: If Christ's presence commenced in 1914, does that mean that the "dawn" has already arrived and all surviving Christians are now spiritually illuminated from within by the figurative daystar that Christ causes to arise in their hearts? Incredibly, the Watchtower answers in the affirmative. The [April 1, 2000, Watchtower](#) makes the following fantastic assertion: "*The Daystar has already risen! How blessed we are to know that in 1914, Jesus Christ, the Daystar, rose in all the universe and began to fulfill the transfiguration vision! Jehovah's Daystar is now on the scene, ready to carry out God's purpose in further fulfillment of the transfiguration—the war of the great day of God the Almighty'...Until that grand day, let us keep on walking in divine light by paying attention to God's prophetic word.*"

While artfully contrived and convincing to many, the Watchtower's teaching utterly fails to take into account the basic meaning of the simple illustration that Peter used. The apostle was contrasting the darkness of night with the precious light of day. Whereas, just as in literal nighttime people light lamps to see their way through the darkness, however, when the sun arises at dawn it is no longer necessary to use a lamp for illumination.

In the apostle's illustration the prophetic Word of God, of which the vision of the transfiguration is the keystone, serves as a figurative lamp—guiding Christians through this world's spiritual darkness "until day dawns." Christ's radiant presence will be like the glowing aurora of new day. The radiance of the dawning of the Kingdom will then transcend even the very light of God's prophetic word—precluding the continued groping by the figurative lamplight of prophecy.

That is what is symbolized by the daystar rising "in your hearts." The risen daystar within the hearts of the sons of the Kingdom symbolizes their complete enlightenment—an illumination that cannot by any means be attained through even the most diligent Bible study—but can only proceed from personally experiencing the transcendent brightness of the presence and manifestation of Jesus Christ. Apparently "the kings from the rising of the sun" (Revelation 16:12) are the sons of the dawn in whose hearts arise the daystar. And as will be discussed further on, the rising daystar within the hearts of the sons of the Kingdom will result in their shining as brightly as the sun—just as did Christ during his transfiguration.

Peter's illustration of the night giving way to the dawn harmonizes with the facts already presented, providing additional proof that the realization of the transfiguration

is the *end* of a Christian's faith—not the beginning of another epoch during which Christians must faithfully wait for *another* day of Jesus to dawn.

To emphasize the point, Bible prophecy is only intended to lead Christians to Christ, but once Jesus Christ arrives in his glory—like the blessed sun of a new day—the light of prophecy will have completely accomplished its intended purpose—being eclipsed by the illumination of the Christ himself. Consequently, if the parousia had actually become a reality in 1914 it would obviate the need to continue to pay attention to God's prophetic Word, which ironically, was the theme of the convention and subsequent title of the Watchtower article cited above.

Even though the transfiguration was merely a vision, the significance of the transfiguration revelation is that Peter, James and John became “*eyewitnesses* of his magnificence.” And as Peter later stated, the purpose of their seeing the vision was so that they might acquaint their brothers with “the power and *presence* (parousia) of our Lord Jesus.”

The implications of the fact that the three apostles figuratively became awestruck eyewitnesses to Christ's very presence cannot be understated. The ultimate realization of the transfiguration will mean that the anointed followers of Christ on earth who experience the actual parousia and epiphaneia will become eyewitnesses of Christ. They will literally see him, even as the apostles were privileged to see his magnificence in the resplendent vision!

Perhaps more profound in its implications though— as awesome as the prospect of a visible manifestation of Christ may be—the epiphaneia is not solely a matter of the glorious revelation of Jesus. The sacred secret tied up with the seed of the promise, is that the sons of God are also destined to become manifest in glory—shining forth along with Christ before their heavenly resurrection.

The apostle John, who was also favored as one of the “eyewitnesses of his magnificence” on the mountain later wrote of the manifestation of Jesus and that “we shall see him just as he is,” writing at 1 John 3:2-3— **“Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is. And everyone who has this hope set upon him purifies himself just as that one is pure.”**

Of course, it is understood that all of the chosen ones will see Jesus Christ and become as he is when they are united with him in heaven. But if Christians “will be made manifest with him in glory,” to whom will they become manifest?

Returning to the harvest illustration momentarily, Jesus concluded his parable of the wheat and weeds by saying: **“There is where their weeping and the gnashing of their teeth will be. At that time the righteous ones will shine as brightly as the sun in the Kingdom of their Father.”** Since the case has already been made against the notion that the harvest has already taken place, the weeping and gnashing of teeth

on the part of those who are to be put out of the Kingdom has to be a future event. That being the case, then what must it mean — “the righteous ones will shine as brightly as the sun in the Kingdom of their father”?

The Watchtower, of course, persists in the absurdity that the righteous ones began to shine like the brilliance of the sun in 1919. But if that is true what evidence is there that the spiritual condition of the International Bible Students appreciably changed then? Were not the Bible Students still laboring under the delusion that the parousia had begun in 1874? And the falsity of the present 1914 schema aside, if the Bible Students had actually begun shining as brightly as the sun back then should it not be expected that they would at least have had a clearer understanding of the parousia and the Kingdom? As Bethel well knows, it would be more than a decade after the time when the Bible Students supposedly began to shine like the sun before the present doctrine regarding the expulsion of Satan and Christ’s Kingdom coming to power in 1914 took its present form. And besides, up to the present moment any “enlightenment” Jehovah’s Witnesses may have attained comes through the Watchtower Society — not directly from Christ.

Not only that, since the time Jesus encouraged his disciples in the Sermon on the Mount to let their light shine before men, those who seek to follow Christ have served as shining lights in this spiritually darkened world. Paul also described Christians as shining illuminators. And yet at no time did Jesus or the apostles say that the early disciples were shining as brightly as the sun in Jehovah’s Kingdom. There is, after all, a considerable difference in magnitude between the luminosity of the flickering flame of an oil lamp and the brilliance and intensity of the sun in the heavens. Furthermore, there is sound reason to believe the act of shining as brightly as the sun is not merely a metaphor for the spiritual light cast by Christians.

For a certainty, the righteous ones shining as brightly as the sun does not come about as a result of reading Watchtower literature or even the Bible. The phenomenon of their becoming like solar luminaries will be accomplished when Jesus reveals himself to the chosen ones and infuses them with Jehovah’s spirit, bringing about their metamorphic transformation. It will be an actual physical, visible phenomenon, which will accompany the revealing of the sons of God. Indeed, did not the apostles point to the future, to a special event when Christians would become glorified in connection with Christ? And did not Jesus’ face literally shine as the sun during the transfiguration? If anointed Christians are to be glorified in connection with the presence of Christ, there must be a similar phenomenon.

Paul wrote of the “revealing” (apokaluyin) of the sons of the Kingdom at Romans 8:18-19: **“Consequently I reckon that the sufferings of the present season do not amount to anything in comparison with the glory that is going to be revealed in us. For the eager expectation of the creation is waiting for the revealing of the sons of God.”**

If Christ and his fellow sons of God are to be made manifest and revealed in glory to suffering “creation,” that is, to mere humans on earth, and yet prior to the time of the unveiling the sons of God who are in the flesh are said to be “hidden with Christ,” their glorious manifestation as the chosen ones must be a supernatural display.

Surprisingly, the Watchtower tentatively agrees. In writing of the revelation of the sons of God in the September 15, 1998, issue: *“The remnant of the anointed ‘sons of God’ must first be ‘revealed.’ What will this involve? In God’s due time, it will become evident to the other sheep that the anointed have been finally ‘sealed’ and glorified to reign with Christ. The resurrected ‘sons of God’ will also be ‘revealed’ when they share with Christ in destroying Satan’s wicked system of things.”*

How might it “become evident to the other sheep that the anointed have been finally sealed and glorified”? The article does not say. However, the Bible gives some indication how this will come about.

In the third chapter of 2 Corinthians, Paul recounted the occasion when Moses had come down from the mountain after having met with Jehovah and received the law of the covenant and his very face “emitted rays”—like the sun. Aaron and the older men who were waiting for Moses to come down from the mountain became so startled at the appearance of his face that they at first fled from him. For some time afterwards Moses wore a veil over his face when speaking with the Israelites, but he removed it when he spoke with Jehovah.

Paul, though, described all the ministers of the new covenant as though they possessed the same glory as Moses, saying of Christians: **“And all of us, while we with unveiled faces reflect like mirrors the glory of Jehovah, are transformed into the same image from glory to glory, exactly as done by Jehovah the Spirit.”** (2 Corinthians 3:18)

Of course, Paul and his fellow ministers of the new covenant did not literally emit rays of light from their faces, as did Moses. However, Paul was not merely an apostle to first century Christians. Since the word of God is alive in all ages, for all time, it is as though Paul lives now too.

To illustrate the matter, when discussing the resurrection Paul referred to himself as **“we the living who survive to the presence of the Lord...”** But Paul is no longer among the living. He will not be alive on earth when the parousia begins. But that he spoke of himself as among the living at that time speaks to the fact that much of Paul’s writings are prophetic. It is *as though* Paul is alive during the parousia, explaining it.

Since the purpose of the new covenant is to produce a royal seed for the eventual blessing of all the nations, it would be especially appropriate for the ministers of the new covenant to be revealed in glory at such a time as the new covenant accomplishes its intended purpose, which is to bring into existence the new creation.

And indeed, that the new covenant is terminated with the arrival of Christ is evident by the fact that Paul said that the Lord’s evening meal of unleavened bread

and wine, which serve as the emblems of the new covenant, would only be partaken of until such time as “he arrives.” (1 Corinthians 11:26)

Obviously, the revealing of the sons of God can only take place in connection with the revelation (apokalypsis) and manifestation (epiphaneia) of Jesus himself. And since the sons of God are yet to be glorified in connection with the manifestation of Jesus, the actual realization of the phenomenon—when, “we with unveiled faces reflect like mirrors the glory of Jehovah”—will take place when the curtain is lifted and the sons of God are revealed in all their glory as true sharers in the glory of Jesus Christ himself.

Whereas, Jesus will personally manifest himself to the chosen ones, the manifestation of Christ to the expectant creation will be through the glorified holy ones after the harvest has been accomplished, as they then **“shine as brightly as the sun in the Kingdom of their Father.”**

“HIS FACE WAS AS AN ANGEL’S FACE”

A similar sensational spectacle as occurred with Moses’ face emitting rays took place in the first century in connection with the martyrdom of Stephen. The account in Acts serves as a powerful portent, in that, it occurred shortly after Pentecost when the apostle Peter announced that the prophecy of Joel had been fulfilled and that the last days had begun. However, the prophecy of Joel will find its ultimate fulfillment during the last days of the world—the conclusion of the system—the harvest. That is when the spirit will be poured out in its fullest measure upon the then-sealed sons and daughters of Jehovah; that is when they will see the prophetic visions and dreams with full spiritual comprehension.

With that in mind, Stephen is said to have been full of holy spirit in performing powerful works and portents and that none of the Jews in opposition to Christianity could hold their own against him in debate. In that respect he typifies the glorified sons of the Kingdom. Significantly, as a result of his powerful witness before the unbelieving Jews, Stephen was hauled before the Sanhedrin—the same court that had earlier condemned Jesus to death. The account says: **“And as all those sitting in the Sanhedrin gazed at him, they saw that his face was as an angel’s face.”**

After Stephen recounted to them God’s dealings with Israel, he scathingly condemned the court as the murderers of the Son of God. The account relates: **“Well, at hearing these things they felt cut to their hearts and began to gnash their teeth at him. But he, being full of holy spirit, gazed into heaven and caught sight of God’s glory and of Jesus standing at God’s right hand, and he said: ‘Look! I behold the heavens opened up and the Son of man standing at God’s right hand.’ At this they cried out at the top of the voice and put their hands over their ears and rushed upon him with one accord. And they went on casting stones at Stephen as he made appeal and said: ‘Lord Jesus, receive my spirit.’”**

No one really knows what an angel's face may look like. The account in Acts gives no description whatsoever. But given the fact that angels are superhuman creatures who dwell in the heavenly realm and bask in the radiance of the unapproachable light emanating from the throne of Jehovah, it is understood that the Jews beheld in Stephen's face a marvelous sight of divine luminescence. However, that did not restrain them from murdering him.

After Stephen gave his final witness to the killers of Christ he then beheld in vision the very glory of Jehovah in heaven and Jesus at his right hand. In other words, he had an epiphany. He saw the manifestation (epiphaneia) of both Jehovah and Christ. The Jews before him, however, did not see the appearance. Although the glorious revelation came after Stephen's face had already taken on the radiance of an angel's face, it still serves as a portent in connection with the glorification of the sons of God after they become eyewitnesses to the manifestation of Christ.

It is also significant that the account says the enraged Jews "began to gnash their teeth at him." This may signify that the rejected sons of the Kingdom, those weed-like sons of the wicked one who claim to be spiritual Jews, who are yet destined to weep and gnash their teeth when Jesus' powerful angels bind them in bundles as a prelude to their destruction, will, in Judas-like fashion betray the true sons of God into death. Just as the Jews who killed Christ became filled with madness and jealousy when condemned by Stephen after his epiphany, so too, apostate Jehovah's Witnesses will surely play an active role in the persecution and martyrdom of the sons of God after they have been revealed.

Another portent exists in that Jesus foretold that during the conclusion Christians would be moved by the holy spirit to boldly speak before officialdom as a final witness to them—just as Stephen was full of spirit when speaking before the Jewish high court. Stephen's powerful witness and martyrdom serves as a portent of the final condemnatory message that will be delivered by the two anointed witnesses as a prelude to their being called up to heaven.

Also, the fact that Stephen pleaded with the Lord Jesus to receive his spirit at that very moment portends how the martyred holy ones will be resurrected instantaneously in the spirit — "in the twinkling of an eye," as Paul described it. Stephen realized, of course, that he was not going to be resurrected into heaven at that moment. And, indeed, the account says that he fell asleep in death after uttering those last words.

But the glorified sons of God who will shine as brightly as the sun during the conclusion will have the unspeakable privilege of having Jesus receive their spirit into the heavenly realm the instant they are killed.

Finally, since proponents of the nonsensical notion that Jesus is God often point to the account in Acts when Stephen addressed Jesus directly as a "proof text" to show that Jesus occupies the place of God and is not merely a mediator between God and

men, a word is in order. Given the fact that the martyrdom of Stephen is a portentous drama foreshadowing the epiphaneia and the first resurrection, and as already noted, the return of Christ to gather his chosen ones marks the conclusion of Christ's mediation of the new covenant, it ought to be apparent that once Jesus becomes manifest to the chosen ones and in turn the sons of God are themselves revealed to creation—as figuratively took place when Stephen's face shown as an angel's face—their relationship with Jesus changes. At that point Jesus will no longer serve as their mediator. He will become their peer—albeit, he will always be their firstborn older brother. The revealed sons of God will then have direct access to Jehovah, just as Christ has always had, and as was portrayed by the fact that Stephen directly beheld the glory of Jehovah with Jesus at his right hand.

This is the full significance of their being called the brothers of Christ and it is also why the treatment given them after they become fully accepted as the adopted sons of God will ultimately determine whether the peoples of the nations are judged to be sheep or goats.

6 — THE SIGN

“But the most important date for all human creation is 1914, for that marked the greatest turning point in all human history...”

-Watchtower, May 15, 1960 –

When confronted with the facts already presented concerning the falsity of the 1914 invisible parousia doctrine, many of Jehovah’s Witnesses may be inclined to reason along lines similar to this: ‘Perhaps there are some aspects of the Watchtower’s 1914 doctrine that are not yet in focus, but surely the sign of Christ’s presence has been in evidence since 1914?’

This chapter will more closely examine the evidence presented.

The central feature of the sign is very simple, as Jesus said: **“For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. All these things are a beginning of pangs of distress.”**

There is no question that the First World War was the most destructive war in history—at least up until then. But, did the war of 1914-1918 fulfill Jesus’ prophecy in a way that no other war can—or *will*? Is it possible that there could perhaps be another war in the future, one even more destructive than the 20th century’s two world wars, which, if accompanied by the other specified calamities, might serve as the actual sign of Christ’s imminent return?

The Watchtower says no. The reasoning behind that is based on the assumption that because numerous nations now possess nuclear weapons and various other fiendish weapons of mass destruction, any future wars would be so destructive that the human race simply could not survive. And since the Bible assures us that the earth will not be destroyed and that people will live forever on the earth, for that reason another world war is deemed to be out of the question.

For example, in the book *Reasoning from the Scriptures*, under the topic [“Last Days,”](#) the Watchtower offers this explanation to skeptical householders who might pose the possibility of a future war fulfilling the sign of Christ’s presence: *“Well, part of the sign given by Jesus involves war between nations and kingdoms. But what would happen today if fulfillment of the sign required that we wait until another all-out war were to break out between the superpowers? Such a war would leave few if any*

survivors. So, you see, God's purpose that there be survivors indicates that we are now very close to the end of this old system."

The *Reasoning from the Scriptures* also offers the additional reasoning: *"Matching world events to this prophecy is like matching a fingerprint to its owner. There will not be someone else with the identical print. Likewise, the pattern of events that began in 1914 will not be repeated in some future generation."*

But is the Watchtower's reasoning sound? Can it positively be ruled out that the sign might not possibly display itself more convincingly in the future? That question is made all the more pertinent in view of the fact the Watchtower also teaches that prophecies cannot be understood before they are fulfilled.

In a backhanded sort of way, the Watchtower contradicts its own reasoning. On the one hand, Jehovah's Witnesses are told that the pattern set in 1914 definitely cannot be repeated in some future generation; yet, the Watchtower also admits that prophecies cannot be understood before they are fulfilled. But if prophecies cannot be understood in detail beforehand, how can it be said for certain that future developments will not surpass the scope and scale of the foretold events now associated with 1914? According to the Watchtower's own writings we will have to wait and see how things develop in the future before we can confidently determine whether prophecies have been fulfilled or not.

The previously cited statement said that a war involving nuclear powers would "leave few if any survivors," and for that reason it has been deemed impossible. But that type of scenario is exactly what Jesus was alluding to when he said that the tribulation would be of such severity that unless Jehovah intervened to cut it short no flesh would survive. Obviously, there is nothing that prevents the nations from engaging in another world war—even one many times more destructive than any previous wars. Needless to say, even a limited nuclear exchange would dwarf the catastrophe known as the First World War.

In the past the Watchtower has taught that Jesus' prophecy concerning "fearful sights" and "great signs" from heaven, as well as men becoming "faint out of fear," has already been fulfilled in the 20th century. Citing the fearsome weapons used during World War I, the Watchtower wrote as recently as October 1, 1988: *"World War I introduced terrible new weapons. From the heavens, airplanes and airships rained down bombs and bullets. Even more terrifying was the destruction that rained down on helpless civilians in World War II, including that of two atom bombs...Meanwhile, as foretold, "men become faint out of fear and expectation of the things coming upon the inhabited earth." Crime, terrorism, economic collapse, chemical pollution, and radiation poisoning from nuclear power plants, together with the mounting threat of nuclear war, are all causes of "fear."*

But really, the canvas-winged airplanes of the 1914 era cannot even begin to compare to modern weaponry. Besides, those crude airplanes did not target civilian

populations nor did they have the capability to do so; whereas, merely one sophisticated warplane today can carry more firepower than all of the weapons and munitions used in both world wars!

Furthermore, the anxiety people of the 20th century may have experienced concerning the future does not exactly appear to be what Jesus was describing when he foretold that men will **“become faint out of fear and expectation of the things coming upon the inhabited earth.”** It is true that the world has lived in fear of nuclear war and other calamities, but becoming “faint out of fear” would seem to suggest a unique sort of knee-buckling terror in response to a catastrophic situation— not merely anxiety over the possibility.

Since around 1995, the Watchtower has quietly begun to reinterpret this feature of the sign concerning men becoming faint with fear, so as to apply it to the future. Now Jehovah’s Witnesses no longer consider the common anxiety society has been experiencing as being part of the sign of Christ’s presence. However, that presents the Watchtower with yet *another* interpretive dilemma. That is because according to Jesus’ prophecy, the fearful sights from heaven and men becoming faint with fright is a result of nation rising against nation in warfare. That is evidently why, in the very next verse, Jesus told his disciples: **“But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near.”**

As what “things start to occur”? According to Jesus, wars and even reports of wars were going to induce terror. That is why Jesus exhorted his disciples not to give into fear, saying: **“Furthermore, when you hear of wars and disorders, do not be terrified. For these things must occur first, but the end does not occur immediately.”**

Jesus went on to enlarge upon the sign, foretelling that his disciples would see “fearful sights.” At Luke 21:10-11, Jesus said: **“Nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes, and in one place after another pestilences and food shortages; and there will be fearful sights and from heaven great signs.”**

The wars and disorders Jesus foretold are evidently also the primary cause of terror—perhaps culminating in fearful sights and great signs in the form of great billowing mushroom clouds boiling into the heavens. One thing is certain: Even the detonation of one thermonuclear weapon will induce in mankind a living terror never before experienced in all of history.

The most conspicuous deficiency of the Watchtower’s 1914 doctrine is the obvious fact that it has now been more than a century and virtually everyone who originally witnessed the events associated with the Great War of 1914 has long since passed away. However, up until 1995, the Watchtower fostered the belief among Jehovah’s Witnesses that some of the 1914 generation would still be alive to see the end. As recently as 1993, the Watchtower stated: *“Thus, all the features of the last*

days must take place within the lifetime of one generation, the generation of 1914. So some people who were alive in 1914 will still be alive when this system comes to its end. That generation of people is now very advanced in years, indicating that there is not much time left before God brings this present system of things to an end."

The November 1, 1995, *Watchtower* first endeavored to redefine a generation while still retaining the 1914 date. Because Jesus used the term "generation" in context with the wicked faithlessness of the Jews, the Governing Body felt that the generation had to do with the faithlessness of people. But realizing the inadequacy of that explanation a few years later Bethel concocted the overlapping generations theory.

However, when Jesus pronounced sentence upon the faithless Jewish nation at Matthew 23:36, he said to them: **"Truly I say to you, all these things will come upon this generation."** In the first century, the generation that heard Jesus' pronouncement did not pass away until they also saw the fulfillment of "all these things," culminating with the destruction of Jerusalem.

According to Jesus, his disciples living at the time would *personally* see the sign of his presence. Jesus even provided an illustration to emphasize the point, saying: **"Now learn from the fig tree as an illustration this point: Just as soon as its young branch grows tender and it puts forth leaves, you know that summer is near. Likewise, also you, when you see all these things, know that he is near at the doors."**

The pronoun "you" appears three times in the verse quoted. But, have *you* personally witnessed the events that took place in 1914? Has anyone living now personally witnessed all of the things Jesus foretold? Did Jesus merely intend for his disciples living at the time of his return to "see" the sign of his presence by reading history books or by word of mouth eyewitness accounts handed down from grandparents and great grandparents? If so, why did Jesus say, "when you see all these things"? According to the brochure quoted in the first part of this chapter, the *Watchtower* asserts that many people have personally seen the sign of Jesus' presence. The article poses the question: *"Have you experienced the war destruction, the food shortages, or any of the great earthquakes that have plagued the earth since 1914? If so, you have been an eyewitness of "the sign" of "the time of the end" of this system of things."*

Honestly, though, how many people today have really "experienced" war, food shortages or deadly plagues? Most people living in the Western world have not personally experienced any of the things Jesus foretold. However, according to the *Watchtower* brochure entitled *Does God Really Care About Us?* the modern plagues of heart disease, AIDS and cancer are also a fulfillment of the sign. Here is what the *Watchtower* has stated: *"The Spanish influenza alone killed about 20,000,000 people following World War I—some estimates being 30,000,000 or more. AIDS has taken hundreds of thousands of lives and could take millions more in the near future. Each*

year millions of people die of heart ailments, cancer, and other diseases. Millions more die the slow death of hunger. Without a doubt the 'horsemen of the Apocalypse' with their wars, food shortages, and disease epidemics have been cutting down large numbers of the human family since 1914."

But if the four horsemen of the Apocalypse have already commenced their deadly gallop, as is assumed, is it reasonable that the world's population should be steadily increasing? Should not the population be dramatically reduced when the deadly prophetic horsemen are unleashed upon the world? For instance, during the time when the Black Death stalked the continent of Europe, the population of some regions was reduced by as much as 50%! Entire towns were completely wiped out by the deadly scourge. But, do the degenerate diseases of Western Civilization, such as cancer and heart disease, even pose the same kind of menace as the bubonic contagion of centuries past? Obviously not.

Furthermore, does it make any sense that a large part of the world's population is being plagued by disease epidemics and famines of apocalyptic proportions when, according to the Watchtower, one of the major threats facing the more affluent nations today is obesity?

According to Revelation, a quarter of the earth's population is destined to succumb to the combined ravages of the three apocalyptic horsemen: **"And I saw, and, look! a pale horse; and the one seated upon it had the name Death. And Hades was closely following him. And authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth."**

What does it mean that "the fourth part of the earth" is given over to the authority of Death? If words mean anything, particularly God's words, the "fourth part" must evidently signify that approximately 25%, or about one quarter of the world is destined to fall victim to the apocalyptic horsemen. Do the number of deaths attributed to the wars, famines, and pestilences of the 20th century approximate one quarter of the earth's population then?

In 1900, there were about 1.5 billion people on earth. There were about 8-9 million men killed during World War One and an additional 20-40 million unfortunate souls perished from the Spanish Flu pandemic in 1918. Apparently there were no major famines during that same period. So, taking the high-end number of deaths from the Spanish Flu and rounding up the deaths from WWI to 10 million, for a combined total of 50 million, what percentage of 1.5 billion is 50 million?

That figure represents roughly 3% of the total population at that time— nowhere near one-fourth of the world's population in 1914-19.

But what about taking into consideration all of the deaths from war, famine and pestilence during the 20th century, as the Watchtower does? For example, the Watchtower often states that the numerous wars of the past century claimed over 100

million lives. The problem with that approach is that the earth's population is also expanding—now exponentially—in spite of the horrendous death toll of war, famine and pestilence.

So, if we take the 100 million figure and even add an additional 150 million to it for all sorts of untimely deaths, that hypothetical quarter of a billion dead still only represents roughly 4% of the present population, which according to the [online world population clock](#) stands at over 7,300,000,000 as of December 2015.

Is God's Word exaggerating when it states that the four horsemen are given authority "over the fourth part of the earth"? Or given all that has been presented up to this point, is it more sensible to conclude that the foretold sign has not appeared yet?

Just as the Watchtower cannot authoritatively assure us that there will not be another world war, neither can they validly discount the possibility that food shortages and pandemics may occur in the future on a scale never before experienced. For example, experts in the field of virology continue to issue dire warnings that the emerging Avian flu has the potential to sweep the globe and could possibly kill as many as a billion people. If even only a fraction of that number should fall victim, such a grim, worst-case scenario would far surpass the horrors of the Spanish Flu of 1918. And it is not out of the question that future pestilences may even be the result of man-made biological weapons.

If the First World War was the "beginning of pangs of distress" that Jesus had foretold, then the other facets of the sign of Christ's presence ought to be in evidence also. Are they?

Another aspect of the sign of Christ's presence is recorded at Matthew 24:9-14, which reads: **"Then people will deliver you up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name. Then, also, many will be stumbled and will betray one another and will hate one another. And many false prophets will arise and mislead many; and because of the increasing of lawlessness the love of the greater number will cool off. But he that has endured to the end is the one that will be saved. And this good news of the Kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."**

There is no question but that in the past 100 years Jehovah's Witnesses have been one of the most hated and maligned religious organizations in the world. The persecution of Jehovah's Witnesses by the Nazis is well known. During the 1930's and 40's, Jehovah's Witnesses in the United States were also subjected to waves of intense mob violence and harassment. Canadian witnesses were intensely persecuted as well, particularly in the French-speaking province of Quebec during the 1950's.

More recently, during the 1970's, the government of Malawi sanctioned the vicious persecution of Jehovah's Witnesses, resulting in thousands being driven from their homes, brutalized and killed. Jehovah's Witnesses are presently being persecuted

in numerous former Soviet countries. But do these persecutions, past and present, make up the sign of the conclusion of the system of things? After all, the original Christians were viciously persecuted at times too. Is it not possible that all of the persecutions up to this point have merely been a preview of what is to come?

Consider more closely the parallel account of Christ's prophecy as it appears in Mark: **"As for you, look out for yourselves; people will deliver you up to local courts, and you will be beaten in synagogues and be put on the stand before governors and kings for my sake, for a witness to them. Also, in all the nations the good news has to be preached first. But when they are leading you along to deliver you up, do not be anxious beforehand about what to speak; but whatever is given you in that hour, speak this, for you are not the ones speaking, but the holy spirit is. Furthermore, brother will deliver brother over to death, and a father a child, and children will rise up against parents and have them put to death; and you will be objects of hatred by all people on account of my name. But he that has endured to the end is the one that will be saved."**

Please note that Jesus said that the good news had to be preached first. "First," before what? The good news is preached to the nations *first* before Christians are delivered up to the courts and rulers in order to give them a final witness. Have Jehovah's Witnesses been placed on the stand before the governors and rulers of the world "for a witness to them"? True, some court cases involving the unjust persecution and banning of Jehovah's Witnesses have attained national and even international prominence. The recent banning of Jehovah's Witnesses in Moscow is an example. But do such cases really fulfill the requirements of Christ's prophetic sign? Remember, the Watchtower has compared the sign of Christ's presence to a unique fingerprint. The question is, are past events an *exacting* match of what Christ foretold would happen?

Surely Jesus' instructions to his followers not to be anxious about their legal plight and to **"settle it in your hearts not to rehearse beforehand how to make your defense,"** (Luke 21:14-16) rules out lawyers even being involved in behalf of the defense. Furthermore, do modern legal cases involving the Watchtower really allow Jehovah's Witnesses to give a witness concerning the Kingdom of God before government officials? Or is it more a case of legal wrangling between governments and Watchtower lawyers? In contrast with Christ's counsel, what attorney would dare go to court without first carefully rehearsing beforehand how to make a defense for their client? Does the holy spirit speak to the governmental rulers through legal petitions filed by Watchtower attorneys? The pattern found in the Holy Scriptures indicates otherwise.

Jesus Christ, himself, once stood before the judgment seat of the Jewish high priest and King Herod, as well as before the Roman governor, Pilate, without having an attorney present. His defense was very simple. He spoke about the Kingdom of God.

Peter, James and John also gave a witness before the Jewish high court without having some attorney speak for them in the legalese of that day. Paul even appeared before Caesar in Rome in order to give a thorough witness concerning Christ's Kingdom.

But have rank-and-file Jehovah's Witnesses ever appeared before high-ranking officials without being represented by lawyers and preparing a legal defense beforehand? While Jehovah's Witnesses may assume that the underlying kingdom issue is paramount in such instances where the Watchtower's lawyers seek legal redress for bannings and persecutions, still, what comparison is there to the bold witness given by Christ and the apostles?

Moreover, the persecutions of Jehovah's Witnesses to date do not seem to approach the scale or severity that Christ was describing when he foretold: **"Furthermore, brother will deliver brother over to death, and a father a child, and children will rise up against parents and have them put to death."**

The familial betrayal of Christians is a significant feature of the sign of the conclusion of the system. If the time of the end really commenced in 1914, should not this characteristic of Christ's prophecy be as prominent as the wars, famines and pestilences? Perhaps there were a few instances of Christian witnesses being betrayed into death by a family member during the Holocaust, but if there were such instances they were very rare.

However, the Hebrew prophecies point forward to a time when the Christian society will be shattered and spiritual brothers will turn upon one another in large numbers to have them put to death. For example, the entire seventh chapter of Micah has to do with the fall and subsequent restoration of Jehovah's people during the conclusion. Specifically, Micah 7:2 says: **"The loyal one has perished from the earth, and among mankind there is no upright one. All of them, for bloodshed they lie in wait. They hunt, everyone his own brother, with a dragnet."** Micah went on to say: **"Do not put your faith in a companion. Do not put your trust in a confidential friend. From her who is lying in your bosom guard the openings of your mouth. For a son is despising a father; a daughter is rising up against her mother; a daughter-in-law against her mother-in-law; a man's enemies are the men of his household."**

It might be difficult for Jehovah's Witnesses to visualize the organization ever imploding upon itself, while brothers and sisters turn upon each other in ugly acts of treachery and betrayal; but it is also equally difficult for most people to imagine the present system ever violently collapsing. Yet, the prophets assure us that Jehovah is going to rock this world to its very foundation.

As for the spiritual condition of the organization, there is already a detectable spirit of disillusionment and waning zeal reflected among a growing number of Jehovah's Witnesses. Meanwhile, many outsiders and ex-Witnesses consider the

Watchtower Society to be a dangerous, brainwashed cult. The persecution of Jehovah's Witnesses in times past testifies as to how easily public sentiment can be inflamed, particularly during the hysteria of war. While the vast majority of Jehovah's Witnesses are content to unquestioningly follow the Watchtower at the moment, what happens when the Watchtower's prophetic expectations are undeniably discredited by unanticipated developments? Then what?

"THEN, ALSO, MANY WILL BE STUMBLERD"

It is well known, for instance, that the Watchtower has repeatedly stated that the great tribulation will commence when the United Nations suddenly destroys Babylon the Great—including all of Christendom. But the Scriptures simply do not support the Watchtower's speculative assertions. Even more disconcerting is that Jehovah's Witnesses have been led to believe they will more or less be idle bystanders to God's judgments. Contrary to the prevailing opinion that the organization will survive the end, Hosea foretells: **"And I will put your mother to silence. My people will certainly be silenced, because there is no knowledge."** Now, the question posed here is: What will happen when Bethel is silenced at the critical juncture when Jehovah's Witnesses look to their "mother" for guidance?

In the inevitable confusion and madness of war, famine, pestilence, financial collapse and the ultimate humiliation and desolation of the Watchtower Society, the presently simmering hatred and fear of Jehovah's Witnesses will erupt into a frenzied persecution never before experienced. Jehovah's Witnesses who blindly follow the Watchtower with no real spiritual attachment to Jehovah will likely become completely bewildered and confounded. Indeed, in the context of Micah's prophecy concerning brothers being betrayed by brothers, the prophet says: **"The day of your watchmen, of your being given attention, must come. Now will occur the confounding of them."**

Under conditions of a police state it does not require a great deal of imagination to envision the faithless cracking under pressure and betraying their former brothers and family members into death, as Christ forewarned when he said: **"Then, also, many will be stumbled and will betray one another and will hate one another. And many false prophets will arise and mislead many..."** Tragically, the Watchtower really has no insight into these vital matters. They would have Jehovah's Witnesses believe that the "many," who "will be stumbled" and "betray one another," are not even Christians. As many times as the Watchtower has cited the 24th chapter of Matthew they have rarely even offered a single word of commentary on the verses quoted above. Apparently it is considered an insignificant feature of the sign.

Another facet of the sign is an "increasing of lawlessness." But what exactly was Jesus foretelling when he said: **"Because of the increasing of lawlessness the love of the greater number will grow cold"**? The Watchtower has always maintained that

the “increasing of lawlessness” has to do with an increase in crime of all sorts. There are a few problems with that interpretation.

The United States Bureau of Justice website for crime statistics indicates that for the last decade crime trends have been steadily decreasing—not increasing. There is no question that the 1960’s through the early 1990’s saw an increasing of crime of all sorts, but the trend has undeniably been reversed—at least in the United States, which is one of the most violent and lawless nations in the world. However, the word “lawlessness,” as it is used in the Scriptures, always pertains to religious hypocrisy and rebellion against God. Jesus used the word on three other occasions. On the Sermon on the Mount Jesus said he would say to the hypocrites who pretend to serve him: **“And yet then I will confess to them: I never knew you! Get away from me, you workers of *lawlessness*.”**

And in connection with the judgment upon the weed-like Christians, Jesus said: **“The Son of man will send forth his angels, and they will collect out from his Kingdom all things that cause stumbling and persons practicing *lawlessness*.”** In judgment of the hypocritical Pharisees Jesus said: **“In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and *lawlessness*.”**

In each of the cited texts “lawlessness” was used in reference to spiritual corruption and hypocrisy among those who claimed to serve God. It is apparent, then, Jesus was foretelling an increasing of hypocrisy and outright apostasy in his congregation as an aspect of the sign—not an increasing of criminal activity in the world. The cooling off of the love of many and the increasing of lawlessness must occur among those who formally loved God and were faithful to him.

In the Bible book of Mark, Jesus foretold: **“In all the nations the good news has to be preached first.”** Presently, Jesus’ words are understood to mean “first”—before the end of the system. That is because Jesus said in the often-quoted 24th chapter of Matthew: **“And this good news of the Kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come.”** Paradoxically, on the one hand, in the gospel of Matthew Jesus says the good news will be preached before the end, but in Mark he says it must be preached first—before the persecution and seemingly before “nation will rise against nation and kingdom against kingdom.”

That is made even more apparent in the 21st chapter of Luke, where Jesus said: **“But before all these things people will lay their hands upon you and persecute you, delivering you up to the synagogues and prisons.”** “Before all these things” is in reference to the wars, food shortages and fearful sights from heaven Jesus foretold in the previous verse. Could it be that the world-wide Kingdom preaching work that has already been accomplished by Jehovah’s Witnesses and the persecutions suffered up to this point are preliminary to the actual appearance of the sign of Christ’s presence,

but that during Christ's presence a great final witness will be delivered— “and then the end will come”? There are sound reasons to believe that is true.

Consider the first century pattern, whereby, shortly after Jesus commenced his ministry he also trained and dispatched 70 disciples to herald the coming of the Kingdom of God. It is noteworthy that the apostles and disciples only had a rudimentary grasp of what the Kingdom of God actually was at that time. The apostles also assumed that the Kingdom was going to begin ruling immediately. They believed that since Jesus was then physically present that the Kingdom was going to instantly take over the world. We are informed at Luke 19:11 that Jesus gave them an illustration because **“they were imagining that the Kingdom of God was going to display itself instantly.”** Remarkably, though, Jesus still commissioned them to preach, in spite of their ignorance. But after Jesus' resurrection the apostles and disciples had their minds fully opened to the real truth concerning God's Kingdom. And after the anointing spirit was poured out, the early Christians became an indomitable spiritual force that undertook to evangelize the entire Mediterranean world.

Jesus' dealings with his first century congregation stand as a pattern. Jehovah's Witnesses are in the same position relative to Christ's coming as were the apostles before Jesus' death and resurrection. Just like the 70 disciples who were sent out to announce that God's Kingdom had drawn near, Jehovah's Witnesses have raised awareness of vital spiritual matters concerning the coming Kingdom. But, like the 70 who were sent out, Jehovah's Witnesses are also laboring under various erroneous assumptions and premature expectations.

According to virtually every prophetic book in the Bible, the arrival of Christ will result in a massive sifting and refining of all Christians during a time of great distress. That is when the genuine sign of Christ's presence will become evident. Afterwards, there will be an outpouring of spirit and truth that will impel the chastised and humbled to embark on an intense preaching campaign that will serve to put the world on notice that the kingdom has finally arrived — “and then the end will come.”

7 – THE TEMPEST

“Look! A calamity is going forth from nation to nation, And a great tempest itself will be roused up from the remotest parts of the earth.”

–Jeremiah 25:32 –

When Charles Taze Russell formed the original Allegheny Bible study group in 1874 it had been less than a decade since the American Civil War had ended. To put things into some perspective, at that time the last wave of the westward-heading pioneers were still plodding across the open prairie in ox and horse drawn covered wagons and wars were still being waged using muskets, bayonets and iron cannon balls. When the Watchtower originally began publishing its message to the world it was still more than a decade before the first crude “horseless carriages” would appear on city streets and country lanes. And the Wright brothers had not even launched the era of aviation when the first International Bible Students in America and Europe began to anticipate the great and fearful sights that Jesus foretold would appear in the heavens as a sign.

There were no telephones, no radios, no televisions, no computers, no ipads or earth-orbiting satellites back then. The man-powered printing press and the telegraph were still the state-of-the-art means of communication and the bicycle was the most modern form of personal transportation. The world was a much bigger and simpler place, or at least it must have seemed that way.

But that was the setting on the world’s stage when the forerunners of the modern movement of Jehovah’s Witnesses first came on the scene and began to announce the coming of the great tempest of Jehovah. And for a brief period during the terrible tumult of the First World War, especially as it was accompanied with the horrific Spanish Flu pandemic of 1918, it surely must have seemed to many as though the horsemen of the Apocalypse had been unleashed and that civilization itself was in its death throes.

But of course, that was not the case at all. Instead of marking the start of the calamitous conclusion of the system of things, since 1914 the world has developed in ways that were unimaginable to that bygone generation.

There is no question that mankind has benefited greatly from the technological progress that has been made since the Industrial Revolution began. In the nations that have been allowed to develop, the ultimate benefits of applied science and innovation have been many. At the very least the world has benefited in practical terms by a

reduction in infant mortality; the eradication of some diseases; the mitigation of food shortages and famines and an increase in the lifespan and quality of life over all.

At the same time, though, the peoples of the developed nations have become more and more dependent on an increasingly intricate and complex system of things. And most unsettling is the growing vulnerability of all the nations to the threat posed by a variety of fiendish weapons of mass destruction and the specter of a nuclear holocaust and ecological collapse.

But to illustrate the profound social change that has taken place as a result of industrialization, around the turn of the 20th century the majority of people in the now-developed nations still lived on small family farms or in small towns and rural villages. Although perhaps poor, people living back then were more self-sufficient, if in varying degrees. That is one reason why the Great Depression of the 1930's did not result in mass starvation in America. Besides the government safety nets that were provided during that bleak time, such as soup kitchens, the Civilian Conservation Corp and Social Security, except for areas of the Dust Bowl many unemployed city dwellers simply migrated back to the family farm, where they were able to scratch out a living until the depression ended.

But now the majority of earth's 6.7 billion souls live in cities and hundreds of millions of people around the world even live in sprawling *mega*-cities and are dependent upon the continual function of an increasingly complex but fragile labyrinthine system such as: an intricate electric grid, transportation infrastructure, just-in-time delivery schemes, fuel transport and storage systems, water purification and sewage systems and a maze of interconnected communications networks. Life's necessities such as food, fuel, clothing and medicines may come from a myriad of different suppliers and middlemen from the farthest corners of the planet. A break in any link of the global chain could be calamitous.

Perhaps one of the most profound and far-reaching ways in which technology has changed the world over the most recent decades is the development of the incomprehensibly complex, computer-driven, global financial system. Although it is assumed to be beneficial to the peoples of the world, to underscore the susceptibility of the nations to risks inherent in such a system, the financial crash that began in earnest in September 2008 sent shock-waves reverberating around the globe, instantaneously causing economic distress in places far removed from the Wall Street eye of the storm, such as Iceland, Indonesia and India. Even the industrial powerhouses, like Germany, South Korea, China and Japan were sent reeling from the crash of the Wall Street system.

Although just a few weeks before the crisis erupted as front-page news, politicians and businessmen scoffed at the suggestion of a severe economic downturn. But in a short time some of those same "experts" warned of the very real possibility of a *systemic* meltdown and the need for a global solution to the intractable difficulty that

has overtaken them. And indeed, since the financial storm erupted governments and central banks around the world have been in an emergency crisis-management mode, determinedly throwing trillions of Dollars, Pounds, Euros, Yen and whatever else, into the banks and markets in an effort to avert the epic crash of the world's financial and monetary systems.

But collapse, it seems, is inevitable. That is because it is a physical impossibility that the trillions upon trillions of dollars of debt and fictitious financial claims called derivatives can ever be satisfied. The present global financial system is usurious, non-productive, speculative and predatory by design. The gargantuan, must-expand-or-implode credit bubble, is rapidly reaching the end of its ability to extract any more blood from its depleted host. What is likely to happen then?

Simply put, the stage is set for an unimaginable catastrophe; namely, the collapse of the U.S. Dollar-based financial system. And because globalization has developed to the extent that it has, with the U.S. Dollar functioning as the world's reserve currency, no nation can insulate itself from the calamity that will engulf the Anglo-American system.

Truly, the growing financial turmoil sweeping the planet has the potential to wreck entire nations, especially the wealthiest. And with the world in such a state of crisis there is also an increasing likelihood that another world war will be launched by certain powers-that-be who are determined to stay in control in the post-crash world.

While on the one hand, scientific progress and computer technology has brought many benefits, it has also given governmental authorities nearly omnipotent powers of surveillance and empowered the money mavens to defraud and plunder on a global scale. It has also made possible a devastating electronic run on the world's banks with a few clicks of a computer mouse. And though modern means of transportation has enabled people to travel the world with ease, it has also facilitated the swift spread of contagious diseases from isolated areas. Most disconcerting, military planners have used technology to perfect Hitler's strategy of Blitzkrieg—lightening war—now known as “shock and awe.”

And though science has brought about a green revolution of increased harvests, the complexities of the market system and the monopolistic concentration of corporate power over all aspects of food production means that a breakdown anywhere in the chain could create massive food shortages and famines, even in the developed nations. Yes, science has given mankind many lifesaving medicines and surgical devices, but it has also developed bacteriologic and viral agents and super-toxins and empowered evil men with the ability to annihilate the human race with push-button ease.

In short, the world has unwisely constructed the means of its own destruction and the principle of Jehovah's decree is that those who have sown the wind must in the end

also reap the whirlwind. But how else ought such an ungodly and morally corrupt civilization conclude except in a maelstrom of its own madness?

“A GREAT TEMPEST ITSELF WILL BE ROUSED UP”

Although having been in expectation of it for a long time, Jehovah’s Witnesses are, nonetheless, laboring under the illusion that the great tempest of Jehovah emanates directly from heaven and will be manifest as an awesome display of divine power. While it is true that Christ will ultimately make his presence known in a supernatural manifestation during the actual war of Armageddon, that is not what the storm of Jehovah is, at least not the initial phase of it.

According to the word of God, the storm originates from within the nations themselves. Jehovah merely allows it to occur and uses it to accomplish his judgments. That is apparent from the 25th chapter of Jeremiah, which reads: **“A noise will certainly come clear to the farthest part of the earth, for there is a controversy that Jehovah has with the nations. He must personally put himself in judgment with all flesh. As regards the wicked ones, he must give them to the sword,”** is the utterance of Jehovah. **This is what Jehovah of armies has said, ‘Look! A calamity is going forth from nation to nation, and a great tempest itself will be roused up from the remotest parts of the earth.’”**

In the days of Jeremiah, the prophet, the “great tempest” that was “roused up from the remotest parts of the earth” came in the form of the onward-sweeping legions of mighty Babylon. Nation after nation was crushed by the Babylonian juggernaut. No people in the region escaped the calamity—not even Judah with its charmed city on the hill, Jerusalem.

Isaiah described Babylon’s army as a ferocious, unstoppable force; commissioned by God himself, saying of it: **“And he has raised up a signal to a great nation far away, and he has whistled to it at the extremity of the earth; and, look! in haste it will swiftly come in. There is no one tired nor is anyone stumbling among them. No one is drowsy and no one sleeps. And the belt around their loins will certainly not be opened, nor the laces of their sandals be torn in two; because their arrows are sharpened and all their bows are bent. The very hoofs of their horses will have to be accounted as flint itself, and their wheels as a storm wind. The roaring of theirs is like that of a lion, and they roar like maned young lions.”** (Isaiah 5:26-29)

But Babylon’s conquest, as terrible and extensive as it was, was not by any means a global calamity. Nor did Jehovah “put himself in judgment with *all* flesh” back then, as the prophecy of Jeremiah states. This leads to the inescapable conclusion that the Hebrew prophecies related to the “world” conquest by imperial Babylon have a much broader application pertaining to the last kingdom of man, the so-called eighth king of Revelation.

To be sure, Jeremiah 23:19-20, indicates that the whirling tempest of Jehovah will have an ultimate realization “in the final part of the days.” Those verses read: **“Look! The windstorm of Jehovah will burst out in fury; like a whirling tempest it will whirl down on the head of the wicked. The anger of Jehovah will not turn back until he has carried out and accomplished the intentions of his heart. In the final part of the days you will clearly understand this.”**

Although Jehovah’s Witnesses are convinced that the final part of the daysiv began in 1914, obviously “the windstorm of Jehovah” has not begun to rage yet. Indeed, and neither will Jehovah’s Witnesses be idle bystanders— witnessing the tempest as if from afar, as some may assume will be the case. Quite to the contrary, the coming storm of tyranny will be the means by which Jehovah will put himself in judgment with his people first—flushing out wicked and faithless men from their places of concealment within his organization.

A THUNDEROUS STORM OF FLOODING WATERS

At Isaiah 28:2, God has issued a global storm warning in the form of an edict against his nation/congregation, saying: **“Look! Jehovah has someone strong and mighty. Like a thundering hailstorm, a destructive windstorm, like a thunderstorm of powerful floodwaters, He will forcefully hurl it down to the earth.”**

“Someone strong and mighty” is in reference to the earthly agency that God will use to bring about his judgments. That the “thundering hailstorm” will cast down that which belongs to Jehovah is evident from the fact that a faithful remnant of “*his people*” will not be swept away in the flooding downpour of Jehovah’s denunciation. But not only will the faithful survive the denunciatory deluge, verses 5-6 foretell that Jehovah will distinguish them during the heat of battle. Those hope-inspiring verses read: **“In that day Jehovah of armies will become a glorious crown and a beautiful garland to those left of his people. And he will become a spirit of justice to the one who sits in judgment and a source of mightiness to those who repel the attack at the gate.”**

The expression “those left of his people” may also be expressed as ‘the remnant of his people.’ “The remnant”v is a biblical expression frequently used by Jehovah’s Witnesses in reference to the anointed— the expression being a holdover from the language of the King James Bible. Most noteworthy, though, is the similarity of this portion of the prophecy of Isaiah with the 12th chapter of Revelation. Specifically, the “flood” of persecution disgorged by the symbolic satanic dragon directed at the woman of the covenant is precisely the same event as is portrayed by the thunderous storm of powerful, flooding waters. How might that be conclusively determined?

The book of Revelation reveals that the Devil will be permitted to bring “woe” upon the earth and sea when he unleashes shock and awe against the remnant of the seed of the woman; which comes about as a direct result of his being forcibly cast

down from heaven by the first act of Christ's incoming kingdom. Isaiah's prophecy is in harmony with that ordering of events.

The prophecy indicates that the tempest occurs concurrently with the establishment of the Kingdom. Alluding to Jesus Christ as the foundational stone of Zion—Zion being the symbolic capitol of God's heavenly kingdom—the prophecy goes on to say: **“Here I am laying as a foundation in Zion a tested stone, The precious cornerstone of a sure foundation. No one exercising faith will panic. And I will make justice the measuring line and righteousness the leveling tool. The hail will sweep away the refuge of lies, and the waters will flood out the hiding place. Your covenant with Death will be dissolved, and your agreement with the Grave will not stand. When the raging flash flood passes through, you will be crushed by it. As often as it passes through, it will sweep you away; for it will pass through morning after morning, during the day and during the night. Only terror will make them understand what was heard.”**

The flooding torrent of Jehovah's condemnation will inevitably sweep away the lie that Christ's began ruling in 1914. It will flood out and expose as corrupt those who continue to perversely cling to the Society's “artfully contrived false stories” after the actual powerful presence of Christ begins. For a certainty, the persistent belief that salvation is only attainable for those who remain loyal to the Watchtower Society, as if they have established a covenant with Death, will be dissolved and washed away. Their place of refuge within the fabricated lie of the supposed inviolability of “Jehovah's earthly organization” will be swept away like a child's sandcastle at high tide.

As an example of how the Society has tried to conceal itself from God's denunciation, consider how it has misapplied the 54th chapter of Isaiah. The prophecy is directed to God's own beloved, but “tempest-tossed” woman of the covenant. Verses 7-8 say: **“For a little moment I left you entirely, but with great mercies I shall collect you together. With a flood of indignation. I concealed my face from you for but a moment, but with loving-kindness to time indefinite I will have mercy upon you...”**

It should be apparent that the “flood of indignation” that Jehovah causes to be unleashed against his people is the same “raging flash flood” referred to in the 28th chapter of Isaiah. However, that is not how the Society interprets it.

According to the *Isaiah's Prophecy* commentary, the flood of Jehovah's indignation against the congregational “woman” was expressed in 1918 against the International Bible Students; whereas, the flood that washes away “your covenant with death” is construed as a denunciation of Christendom, to be fulfilled during the desolation of the “holy place,” during the great tribulation. Essentially, the Watchtower teaches that the prophecies of Isaiah pertain to two separate metaphoric floods of denunciation directed against two unrelated entities, both of which Jehovah claims as his own possession.

Due to Bethel having gone to such lengths to interpret the prophetic visions in such a manner, obviously so as to nullify God's judgments against itself, it is as though Bethel has affected a vision with Death and struck an agreement with the Grave to preserve itself alive. However, Jehovah has decreed that the oncoming tempest will nullify their contract with Death. As a result of Jehovah canceling their illicit pact with Death and the Grave, the Watchtower organization is destined to become a mere "trampling place"; soon to resemble the wreckage strewn in the aftermath of a great and terrible tempest, as it were.

Those who have been deceived into putting their faith in the Watchtower's deal with Death are destined for disappointment. Jehovah's Witnesses who are cocksure of their righteousness due to their standing within the organization will be flushed out of their "place of concealment" and made to stand before the judgment throne of Christ without the buffering mediation of any earthly organization. The oncoming storm of war, global financial collapse and tyranny, will cause mere organizational men to quake in terror.

The 32nd chapter of Isaiah also correlates the coming of Christ with a great tempest of tyranny. The opening verses of that chapter read: **"Look! A king will reign for righteousness itself; and as respects princes, they will rule as princes for justice itself. And each one must prove to be like a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country, like the shadow of a heavy crag in an exhausted land."**

The Watchtower teaches that the prophecy has already been fulfilled in modern times within the organization of Jehovah's Witnesses. The princes ruling for justice who provide shelter from the storm are supposedly the congregation elders. But that cannot be the case due to the fact that the "rainstorm" has not begun yet. It seems more reasonable to conclude that the princes symbolize the holy ones of the Kingdom after they have been appointed over all their master's belongings. The princes, along with Christ—the King of kings, the Lord of lords, and the Prince of princes—will, during that bleak and desperate day, provide a place of refuge for the redeemed in the post-Watchtower period.

The 25th chapter of Isaiah conclusively establishes the fact that the tempest of Jehovah is not a supernatural phenomenon, but it merely symbolizes a storm of tyranny that is soon to engulf the nations. Accordingly, Isaiah 25:7 says: **"In this mountain he will do away with the shroud that is enveloping all the peoples and the covering that is woven over all the nations."**

The mountain obviously symbolizes the established Reign of Christ over the earth. However, "the envelopment that is enveloping over all the peoples" is not mere Adamic death, as the Watchtower wrongly teaches. The context has to do with Jehovah's judgment against "the town of tyrannical nations," which is in reference to the symbolic capital city of Satan's post-system-collapse world government.

The “envelopment” that “is interwoven upon the nations” has to do the ultimate “success” of the ongoing conspiracy to enmesh the nations into a genocidal net. In harmony with that, the prophecy of Habakkuk, which is a vision yet for the time appointed, pictures the Chaldean entrapping all the nations in his net as if they were hapless fishes. Elsewhere in prophecy the Chaldean is called “the despot of the nations.”

No wonder Jesus exhorted his disciples not to be terrified by the events that will unfold with the desolation of the holy place during the conclusion of the system of things. Happily, however, although Jehovah allows the tempest of tyranny to sweep the world he also promises to provide a place of refuge for the faithful.

Isaiah further foretells: **“For you have become a stronghold to the lowly, a stronghold to the poor in his distress, a refuge from the rainstorm, and a shade from the heat. When the blast of the tyrants is like a rainstorm against a wall, as the heat in a parched land, you subdue the uproar of strangers. Like heat is subdued by the shadow of a cloud, so the song of the tyrants is silenced.”**

Just as Almighty spoke to Job and set matters straight from the midst of a tempestuous wind and Moses had an encounter with Jehovah God atop Mount Sinai, whilst the mountain quaked and was enveloped in billowing smoke and shook from bone-rattling thunder, in the same manner the coming global tempest will be the backdrop in which Jehovah breaks his silence and speaks to his people today.

The 50th Psalm points forward to the occasion when God will “speak” from the tempest to judge his people: **“The God of gods, Jehovah, has spoken; He summons the earth from the rising of the sun until its setting. Out of Zion, the perfection of beauty, God shines forth. Our God will come and cannot remain silent. Before him is a consuming fire, and a great storm rages all around him. He summons the heavens above and the earth, so as to judge his people: ‘Gather to me my loyal ones, those making a covenant with me over sacrifice.’”**

Although the Watchtower Society has falsely announced the presence of Christ and the imminence of the day of Jehovah since 1878, and as a result has stumbled countless Christians and squandered its credibility in the eyes of many, that in no way negates the purpose of God to bring the world into judgment. On the contrary, the errors and hypocrisy of the Watchtower Society and Jehovah’s Witnesses are what precipitates the very storm wind of Jehovah. As in times past, God is soon to speak to his erring people from within the swirling tempest of the world’s greatest tribulation.

The breaking storm will rouse the somnolent from their spiritual slumber and serve as the signal for the faithful to abandon that, which up until then will have served as Jehovah’s earthly organization. But instead of any longer pledging their loyalty to a visible organization, Jehovah’s true witnesses will then be called upon to rally around the *invisible* organization of God—the then-established heavenly Kingdom of Christ.

Judging by the ripeness of the Society's ferment and the determined push for world war, it would appear that the foretold times and seasons for the culmination of Jehovah's grand purpose has at last arrived. It is time for Jehovah to break his silence and speak!

The remainder of this publication will examine the judicial issues involved in the coming judgment upon the house of God, as well as the nature of the political convulsions that are foretold in God's prophetic word, which will bring down the Anglo-American system of things and bring into existence the earthly agency that will execute Jehovah's judgments and which will ultimately be executed by Christ and the 144,000 holy ones.

8 — WHO IS BLIND?

“Who is so blind as the one rewarded, so blind as the servant of Jehovah?”

- Isaiah 42:19 -

Just imagine the wonderful privilege that the apostles had of personally associating with Jesus on a daily basis; traveling with him; being with him on social occasions and listening to him masterfully silence the Pharisees and other critics. What an honor to be able to ask Jesus any question that they might have on their mind and he would answer!

When Jesus gave the most inspiring sermon ever given—the Sermon on the Mount—they were there.

They were on the Sea of Galilee when Jesus roused himself from sleep in the storm-tossed little fishing boat, and when he, with a mere word, instantly calmed the tempestuous wind and waves!

When Jesus' very word would make the demons shiver in fright; open the ears of the deaf; give sight to the blind, and even wake the dead from their slumber, the apostles were at his side. They were eyewitnesses to so many amazing things that Christ said and did that John was later moved to write that he supposed that all the books in the world could not contain the detailed account of the life and ministry of Jesus Christ!

However, in spite of having Jesus as their personal tutor, the modern reader of the gospel accounts cannot help but be struck by how *unenlightened* the apostles seemed to be at times. While they had the privilege of speaking directly with Jesus, he also frequently rebuked them. Take, for example, the fact that Jesus plainly spoke to the apostles on numerous occasions about his impending death and resurrection, yet for some reason they simply could not grasp what he was telling them.

In the 16th chapter of Matthew, Jesus asked the apostles who they thought he was. Peter responded positively and said that Jesus was the Son of the living God, to which Jesus acknowledged that his Father was responsible for revealing that to them. But shortly after that, the account says: **“From that time forward, Jesus began explaining to his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed, and on the third day**

be raised up. At this Peter took him aside and began to rebuke him, saying: ‘Be kind to yourself, Lord; you will not have this happen to you at all.’”

What a humiliation for Peter to presume to counsel Jesus Christ in this matter, as if Jesus did not know what he was talking about when he spoke of his impending death, especially since Christians now recognize that the death and resurrection of Jesus is the very cornerstone of the Christian faith. So the question has to be asked how the apostles could have been so blind to the truth. The question is not merely an academic exercise. The answer is most relevant to the situation Jehovah’s Witnesses find themselves in today.

The reason the apostles just could not comprehend what Jesus was teaching when he spoke so plainly of his death and resurrection is because it was not Jehovah’s will that they understand at that time. Consider what Luke 9:44-45 states in this regard: Jesus said to them: **“Listen carefully and remember these words, for the Son of man is going to be betrayed into men’s hands.’ But they did not understand what he was saying. In fact, it was concealed from them so that they might not grasp it, and they were afraid to question him about this saying.”**

In view of that statement, two very important questions arise: First—why could not the apostles understand something that seems so elementary and straightforward to Christians today? Secondly, why did God apparently conceal this simple truth from the apostles, when previously Jesus had commented that his Father had revealed to them that he was the Christ? What purpose was served by their enforced ignorance?

No doubt the primary reason that the apostles could not grasp Jesus’ teaching in regards to his death is because they had preconceived ideas based upon their limited knowledge of the prophecies that dealt with the Messiah. They imagined that Jesus was literally going to sit on David’s throne in Jerusalem. That misunderstanding made it impossible for them to comprehend the greater spiritual reality; namely, that the heir to the throne of David was going to reign from a *heavenly* Jerusalem and not from any literal city on earth. All that the apostles knew and believed was that Jesus was the heir and rightful king, the Son of God—which, admittedly, was certainly more than the Jewish establishment was willing to accept. But, since the Hebrew prophecies foretold that the messianic descendant of David was going to reign forever over all nations, the talk of Jesus’ death did not make any sense to them at the time. So, it was their own erroneous ideas and lack of vision that prevented them from understanding that Jesus *had* to die.

However, after Jesus was resurrected he fully opened up their minds, even as Luke 24:27 says: **“And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures.”**

But, the question remains as to why Jehovah did not see fit to lift the veil of ignorance that shrouded the apostles *before* Jesus’ death and resurrection.

Besides their preconceived notions, another reason had to do with the apostles' own lack of faith. That is why in the preceding verse Jesus rebuked them again, saying: **“O senseless ones and slow in heart to believe on all the things the prophets spoke! Was it not necessary for the Christ to suffer these things and to enter into his glory?”**

Matthew 28:17 reveals that some of the apostles doubted, even when they were in the very presence of their resurrected Lord! It should serve as a humbling lesson to all Christians that Jesus described his closest disciples—the very foundation stones of his congregation— as being “senseless and slow in heart to believe on all the things the prophets spoke.”

Another reason the apostles had to have their faith tested is because Satan demanded that such a test be made of those whom Jehovah had chosen to rule the universe with Christ. That is why Jesus explained to Peter on the night of his betrayal and arrest that Satan had especially demanded to have the apostles, to sift them as wheat. Jesus reassured Peter, though, that he had supplicated Jehovah in their behalf in order that their faith might not give out under test.

Peter could therefore speak from experience when he later wrote about Christians **“being grieved by various trials, in order that the tested quality of your faith may be found a cause for praise and glory and honor at the revelation of Jesus Christ.”**

Satan's demand appears to be the primary reason Jehovah concealed the reality of the death of Christ from the otherwise enlightened apostles. And what a test it was! When faced with the accusation of having been associated with Jesus Peter three times denied even knowing the man.

Without question, with the establishment of Christianity, the quality of each Christian's faith and depth of devotion to God became the focus of the Devil's accusations. Before the universal issue is settled with finality, every servant of God must face some sort of trial that can only be surmounted by faith. God is pleased to allow his servants to prove their faith under trial in order to silence the Accuser.

Now, the question to be considered here is this: If Jehovah saw fit to allow so severe a test of faith to befall the original followers of Christ, why should anyone suppose that Christians living at the tumultuous time of Christ's return will somehow be exempt from such tests?

HE HAS COVERED YOUR HEADS, THE VISIONARIES

Just as certain vital truths were concealed from the apostles, the prophecies reveal that it also serves the divine purpose to allow a similar “operation of error” to have its work complete with true Christians during the parousia. In this regard, Jehovah has determined that his own people shall be stupefied as with intoxicating liquor, so as to be blind to the very outworking of his grand purpose in connection with them. Isaiah

29:9-10 reads: **“Linger, you men, and be amazed; blind yourselves, and be blinded. They have become intoxicated, but not with wine; they have moved unsteadily, but not because of intoxicating liquor. For upon you men Jehovah has poured a spirit of deep sleep; and he closes your eyes, the prophets, and he has covered even your heads, the visionaries.”**

Although intoxicated with their own knowledge and supposed importance as God’s appointed spokesmen, from Jehovah’s standpoint the leading men of Ariel are as unreasoning as an inebriate. And it should be noted that the scripture does not say that God closes the eyes of those who merely *claim* to be his prophets and visionaries. Nor does it say that they are necessarily false prophets and valueless visionaries (although elsewhere in prophecy they are described as such). After all, the apostles served as spokesmen and prophets when they were first commissioned by Jesus to announce that the Kingdom of God had drawn near; nevertheless, Jehovah was pleased to temporarily conceal from them the vital truth as regards Jesus’ sacrificial death.

Reasonably, then, God also recognizes the “prophets” and “visionaries” of Isaiah’s prophecy as his servants; but following the pattern that was established in connection with the pre-Pentecost apostles and disciples, Jehovah has likewise concealed the meaning of the recorded prophetic visions from his otherwise enlightened servants, until such time as he is pleased to unveil the truth to those with faith. The context of the prophecy in the 29th chapter of Isaiah has to do with Jehovah making things difficult for his servant Ariel; allowing Ariel to suffer mourning and lamentation, before finally redeeming him from calamity. The reason that God allows such a judgment is stated in the 13th verse, which reads: **“This people approaches me with their mouth and they honor me with their lips, but their heart is far removed from me; and their fear of me is based on commands of men that they have been taught.”**

Only God can read the secrets of the human heart and only he is in a position to determine if our hearts are complete towards him. It matters not how we may judge ourselves; it is God’s judgment that counts. That is why Paul stated at 1 Corinthians 4:4: **“For I am not conscious of anything against myself. Yet by this I am not proved righteous, but he that examines me is Jehovah.”**

As an example of Jehovah’s penetrating foresight and insight, Jesus quoted the prophecy of Isaiah and applied it to the Jews, when he said: **“You hypocrites, Isaiah aptly prophesied about you, when he said, ‘This people honors me with their lips, yet their heart is far removed from me.’”**

The Jews had corrupted God’s law by turning it into mere human tradition. But, the point is that the Jews were God’s people at the time—they were his servants. Yet, the context indicates the prophecy primarily applies to the Christian Israel, as Jesus merely applied the *principle* to the Jews of his day.

In reality, the judgment applies most aptly to Jehovah's Witnesses today. How so? Well, who else glorifies Jehovah with their mouths? The clerics and parishioners of Christendom certainly have not honored the name of Jehovah. Far from it! They rarely make mention of God by his personal name. Translators of the Bible have even gone so far as to expunge the sacred name of God from their versions of the Bible— substituting God's unique personal name with generic terms like Lord and God. They have dishonored Jehovah with their nonsensical Trinity and other babylonish religious doctrines and practices.

On the other hand, Jehovah's Witnesses glorify Jehovah "with their lips" by speaking about God in an organized public ministry and within the congregations. Be that as it may, from God's lofty vantage point he evidently discerns that the fear of him has degenerated into following mere human commandments. Indeed, who can deny that Jehovah's Witnesses place great emphasis on closely adhering to organizational procedures and policies emanating from the Watchtower?

Unquestionably, the Watchtower is the very heart and soul of the faith of Jehovah's Witnesses. Equally undeniable is that Jehovah's Witnesses are more the agents and representatives of the Watchtower Society and far less so the actual ministers of Jehovah. Jehovah's Witnesses are not only instructed as to what to say in the ministry, but *how* to say it. Bethel determines virtually every aspect of faith to such an extent that it is not at all unusual to hear Jehovah's Witnesses cite the authority of 'The Society,' as opposed to the authority of the Bible or Jehovah God himself. With no hint of irony, the Society has even instructed Jehovah's Witnesses not to say *'the Society says...'* It is no wonder that outsiders and ex-Jehovah's Witnesses alike view Jehovah's Witnesses as the victims of a brainwashed cult.

It is true that Paul counseled Christians to be obedient to those taking the lead among them; but the apostle was also aware of the prevailing tendency among Christians to become mere followers of men. Some of the Corinthians had even declared themselves to belong to Paul, others to Peter and Apollos. Are Christians today any less inclined to follow men or an organization? Clearly, the answer is no. That being the case, and in view of the all-imposing role that the Organization plays in the lives of Jehovah's Witnesses, the question is whether Jehovah's Witnesses are actually devoted to Jehovah God and are really following in the footsteps of Christ or whether they are mere followers of men.

What is to be the end for those who merely honor Jehovah with their lips but whose hearts are far removed from him? That is exactly what the remainder of the 29th chapter of Isaiah is about. The 14th verse states that God **"will act wonderfully again with this people, in a wonderful manner and with something wonderful; and the wisdom of their wise men must perish, and the very understanding of their discreet men will conceal itself."**

If the judgment of Isaiah applies to Christendom, how is it that God is to “act *wonderfully* again with this people”? It should be considered a good thing if God acts toward someone in a “wonderful manner.” Since the entire context of Isaiah outlines how Jehovah will bring about a restoration of heart for his people, it must be concluded that “their discreet men,” those whose wisdom “must perish” in the face of God’s judgment, is none other than the faithful and discreet slave. That such is the case is evident from verses 15-16, which say: **“Woe to those who go to great lengths to conceal their plans from Jehovah. Their deeds are done in a dark place, while they say: ‘Who sees us? Who knows about us?’ How you twist things! Should the potter be regarded the same as the clay? Should what is made say about its maker: ‘He did not make me’? And does what is formed say about its former: ‘He shows no understanding’?”**

Jehovah God is the master Potter, the wise Maker and Former of Israel for his own glory. It is sheer perversity for any lowly creature animated from mere mud to question why it would suit God’s purpose to bring hardship and confusion upon his own beloved spiritual organization.

It is significant that the apostle Paul quoted from the illustration of the potter and the clay and applied it to Christians in the first century who might foolishly question the way God deals with his people to accomplish his purpose. Logically then, “those who are going very deep in concealing counsel from Jehovah himself” can only be those who are in a position to give Jehovah’s counsel in the first place. Thus, Jehovah’s pre-recorded rebuke seems to be directed toward those, who, in modern times, have gone to great lengths to prop up the fictitious doctrine that Christ returned in 1914 and that he has already set matters straight within the house of God.

In spite of the collective wisdom and knowledge of the Watchtower Society, when it comes to understanding the judgments of Jehovah contained in prophecy the Society’s discreet men and organizational seers may as well be illiterate. There is no greater testament to their interpretational illiteracy and blindness than what is contained in the Watchtower’s own commentary of Isaiah.

Although Bethel would never admit to being blind or ignorant it is apparent that the following portion of prophecy most aptly fits them: **“Every vision becomes for you like the words of a sealed book. When they give it to someone who can read, saying: ‘Read this out loud, please,’ he will say: ‘I cannot, for it is sealed up.’ And when they give the book to someone who cannot read, saying: ‘Read this, please,’ he will say: ‘I cannot read at all.’”**

Just as the apostles’ assumptions stumbled them, so, too, the Watchtower’s cocksureness that Christ began ruling the world in 1914 virtually ensures that Jehovah’s Witnesses will be confronted with a severe test of faith when Christ actually arrives. And precisely at that critical moment the prophecies indicate that Jehovah’s earthly mouthpiece will be silenced. Isaiah 29:4 foretells: **“You will be brought low;**

from the ground you will speak, and what you say will be muffled by dust. Your voice will come from the ground like the voice of a spirit medium, and your words will chirp from the dust.”

Jehovah cryptically describes his organizational servant, Ariel, as being brought low, so that his voice becomes ghostlike—as if arising from the dust in a faint whisper from beyond the grave. By such imagery God is foretelling that the once robust voice of his Christian servant will become muted during the judgment. Since Jehovah’s Witnesses have come to accept that the Watchtower is the earthly mouthpiece of Jehovah’s organization, Ariel’s chirping from the dust means that Christ’s faithful and discreet slave will become speechless, as if afflicted with *aphasia*.

Only then will God open the eyes of the blind and unstop the ears of the spiritually deaf. Not by means of any earthly agency, but directly by means of Christ Jesus, as foretold at Isaiah 29:18: **“In that day the deaf will hear the words of the book, and out of the gloom and darkness the eyes of the blind will see. The meek will rejoice greatly in Jehovah...”**

If the meek ones are to “*increase* their rejoicing in Jehovah himself,” of necessity that means that the meek have rejoiced in Jehovah prior to their having their eyes and ears opened— just not to the fullest extent.

The 29th chapter of Isaiah concludes with Jehovah accomplishing his purpose in connection with his erring people by personally instructing them—finishing their training. And just as the apostles finally had their blinded eyes pried open after Christ’s resurrection, in the same way “Jacob” is reassured that his children, the other sheep, will finally come to know God and fully understand the truth: **“For when he sees his children, who are the work of my hands, in his midst, they will sanctify my name; Yes, they will sanctify the Holy One of Jacob, and they will stand in awe of the God of Israel. Those who are wayward in spirit will acquire understanding, and those who complain will accept instruction.”**

“MY OWN IDOL HAS DONE THEM”

The 48th chapter of Isaiah similarly explains that Jehovah has concealed a considerable body of scriptural truth from his people, keeping it secret until a future time of revelation. Isaiah 48:6-7 speaks from a future point in time, as if from a time capsule, saying: **“You have heard and seen all of this. Will you not declare it? From now on I am announcing new things to you, guarded secrets that you have not known. Only now are they being created, and not long ago, things that you never heard before today, so that you cannot say, ‘Look! I already know them.’”**

What purpose is served by Jehovah keeping secrets from his servants? The fifth verse explains that it is in order **“that you might not say, ‘My own idol has done them, and my own carved image and my own molten image have commanded them.’”** That

Jehovah withholds light from his people in order to discredit the Watchtower idol is evident from the 11th verse, which goes on to say: **“For my own sake, for my own sake I will act, for how could I let myself be profaned? I give my glory to no one else.”**

Because the Watchtower immodestly takes credit for revealing all truth, God has seen fit to withhold vital revelations in order to discredit the all-knowing, all-seeing idol. During the period of distress and affliction, Jehovah then becomes King by repurchasing his humiliated servants and revealing his “guarded secrets” directly to them.

Now for the questions posed in the title and caption of this chapter, taken from Isaiah 42:19, which reads: **“Who is blind except my servant, so deaf as the messenger I send? Who is so blind as the one rewarded, so blind as the servant of Jehovah?”**

What is the answer?

Well, to whom is God speaking in the 20th verse, which says: **“You see many things, but you do not keep watch. You open your ears, but you do not listen.”**

Jehovah’s Witnesses certainly give evidence of having had the privilege of seeing many things —even many deep and hidden things from God’s Word. And Jehovah’s Witnesses boast of being “in the truth” and of having their ears opened to hear the truth. But, just as God holds things in reserve in order that his people may not continue to brag that their idol has already revealed it to them, the verse preceding God’s series of questions at Isaiah 42:18-20 also reveals that the underlying reason for the blindness of his servants is because they are idolaters. The 17th verse reads: **“They will be turned back and will be utterly put to shame, those who trust in carved images, those who say to metal statues: ‘You are our gods.’”**

God’s purpose is to cause his people to “be turned back” from their organizational idolatry so as to worship and trust God exclusively.

Now, as regards the answer to the searching rhetorical questions God will pose in the future, as to who is blind except the servant of Jehovah; when Jehovah himself becomes king the only answer that a humble servant can possibly offer to God in reply is: ‘No one, Father. No one is as deaf as your own messengers. No one is as blind as your servant. None are as blind as Jehovah’s Witnesses!’

9 — SPIRITUAL PARADISE

“However, think of the spiritual paradise that we now enjoy. Compared with the sick condition that we once were in, we have been healed spiritually.”

- October 15, 2004, Watchtower -

Nowhere is the spiritual blindness foretold in Isaiah more painfully apparent than in the persistent belief that a spiritual paradise presently exists among Jehovah’s Witnesses. While the exact expression “spiritual paradise” is not found in the Bible, the concept of a trouble-free, Edenic, spiritual haven certainly is. However, what exactly is it? This chapter will examine that question along with the Watchtower’s claim that Jehovah’s Witnesses are currently living in the spiritual paradise the Bible describes.

The October 15, 2004, *Watchtower Magazine* carried a study article, intriguingly entitled: [“Paradise—For You?”](#) The article reinforces the long-held belief that Jehovah’s Witnesses are living in the biblically foretold spiritual paradise of God’s making. The article rightly points out that Paul’s rapturous vision of the “third heaven” was spiritual in nature. The apostle was likely privileged with a visionary foregleam of the spiritual paradise Isaiah prophesied about. Not to be overlooked, though, the obvious reason that God gave Paul an inspired glimpse of paradise in the first place, was because those anointed Christians were not then living in any sort of spiritual paradise. It existed only in a vision—a supernatural revelation of things to come.

The question is: What has changed so that Christians are now living in a spiritual paradise even though the apostles and early Christians did not enjoy such a blessed condition? Is the organization of Jehovah’s Witnesses somehow superior to the congregation Christ originally founded? That would certainly be an extraordinary thing if it were true! The Watchtower article implies that spiritual paradise is merely the result of knowing basic Bible truths. For example, the 19th paragraph says: *“However, think of the spiritual paradise that we now enjoy. Compared with the sick condition that we once were in, we have been healed spiritually. And contrast our once-famished state with our present well-fed spiritual state. Rather than struggling as in an arid spiritual land, God’s people have his approval and a downpour of blessings. Rather than being blinded in dungeon-like spiritual darkness, we see the light of freedom and of God’s favor. Many who were as good as deaf to Bible prophecies have come to hear with understanding what the Scriptures say. For example, millions of Jehovah’s*

Witnesses around the globe have studied Daniel's prophecy verse by verse. Then they considered in depth each chapter of the Bible book of Isaiah. Does not that refreshing spiritual food give evidence of our spiritual paradise?"

According to the Watchtower's reasoning, merely studying Bible prophecy is one of the evidences that Jehovah's Witnesses are in spiritual paradise. In keeping with our duty to test the "inspired expressions," though, we ought to ask a few pertinent questions, such as: If merely studying and even understanding Bible prophecy is evidence of the existence of a spiritual paradise, why did the early Christians not enjoy such a blessed condition? (Actually, the Watchtower claims they did. But if that were true then that would negate the prophecy of Isaiah which indicates that spiritual paradise comes about as a result of the return of Christ.)

Paul and Peter, as well as others such as James and Jude, were not merely students of Bible prophecy, they were actually inspired Christian prophets! The record shows that those prophets served the congregations much in the way of thought-provoking and "refreshing spiritual food," as the article words it; and yet, those early congregations were not in paradise. Why is that? Jehovah rained down upon them many spiritual blessings, too; why did not the apostles enjoy the blessings of spiritual paradise?

The article asks Jehovah's Witnesses to contrast their spiritual condition before and after becoming Jehovah's Witnesses as a proof of their supposed paradisaical bliss now. However, the apostle Paul told the non-Jewish Christians that they were once alienated from God and blind to the covenants, but that they were granted by God's undeserved kindness to come into the glorious light of truth—yet, still, they were not blessed to reside in any sort of spiritual paradise. Again, why is that?

Paul himself contrasted his own life before and after his conversion. His spiritual blindness as Saul, the Pharisee, was so extreme it was only remedied by a close encounter with a manifestation of the glorious Lord, so that what was described as scales literally fell off from his blinded eyes a few days after his experience. Surely, no one alive today can recount such a radical life-altering experience as that; and yet, even though Paul experienced such a miraculous transformation he still could only *envision* the spiritual paradise the Watchtower claims that Jehovah's Witnesses now enjoy.

Another line of reasoning presented in the *Watchtower* as proof that Jehovah's Witnesses are living in a glorious spiritual paradise is the personality transformation that many Christians have made. The 11th paragraph states: "*Think, too, of the changes in traits as sincere ones of all backgrounds have striven to understand and apply God's Word. Basically, they have worked to put away animalistic traits that used to characterize them.*"

Jehovah's Witnesses are well aware that the Bible's truth has a transforming effect when its counsel is applied. There is no question that thousands of Christians

throughout the world have made astounding personality changes. But does that, in itself, make for a spiritual paradise? Why should it? Did not the original Christians also make remarkable character changes as well? Paul wrote to the Corinthians reminding them that some of them were once fornicators, revilers, homosexuals, drunkards and greedy persons, but they had been washed clean. Yet as extraordinary a transformation as many of those early Corinthians made in their personal lives, they still did not enjoy the blessings of a spiritual paradise. Why is that?

The *Watchtower* comments further on in the 11th paragraph: *“Hence, as you associate with a congregation of Jehovah’s Witnesses, you are with people who have become more peaceable and pleasant. No, they are not yet perfect, but they could hardly be described as ferocious lions or rapacious wild beasts. What does this pacific spiritual fellowship indicate? Clearly, we enjoy a spiritual condition that we rightly call a spiritual paradise.”*

According to the Watchtower’s line of reasoning, the congregations of Jehovah’s Witnesses enjoy spiritual paradise because everyone has made a radical personality transformation. But is that really true? Consider for a moment some of the problems in the early Christian congregations. As previously stated, even though many of the Corinthians had made remarkable changes there were still many problems that marred the peace of the congregations. As proof of that, there was the well-known sex scandal involving a brother living with his father’s wife—a deplorably immoral situation, which the Corinthian brothers apparently tolerated.

Then there was the problem of cult-like worship of Apollos, Paul and Cephas, which the apostle Paul also addressed in his letter to the Corinthians. There was also the distressing state of affairs as a result of the influence of “superfine apostles” in the congregation; whom Paul revealed were actually covert agents of the Devil who had made a transformation—not into the image of Christ—but into phony “ministers of righteousness.” For good reason, Paul did not boast of the Corinthians as living in a spiritual paradise. It seems more probable that Paul spoke of his supernatural vision of spiritual paradise to the Corinthians because they were so dysfunctional as a congregation—far removed from the paradise Paul envisioned, and which was “unlawful” for him to even discuss the vision in detail.

Then there were the Galatians. Paul’s counsel to the congregation in Galatia indicates that not everyone there had made a complete spiritual transformation. Even though they had knowledge of Christ, out of sheer despair over their unreasonableness Paul addressed them as “O senseless Galatians!” Because of their fleshly frame of mind, the apostle warned the Galatians, saying to them: **“If, though, you keep on biting and devouring one another, look out that you do not get annihilated by one another.”**

The act of “biting and devouring one another” is hardly something that would occur in spiritual paradise, is it? Obviously, some of the Galatians gave evidence that

they still possessed certain unchristian, animalistic characteristics. Clearly, the Galatians could not honestly boast of enjoying “pacific spiritual fellowship”—such as the Watchtower claims Jehovah’s Witnesses presently enjoy. Can Jehovah’s Witnesses truthfully claim that the congregations are not at times similarly afflicted by incidents of “biting and devouring” behavior? Honesty and modesty ought to move Jehovah’s Witnesses to admit that their congregations are afflicted with the very same evils that plagued the early Christians.

PEDOPHILES & CON ARTISTS IN SPIRITUAL PARADISE?

The Watchtower made the statement that no one in our congregations “could hardly be described as ferocious lions or rapacious wild beasts”; but is that true? What about the thousands of children of Jehovah’s Witnesses who have been sexually abused by others who themselves were, and in some cases still are, Jehovah’s Witnesses? Have they not been set upon and seduced by cunning beast-like men? Have not these poor victims had their innocence and purity devoured, as it were, by sexually greedy, animalistic predators? Will the Watchtower honestly make some sort of an acknowledgment and explain how thousands of child sexual abuse atrocities can take place in a spiritual paradise?

As an example, on August 9, 2004, in the town of Rock Hill, North Carolina, vi one of Jehovah’s Witnesses named Joe Meza (who was facing trial for raping his own daughter) apparently slashed the throats of all three of his children and then killed his wife and himself after setting their home on fire. Authorities claim that one of the murdered daughters was also sexually abused just a few days before her death. Evidently, though, Brother Meza was in “good standing” in the Rock Hill Congregation in North Carolina. Presumably, he was standing shoulder-to-shoulder with the brothers and sisters in the local congregation—enjoying “pacific spiritual fellowship” all during the time he was sexually abusing his daughters, all the way up until the moment he murdered his family and committed suicide!

Another case of child rape and murder occurred in British Columbia in 1985 and made national headlines, when one of Jehovah’s Witnesses by the name of Jeffery Anderson murdered his wife and her two daughters. It was later revealed in a recent parole hearing for the incarcerated killer that he had raped the young girls over the course of several years. In this case the Society and local elders bear some responsibility for the shocking crimes, in that, Mrs. Anderson had left her abusive husband, but the elders counseled her to reconcile. Following their advice, Sister Anderson allowed her estranged husband back into her life, and as a result, the deranged Witness murdered her and her daughters.

Then there is the serial pedophile, Ricky McLean. “Brother McLean” was a congregation ministerial servant and was known by many of Jehovah’s Witnesses in the Southern California area. But as recently as January 2009, McLean has been in

the local San Diego news as the focus of a nationwide manhunt as one of [America's Ten Most Wanted](#) fugitives. His crimes? Allegedly Ricky McLean has sexually abused hundreds of children, many of them being the children of Jehovah's Witness parents who trusted Brother McLean.

Admittedly, the tragedy in British Columbia, Rock Hill and the notorious Ricky Mclean are extreme examples, but is it really honest for the Watchtower to brush these horrible acts of wickedness off as mere human imperfections, as the article here under consideration does?

And while McLean and many other pedophiles may have been disfellowshipped after their evil acts came to light, is the removal of an animalistic person after they have raped and devoured the innocence of their victims how spiritual paradise is maintained? The Watchtower actually claims that to be the case. But how is it even possible for such wickedness to have been perpetrated upon innocent children in the first place if Jehovah's Witnesses are truly living in a predator-free spiritual paradise? Were Adam and Eve set upon by ferocious beasts in the paradise of Eden? If not, why are Jehovah's Witnesses menaced by beast-like men in the Watchtower's spiritual paradise?

There have also been several cases where appointed elders betrayed their sacred trust in highly publicized scandals. In Montana, an elderly sister, 100-years-old, was defrauded out of millions of dollars by two scheming, con artist elders, who were subsequently sentenced to prison by the authorities. The *Helena Independent Record* published the story with the bold sub-caption: **“Two Jehovah's Witness church elders who fleeced a 100-year-old Deer Lodge woman out of her life savings and family ranch were sentenced Monday to 25 years in prison with 10 suspended.”** ([Archived on Watchtower Information Service](#))

Another similar case involving a con artist elder occurred in Florida in 2003. The *South Florida Sun Sentinel* newspaper reported: *“A church elder was ordered by a federal judge on Tuesday to pay more than \$4.7 million in restitution to almost 50 victims of a Ponzi-like con game – many of them elderly members of his own congregation. Financial consultant and ex-missionary Raymond L. Knowles, a former resident of Pembroke Pines and Opalocka and more recently San Antonio, Texas, was sentenced to 57 months in federal prison in January by U.S. District Judge Donald L. Graham for defrauding elderly and financially unsophisticated investors during a multimillion-dollar securities fraud scheme. He was convicted last October of 16 counts of mail fraud, four of wire fraud and four of securities fraud. Many victims were fellow members of the same Jehovah's Witnesses congregation where he was an elder.”*

More recently, in January 2015, 14 appointed elders in Spain were convicted of defrauding 1,300 of their fellow congregants.

Again, these incidents may be uncommon, but it demonstrates that great evils often exist within the congregations of Jehovah's Witnesses—evils that the Watchtower

either denies by their silence or prefers to gloss over in order to preserve the spiritual paradise delusion.

It is natural to wonder, though, if the victims who were preyed upon by those treacherous overseers share the Watchtower's view that no cunning or rapacious individuals can be found among Jehovah's Witnesses.

Of course, there are many, many other instances where Jehovah's Witnesses have committed various crimes, but these few examples should suffice to make the point. As the apostle Paul might say, your reasons for boasting are not fine.

WHAT IS SPIRITUAL PARADISE?

At this point the question must be raised: Just what is spiritual paradise anyway? Since the early Christians did not enjoy such a blessed condition and contrary to the Watchtower's baseless assertions, Jehovah's Witnesses obviously are not in any sort of spiritual paradise either—what does it mean to be in spiritual paradise? Will there ever be such a wonderful thing as a spiritual paradise? Or is it a mere fantasy?

It is best to let the Bible speak on the matter. The 35th chapter of Isaiah reveals that spiritual paradise is a condition that will come about as the result of the revelation of Jehovah's glory. For example, when the spiritually parched land blooms into paradisaic beauty, we read in the second verse: **“There will be those who will see the glory of Jehovah, the splendor of our God.”** The fourth verse indicates that the revelation of God's glory is directly related to the expression of God's vengeance and the salvation of his people. It reads: **“Say to those who are anxious at heart: ‘Be strong. Do not be afraid. Look! Your own God will come with vengeance itself, God even with a repayment. He himself will come and save you people.’”**

The Watchtower claims Jehovah's people were released from Babylon the Great in 1919. If that were true, then where is the evidence that Jehovah God executed his vengeance or made repayment to his enemies?

It is obvious that Jehovah's Witnesses have been blinded by the Watchtower's own teachings in this regard. No doubt that is why after receiving God's discipline those who are blessed by Jehovah will have their spiritual eyes and ears opened in a truly marvelous way in order to receive God's “guarded secrets.” That is why the next verse in context reads: **“At that time the eyes of the blind ones will be opened, and the very ears of the deaf ones will be unstopped. At that time the lame one will climb up just as a stag does, and the tongue of the speechless one will cry out in gladness.”**

The expression “at that time,” used twice in the verse above, indicates that God opens the eyes and ears of his people suddenly, *en masse*, at a specific time—not gradually over decades or individually, as when persons come into the truth. When does Jehovah perform this eye-opening, ear-unstopping miracle?

It takes place when Jehovah executes his judgment against the tyrants and braggarts who dominate and rule over his people.

Hence, returning to chapter 29 of Isaiah, we read Jehovah's judicial decree at Isaiah 29:17-21: **"In just a short time, Lebanon will be turned into an orchard, and the orchard will be regarded as a forest. In that day the deaf will hear the words of the book, and out of the gloom and darkness the eyes of the blind will see. The meek will rejoice greatly in Jehovah, And the poor among men will be joyful in the Holy One of Israel. For the tyrant will be no more, the boaster will come to his finish, and all those keeping alert to do harm will be destroyed, those who with a false word make others guilty, who lay traps for the defender in the city gate, and who with empty arguments deny justice to the righteous one."**

Please notice that the prophecy describes paradise conditions—the orchard becomes a veritable forest— coming about at the same time that the meek suddenly have their eyes opened and their ears unstopped. Concurrent with that, the tyrant and the braggart come to their inglorious end.

Now, consider this question: The Watchtower claims that Jehovah's Witnesses have been in spiritual paradise since being set free from clergy domination in 1919; yet why is it that no one can point to any evidence that the tyrants and braggarts of this world have already come to their end?

The tyrants and braggarts of Isaiah's prophecy are those who are described in the context as being spiritually intoxicated, and so they are unable to coherently read from the scroll of the prophecy, as discussed in the previous chapter. This perfectly describes the leadership of Jehovah's Witnesses today. Incredibly, in the very same October 15th *Watchtower* article, the Governing Body even boasts of their presumed understanding of Isaiah as one of the proofs that Jehovah's Witnesses are in spiritual paradise! Clearly, though, Bethel does not understand Jehovah's judgments in Isaiah at all. If they did, they would not immodestly brag about their presiding over a spiritual paradise that does not even exist!

So, what is spiritual paradise, then?

Spiritual paradise is the blessed condition that Jehovah will bring about *after* he repurchases his people from the captive condition they will find themselves in during the tribulation. The 51st chapter of Isaiah depicts the restoration of spiritual Zion this way: **"For Jehovah will certainly comfort Zion. He will for certain comfort all her devastated places, and he will make her wilderness like Eden and her desert plain like the garden of Jehovah. Exultation and rejoicing themselves will be found in her, thanksgiving and the voice of melody."**

That spiritual "garden of Jehovah" will be characterized by the complete absence of any sort of wickedness. Jesus said that such a condition will come about during the conclusion of the system of things, when God's mighty angels will remove from Christ's

kingdom **“all things that cause stumbling and persons practicing lawlessness, and they will pitch them into the fiery furnace.”**

The result will be that not even *one* wicked person will be found among God’s people. Isaiah 35:8-10 describes it this way: **“And a highway will be there, yes, a way called the Way of Holiness. The unclean one will not travel on it. It is reserved for the one walking on the way; No one foolish will stray onto it. No lion will be there, and no vicious wild beasts will come on it. They will not be found there; only the repurchased ones will walk there. Those redeemed by Jehovah will return and come to Zion with a joyful cry. Unending joy will crown their heads. Exultation and rejoicing will be theirs, and grief and sighing will flee away.”**

The prophet Ezekiel similarly foretold that no rapacious beast-like persons of any sort would menace the repurchased people of God. Ezekiel 34:25 foretells: **“And I will make a covenant of peace with them, and I will rid the land of vicious wild beasts, so that they may dwell securely in the wilderness and sleep in the forests.”**

As the term suggests, spiritual paradise is a secure and peaceful haven. It will be characterized by the complete absence of evil people—just as the literal paradise will be. In the real spiritual paradise that Jehovah will provide for the meek ones, there will be no unclean slithering pedophiles—not even one! There will be no faithless apostates or practicing fornicators in paradise—none! There will be no braggarts, boasters or foolish persons of any kind. Most assuredly, there will be no treacherous overseers plundering vulnerable widows.

Just as surely as the cherubs stationed at the threshold of the gates of Eden prevented Adam and Eve and their offspring from stealing back into paradise, in the future Jehovah’s powerful angels will debar animalistic people from entering the Highway of Holiness that Jehovah’s redeemed ones will traverse into the new world. The *real* spiritual paradise will be composed entirely of those who love and obey Jehovah and Jesus Christ and they will experience God’s spiritual blessing in such measure as no humans ever have before.

10 — MAN OF LAWLESSNESS

“Let no one seduce you in any manner, Because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, The son of destruction.”

– Apostle Paul –

Faithful Christians in the apostolic era were in a high state of expectation of the return of their Lord. After all, Jesus and the apostles repeatedly exhorted believers to be watchful and ready for the coming of the Master. That made them especially vulnerable, though, to the wiles of apostates who *falsely* claimed that the resurrection had already begun and that the day of Jehovah was imminent.

Imposters back then were apparently intent on even deceiving the brothers into believing that Christ’s parousia had already begun, which is why Paul wrote the Thessalonians the following exhortation: **“However, brothers, concerning the presence of our Lord Jesus Christ and our being gathered together to him, we ask you not to be quickly shaken from your reason nor to be alarmed either by an inspired statement or by a spoken message or by a letter appearing to be from us, to the effect that the day of Jehovah is here. Let no one lead you astray in any way, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction.”** — 2 Thessalonians 2:1-3

Just as in the original Christian congregations, for many decades Jehovah’s Witnesses have also been in a heightened state of anticipation concerning Jehovah’s day. But again, that is not necessarily a bad thing since the Bible exhorts Christians to keep close in mind the presence of the day of Jehovah. But the danger is — as Paul emphasized in connection with the Thessalonians — Christians who are overeager to see Jehovah’s day may be vulnerable to being shaken from their reason and led astray.

The fact that the context of Paul’s warning strongly suggests that the man of lawlessness is the source of the seemingly inspired messages heralding that the “day of Jehovah is here” should give Jehovah’s Witnesses reason to cautiously pause.

Although Jehovah’s Witnesses are laboring under the impression that the clergy of Christendom constitute a collective man of lawlessness, it is undeniable that of all the so-called Christian groups in existence today one organization stands alone as the source of presumptive Bible-based “inspired expressions” announcing the presence of

Christ. That organization is, of course, the Watchtower Bible and Tract Society, now known as the Christian Congregation of Jehovah's Witnesses!

Exactly as Paul foretold, through a variety of spoken messages delivered in public talks in kingdom halls, assemblies and conventions, and through authoritative, apostolic-like letters and publications, the Watchtower is recognizably the undisputed fountainhead of a steady stream of messages heralding that the presence of Christ began in 1914^{vii} and "that the day of Jehovah is here."

"THE APOSTASY COMES FIRST"

The apostle elaborates further, saying that the man of lawlessness "**sits down in the temple of God, publicly showing himself to be a god.**" As discussed in chapter four, the Scriptures reveal that God's temple is the entire body of anointed believers at any given time. Jehovah's Witnesses understand this. For instance, the apostle Paul wrote at 1 Corinthians 3:16, saying: "**Do you not know that you people are God's temple, and that the spirit of God dwells in you?**" Also, 2 Corinthians 6:16 says: "**For we are a temple of a living God.**"

In view of that, it is evident that the man of lawlessness does not merely *claim* to sit in the temple of God, nor does he sit down in the midst of those who merely profess to be a temple of God, as the Watchtower claims is the case; no, but he actually sits down in the midst of God's spiritual temple; that is to say, in the intimate group of the anointed sons of God. Eventually the man of lawlessness will presumptuously exalt himself above everyone, including the head of the congregation — Christ himself.

The very fact that the apostle's inspired warning is addressed to brothers in the faith who are susceptible to being seduced by the wiles of the man of lawlessness, proves that the man of lawlessness exists within Christ's congregation. And since apostasy is lawlessness, the man of lawlessness must be its source. Additionally, because the man of lawlessness is sitting in the very temple of God at the time that Christ exposes him, during his parousia, the clergy cannot possibly make up a composite man of lawlessness who sits down in the midst of Christ's brothers. It is impossible at this time for the clergy to hold any kind of ecclesiastical authority over the true sons of the Kingdom.

Yet, according to Paul, the man of lawlessness does have such authority over the brothers. His messages are viewed as "inspired expressions" and his writings are perceived to be of equal authority as those written by the apostles themselves, which is why Paul warned the brothers not to give heed to such spoken messages and letters, even if they may appear "as though from us." Since, as Paul indicated, the man of lawlessness convincingly speaks and writes with the authority of the apostles and he operates within the congregation, he must come from within the highest levels of the organization.

The apostasy that Paul said must come *first* is not the apostasy that began centuries ago and ultimately took the form of Christendom. The apostasy that immediately precedes the parousia takes place among Christ's anointed followers and is presided over by the man of lawlessness.

In view of all that has been considered thus far concerning the erroneousness of the Watchtower's 1914 doctrine, it would seem that Paul's inspired warning to the Thessalonians was written specifically for Jehovah's Witnesses at this critical juncture. But if that is true, then what about the foretold apostasy that must come first and the revealing of the presence of the man of lawlessness? According to the apostle's revelation, the presence of Christ and his ultimate manifestation to the world will be preceded by an apostasy among true Christians. The apostasy is to serve as an indicator of the nearness of the day of Jehovah, or as Paul worded it, that great day "will not come unless the *apostasy comes first*."

But according to the Watchtower's explanation the apostasy that Paul foretold took place shortly after Christianity was established. And while there is no question that the conglomeration of religions making up Christendom today originated in that great apostasy all those centuries ago, still, Paul's warning intimates that there is to occur *another* apostasy; an apostasy that occurs immediately before the presence of Christ and the great day of Jehovah; an apostasy emanating from within the restored Christian temple itself.

The Hebrew prophecies confirm Paul's revelation in this regard. The 32nd and 33rd chapters of Isaiah in particular, although written long before Jesus even appeared on earth, relate to Christ's judgment of the congregation during the conclusion. For instance, Isaiah 32:1 foretells the rule of the righteous king, when: **"The senseless one will no longer be called generous; and as for the unprincipled man, he will not be said to be noble; because the senseless one himself will speak mere senselessness, and his very heart will work at what is hurtful, to *work at apostasy* and to speak against Jehovah what is wayward, to cause the soul of the hungry one to go empty, and he causes even the thirsty one to go without drink itself. As for the unprincipled man, his instruments are bad; he himself has given counsel for acts of loose conduct, to wreck the afflicted ones with false sayings, even when someone poor speaks what is right."**

It is significant that the prophecy of Isaiah indicates that prior to the coming of the king who "will reign for righteousness itself" the senseless one is considered to be generous and the "unprincipled man" is thought of as being noble. Yet, he is said to "work at apostasy and to speak against Jehovah what is wayward" for the purpose of causing "the thirsty one to go without drink itself." Isaiah's prophecy relates to the exposure of the apostate man of lawlessness during the manifestation of Christ, in that, Isaiah also indicates that the men who are highly regarded by God's people are eventually denounced by the king who "will reign for righteousness."

Noteworthy too, the “unprincipled man” is in a position of authority, since the scripture says he “has given *counsel* for acts of loose conduct.” Also, that he is in a position to deny the “thirsty one” drink indicates that he is looked to as one in a position to provide spiritual drink. The fact that the “unprincipled man” is regarded as being generous and noble, but yet speaks against Jehovah what is wayward, certainly corroborates what the apostle revealed as regards the insidious influence of the man of lawlessness over the brothers.

In view of the fact that the leadership of the Watchtower Society is unquestionably teaching falsehoods as regards the presence of Christ beginning in 1914, and they are generally regarded by Jehovah’s Witnesses to be generous and noble men and looked to for counsel and spiritual food and drink, it is the Society itself that is destined “to wreck the afflicted ones with false sayings.” Indeed, the Society constantly exalts itself before Jehovah’s Witnesses as the earthly instrument of God and the generous provider of the full measure of spiritual food, and taken to itself the accolades of being the faithful slave who has been appointed over all the master’s belongings.

But how might the Watchtower “speak against Jehovah what is wayward”?

As discussed in the previous chapter, consider, as one example, the nonsensical teaching promoted by the Watchtower that Jehovah’s Witnesses are now living in spiritual paradise—this, in spite of the many evils that plague the organization. By making the claim that Jehovah has already established spiritual paradise within an organization rife with child molestation and many other forms of wickedness and immorality, such men are indirectly attributing the evils within the organization to God since, apparently, he cannot prevent or chooses to allow wicked men to prey upon his people even in the trouble-free paradise he has supposedly provided.

Truly, those who make the claim that spiritual paradise exists within the organization of Jehovah’s Witnesses are speaking sheer senselessness! “His instruments are bad” in the sense that he uses human reasoning and mere organizational decrees to establish the Kingdom of heaven over those under his influence.

That apostates reside at the highest level within the congregation up until the conflagration of the harvest is ignited and consumes them, is also evident from the 32nd chapter of Isaiah; whereby, the judgment of God involves those “far away”—on the fringes of the organization, and those “who are nearby” in Zion—in the very heart of the organization. This is what Jehovah has said to them: **“You conceive dried grass and give birth to stubble. Your own spirit will consume you like a fire. And peoples will become as the burnings of lime. As thorns cut down, they will be set ablaze with fire. You who are far away, listen to what I will do! And you who are nearby, acknowledge my might! The sinners in Zion are in dread; trembling has**

seized the apostates: ‘Who of us can live where there is a consuming fire? Who of us can live with unquenchable flames?’” (Isaiah 33:11-14)

Dry grass and field stubble are no match for fire. Neither are devious men able to fool God. Although Jehovah’s Witnesses may be blind to the apostasy of those whom they presently regard as generous and noble men, Jehovah is not. He will show his mightiness by setting fire to the “dried grass” and “stubble” of combustible teachings that those working hard at apostasy have accumulated. The “unquenchable flames” will, once and for all time, purge Zion— that is to say the congregation of Christ—of lawless men and their worthless teachings.

“THE SON OF DESTRUCTION”

Paul also referred to the man of lawlessness as “the son of destruction.” Significantly, the only other place in the Scriptures where that phrase is used is in connection with Judas Iscariot. At John 17:12, Jesus said in prayer: **“When I was with them I used to watch over them on account of your own name which you have given me; and I have kept them, and not one of them is destroyed except the *son of destruction*, in order that the scripture might be fulfilled.”**

One scripture that was fulfilled in Judas was Psalms 41:9, which reads: **“Even the man at peace with me, one whom I trusted, who was eating my bread, has lifted his heel against me.”** Also, the 109th chapter of Psalms is prophetic of the son of destruction. It reads: **“Let his days prove to be few; his office of oversight let someone else take.”**

Obviously, in order to betray another’s confidence it is first necessary to win their trust. So, just as the original son of destruction was a trusted confidential associate of Christ and an overseer along with the 11 other apostles; so too, following the pattern of the original son of destruction the man of lawlessness must be a man or group of men who are in trusted positions of oversight among Christ’s genuine followers.

Just as Judas reclined at the same table and shared the bread of the last Passover meal with Jesus and the apostles, the man of lawlessness must likewise partake of the bread and wine along with the anointed brothers at the annual Memorial of Christ’s sacrifice. Being in a trusted position the modern son of destruction stands poised to deal treacherously and eventually become an outright betrayer of Christ’s entire congregation during the hour of the authority of darkness.

Interestingly, some aspects of the 109th Psalm do not fit the man Judas; such as the 16th verse, which says: **“But he kept pursuing the afflicted and poor man and the one dejected at heart, to put him to death.”** The Psalms may well be describing the end result of the destructive presence of the man of lawlessness. During the outbreak of the time of trouble that lies ahead, no doubt confusion and discouragement will become widespread. Psalms 10:9-10 speaks of the afflicted and discouraged one who falls prey to one that lies in ambush. The Psalm reads: **“He waits in ambush**

near the settlements; from his hiding place he kills an innocent one. His eyes are watching for an unfortunate victim. He waits in his hiding place like a lion in its lair. He waits to seize the helpless one. He seizes the helpless one when he pulls his net shut. The victim is crushed and brought down; the unfortunate ones fall into his clutches.”

The Christian writers foretold that animalistic men would infiltrate Christ’s flock during the last days. Jude likened them to submerged rocks below the water that pose as potential stumbling blocks for unwary Christians. Just as the apostles were oblivious to Judas’ defection—even after Christ gave him the identifying morsel during the Passover meal—so it is, the one described as a lion lurking in his covert may well apply to the man of lawlessness, who up to this point has remained concealed like a nocturnal predator within the organization, waiting to pounce upon the hapless.

The point at which his net draws shut upon Jehovah’s unsuspecting people will be during the parousia; when the foretold increasing apostasy and lawlessness within the organization causes the love of many to grow cold. Doubtless, when things do not proceed as Jehovah’s Witnesses have come to expect many will become dejected and lose faith.

“THE IMPLEMENTS OF A USELESS SHEPHERD”

Another prophecy that was fulfilled in Judas was Zechariah 11:12-13. That is where it was foretold that the wages of Jehovah’s useless shepherd would be 30 pieces of silver, which was to be thrown into the temple treasury. Matthew 27:3-5 records the actual fulfillment of that prophecy. It reads: **“Thus Judas, who betrayed him, seeing he had been condemned, felt remorse and turned the thirty silver pieces back to the chief priests and older men, saying: ‘I sinned when I betrayed righteous blood.’ They said: ‘What is that to us? You must see to that.’ So he threw the silver pieces into the temple and withdrew, and went off and hanged himself.”**

God has arranged prophecies in such a way that some minor aspects take place long before the much grander fulfillments. Thus, the ancient merely supplies an additional pattern for what is to come afterwards. So, just as Jesus was betrayed at the conclusion of his three and one-half year ministry, the earthly ministry of the body of Christ will likewise conclude with the treachery of betrayers.

Even as Zechariah foretold that the shepherd will be struck so that the sheep would be scattered, so it is that the 11th chapter of Zechariah goes into much more detail than simply could have applied to the first century flock. For example, Zechariah 11:4 reads: **“This is what Jehovah my God says, ‘Shepherd the flock meant for the slaughter, whose buyers slaughtered them and are not held guilty. And those who sell them say, ‘May Jehovah be praised, for I will become rich.’ And their shepherds have no compassion for them.”**

Just as Judas betrayed the Son of man with a kiss for 30 pieces of silver, the wicked shepherds who betray the sheep for their own enrichment also hypocritically bless Jehovah. That indicates that they pose as Christian elders in order to gain authority over the trusting sheep. Apparently, the evil shepherds that sell the sheep to the slaughter make up a composite man of lawlessness. In order for the man of lawlessness “to sit down in the temple of the God,” it is necessary that Jehovah must allow him to completely control his organization for a brief period of time. That seems to be what Zechariah 11:15-16 foretells, where it says: **“And Jehovah said to me: ‘Now take the equipment of a useless shepherd. For I am letting a shepherd rise up in the land. He will not take care of the sheep that are perishing; he will not seek out the young or heal the injured or feed those able to stand. Instead, he devours the flesh of the fat one and tears off the hooves of the sheep.’”**

Who might the “buyers” prove to be to whom the useless shepherd sells Jehovah’s sheep? Zechariah 11:6 answers, saying: **“‘For I will no longer show compassion on the inhabitants of the land,’ declares Jehovah. ‘So I will cause each man to fall into the hand of his neighbor and his king; and they will crush the land, and I will not rescue them out of their hand.’”**

This verse indicates that the judgment upon God’s congregation occurs in the context of a time of tribulation upon *all* of mankind. Zechariah 11:6 is in harmony with many other prophecies that have revealed nothing short of a global fratricidal holocaust as this world’s final judgment.

“ACCORDING TO THE OPERATION OF SATAN”

Returning to Paul’s prophecy, 2 Thessalonians 2:9-12 foretells the extent to which God allows Satan to fabricate “an operation of error.” The apostle wrote: **“But the lawless one’s presence is by the operation of Satan with every powerful work and lying signs and wonders and every unrighteous deception for those who are perishing, as a retribution because they did not accept the love of the truth in order that they might be saved. That is why God lets a deluding influence mislead them so that they may come to believe the lie, in order that they all may be judged because they did not believe the truth but took pleasure in unrighteousness.”**

The scripture indicates that in order for a person to be saved from an adverse judgment they must believe the truth. Jehovah’s Witnesses speak of being in the truth, but the truth may be whatever the Watchtower says is truth. In fact, there is even a saying that refers to ‘keeping up with *present* truth.’ A backhanded admission that what is truth today may not be truth tomorrow! To be sure, though, there is more to the truth than simply knowing the condition of the dead.

The “deluding influence” that God lets “mislead them” must go forth among the people associated with the spiritual temple of God. And since the verse says, “in order

that that may all be judged,” it is evident that it is in connection with the future judgment of the house of God.

In context, then, those who “come to believe the lie” are those under the influence of the teaching emanating from the man of lawlessness regarding the false parousia. As the apostle warned, to that end the Devil produces “lying signs and wonders.” And for what purpose? Again, in order to deceive Christ’s followers into believing that the parousia has already begun and to give credence to the man of lawlessness as the revered source of esoteric knowledge.

As stated previously, the fact that Paul exhorted true Christians not to be quickly shaken from their reason or unduly alarmed is proof that the Devil’s powerful works, lying signs and portents are intended to deceive anointed Christians. After all, since the entire world already lies in Satan’s power it would hardly be necessary for the Deceiver to create powerfully deceptive works and portents to further deceive the deceived, would it? No. Satan is already “misleading the entire inhabited earth.” The “operation of Satan” is specifically intended to deceive those who belong to Jehovah. So, what, exactly, is the “operation of Satan”?

Consider the following question: Should it be considered any special feat for Satan the Devil, who has shown himself to be more than capable of shrewdly insinuating himself into the midst of Jehovah’s people in ancient times by employing a variety of machinations, to first implant the notion within the minds of the original anointed Bible Students regarding 1914 being a year designated in prophecy, and then —by means of “every powerful work”— orchestrate the outbreak of the First World War to coincide with the misguided expectations of the over-eager Bible Students?

Although there were dangerous political and economic rivalries between the European powers for decades leading up to the outbreak of war, given the fact that the conflagration was ignited by the single spark of an assassin’s pistol in August of 1914 illustrates the relative ease with which the demonic rulers could have accomplished such a thing at a precise moment.

And although mankind has been periodically afflicted by pestilences and plagues throughout history, no one should naively suppose that it is beyond the Devil’s temperament or ability to conjure and disperse a loathsome contagion like the Spanish Flu to coincide with the outbreak of the Great War; thereby creating the illusion that the horsemen of the Apocalypse had been unleashed. As a consequence, the Bible Students were quickly shaken from their reason and excited in their expectations.

The trials and persecutions that then consumed the Watchtower headquarters, especially the wrongful imprisonment of J.F. Rutherford and company and their subsequent release from ‘babylonish captivity,’ have served as “lying signs and wonders” that have been attributed to God, tricking the Watchtower’s leadership so that they have now thoroughly convinced Jehovah’s Witnesses that Babylon the Great has already fallen.

The Watchtower Society's travail even lasted approximately three and a half years—from 1916 to 1919—mimicking the time, times and half a time (1,260 days) designated in the inspired prophecy. How devilishly clever! The setting up of the League of Nations in 1919, which was then hailed by a few prominent clergy as the “political expression of the kingdom of God,” even seemed to fulfill prophecy too—another deceptive, lying sign.

Later, the Watchtower sponsored a series of annual conventions in the 1920's and various resolutions and declarations of divine judgment against Satan's world were issued. Although the declarations themselves have long since been forgotten, particularly by those against whom they were originally issued, nevertheless, those convention edicts continue to this day as “every unrighteous deception”; persuading gullible Christians that the earth-shattering trumpets of the Apocalypse had sounded back then.

With the rise of Nazism, the Holocaust and the Second World War, Jehovah's Witnesses became objects of vicious persecution. This was presented as a convincing sign that Satan and the demons had been evicted from heaven and cast down to the earth, where they then unleashed a “flood” of persecution against those who bear witness to the Kingdom.

During the Second World War the Watchtower seemed to uncannily divine the “resurrection” of the then-defunct League of Nations in the form of the United Nations. To this day the Watchtower uses this as an example of their supposed prophecy-interpreting prowess.

But since, according to Revelation, the coming to life of the image of the beast from the abyss initiates the judgment for all peoples of the world, it is out of the realm of reality that the formation of the League of Nations or the United Nations could have fulfilled the prophecy of Revelation.^{8viii} Instead of the establishment of the UN fulfilling prophecy, the Watchtower's assumed prophetic “insights” ought to be seen as another clever, unrighteous deception.

None of this is meant to suggest that the Watchtower Society has not also served Jehovah's purpose. On the contrary, the very fact that the organization bears the name of Jehovah and bears witness to Christ and the Kingdom of heaven in a way that is impossible for Christendom makes the Watchtower organization a top-priority target for subversion by enemy agents. And not to be overlooked is the fact that it is in keeping with God's stated purpose to allow “a deluding influence” to hold sway over the Christian congregation until Christ arrives with his army of angels to annihilate all the lawless ones within his Kingdom.

TO MISLEAD, IF POSSIBLE, EVEN THE CHOSEN ONES

Paul's warnings to his brothers with regards to the powerful works, lying signs, wonders, and deceptions produced as “an operation of Satan” merely underscores the

warning of the Lord Jesus himself, when he said: **“Then if anyone says to you, ‘Look! Here is the Christ,’ or, ‘There!’ do not believe it. For false Christs and false prophets will arise and will give great signs and wonders so as to mislead, if possible, even the chosen ones. Look! I have forewarned you. Therefore, if people say to you, ‘Look! He is in the wilderness,’ do not go out; ‘Look! He is in the inner chambers,’ do not believe it.”**

It is no exaggeration to say that the most prominent feature of the detailed sign of Christ’s presence are the repeated warnings to the chosen ones not to allow themselves to be deceived by the many false prophets and false Christs that Jesus said would arise and demonstrate wondrous signs.

Although the case has here been made that the satanic parousia deception is already in operation, it ought to be noted that the Lord’s warning pertains to an even greater deception that will occur during the actual parousia. The fact that Jesus said that the “great signs and wonders” accompanying the appearance of false Christs and false prophets would be so deceptive that the potential will exist to mislead even the chosen ones, is a sobering warning to all who are in anticipation of Christ’s return. It is, however, a warning that up until this present moment is lost upon Jehovah’s Witnesses, who have been seduced into imagining that the Bethel is their unfailing spiritual guide in all matters.

The disarming notion that the clergy somehow comprise a composite man of lawlessness is no doubt also attributable to the Devil’s subtle influence over the organization. But obviously, the chosen ones are in no danger of being deceived by the clergy—not now, nor in any conceivable future scenario. However, virtually all of Jehovah’s chosen ones are under the influence of the organizational oracles associated with the Watchtower.

Does that fact not dramatically underscore the words of Jesus— “Look! I have forewarned you”?

Although Jehovah’s Witnesses are terrified of those considered to be apostates and opposers of the truth, the much greater spiritual danger posed by the submerged apostates within the leadership of the organization goes unexposed. As was the case with the superfine apostles, who, in imitation of their satanic master, successfully transformed themselves into leading ministers of righteousness among the Christian congregation in Corinth, it would appear that the crafty Devil has once again masterfully transformed himself into an enlightening angel within the highest circles of the leadership of Jehovah’s Witnesses. After all, what could be more deceptive than devising a scheme to convince Jehovah’s very own sons and daughters that Jesus has already arrived and given the faithful slave his unqualified approval, when such is not the case at all?

Speaking through the prophecy of Isaiah at the time of the unveiling of his judgments, Jehovah reminds those whom he calls “my witnesses” of his faithfulness towards them “when there was among you no strange god.”

The “strange god” among “my witnesses” can be none other than the Devil and his nefarious man of lawlessness, who, as Paul forewarned, will sit down in the spiritual temple of Jehovah and publicly show himself to be a god.

While on the one hand the “strange god” in their midst has deceptively persuaded Jehovah’s Witnesses into believing that the Devil has no influence over “Jehovah’s visible organization,” all the while the Deceiver has been performing powerful portents to accredit his institutional idol for the purpose of inveigling Jehovah’s Witnesses into embracing and promoting a *faux* parousia; a parousia fabricated by the Father of the lie—the Devil himself! What else but the odious influence of Satan can explain the persistence of the powerful parousia delusion that has unrelentingly gripped Jehovah’s Witnesses up to this very moment?

Soberingly, though, as already stated, Satan’s greatest act of deception is yet to go into operation during the actual conclusion. At that critical juncture false Christs and false prophets will then convincingly claim that the Christ is in the “wilderness” or in the “inner chambers.” (The “inner chambers” may prove to be the inner sanctum of the Society itself, when the man of lawlessness declares himself to be a god.)

The stage is now set, whereby, each one’s love for the truth will come under the most severe test when the time comes to reject the Watchtower’s authority, during what must surely be the now-imminent commencement of the genuine presence of Jesus Christ.

Although the apostasy that must precede the manifestation of Christ is not in full evidence yet, “the mystery of this lawlessness is already at work,” as the apostle worded it. One aspect of it is the Watchtower’s spiritually adulterous tryst with the United Nations. The unseemly details of the sordid affair are presented in the next chapter.

11 — THE PARTNERSHIP

““Because of published allegations by opposers that we have secret links to the United Nations, a number of branches have inquired about the matter and we have replied.”

– Governing Body of Jehovah’s Witnesses 2001 –

On October 8, 2001, Stephen Bates, the religious affairs correspondent for [The Guardian](#) newspaper in London, originally broke the story revealing the Watchtower Bible and Tract Society was registered with the United Nations Department of Public Information (DPI) as an officially recognized NGO (non-governmental organization). Unbeknownst to millions of Jehovah’s Witnesses, it turns out that the Watchtower had been secretly affiliated with the United Nations for nearly a decade.

No doubt anticipating a tsunami wave of criticism and perhaps even an official UN investigation, the Watchtower quickly requested that its NGO affiliation with the DPI be terminated. Shortly afterwards, Paul Gillies, the Watchtower’s spokesman in London, released a statement to *The Guardian* saying that it had been necessary to register the organization as an NGO so that Bethel’s research staff could have access to the Dag Hammarskjöld library at the United Nations headquarters in New York City, and that was all there was to it. However, following the anticipated flood of inquiry from Jehovah’s Witnesses around the world—many of whom read the story on the Internet—a few weeks later the Governing Body also issued a more detailed “explanation” to inquiring Watchtower field offices. The official branch letter implied that the Watchtower’s NGO relationship was not secret at all. In the opening sentence, the Watchtower states:

“Because of published allegations by opposers that we have secret links to the United Nations, a number of branches have inquired about the matter and we have replied.”

In view of the fact the Watchtower has never publicized its NGO connection to the UN in any of its publications, prior to the *Guardian* exposé none of Jehovah’s Witnesses in the field were aware of the relationship—not even numerous branch overseers of the Watchtower, who themselves inquired about the matter. Surely then, it

was disingenuous for the Governing Body to casually dismiss the matter as being mere “allegations by opposers that we have secret links to the United Nations.” Even to this day the vast majority of Jehovah’s Witnesses are *still* unaware of the extent of the Watchtower’s NGO partnership with the U.N. Contrary to their carefully-crafted press release, the Watchtower’s connection to the United Nations was, and in many respects still is, secretive.

“IT BECAME NECESSARY TO REGISTER AS AN NGO”

The letter to the branches reiterates the Watchtower’s original claim that they sought membership as an NGO solely to gain access to the United Nation’s library. Specifically, the Governing Body stated:

“Our purpose in registering with the Department of Public Information as a non-a governmental organization (NGO) in 1991 was to have access to research material available on health, ecological and social problems available at the United Nations library facilities. We had been using the library for many years prior to 1991, but in that year it became necessary to register as an NGO to have continued access.”

Bethel has assuredly made extensive use of the UN library. The *Watchtower* and *Awake!* Magazines are loaded with hundreds of statistics and facts drawn from dozens of UN agencies and officials. Also, there are many photos published in the magazines that are accredited to the UN/DPI archives. So, there is no question that the Watchtower has been making use of the UN archives for many years—as they state. But, upon investigation, it turns out that admittance to the United Nations’ library was not restricted to NGOs at all, as the Watchtower claims—at least not before September 11, 2001.

According to a direct e-mail response from the head librarian’s office at the Dag Hammarskjöld Library, temporary passes were originally granted to qualified scholars and researchers *without* their being representatives of an organization with associate NGO status. Only recently, as a result of increased security in the aftermath of the September 11th terrorist attacks in New York City has the UN disallowed all but UN officials from accessing the facility— associated NGO representatives are the exception. Of course, the Watchtower was associated with the United Nations as an NGO long before 9-11, and only disassociated itself one month afterward.

Besides the fact that the Dag Hammarskjöld Library was not restricted to approved NGOs during the decade the Watchtower was associated, there are numerous other ways that individuals and organizations can gather information about the United Nations. One way is through the provision of over 400 [UN-sponsored depository libraries](#) around the world.

Depository libraries are typically university libraries with a small section devoted to archiving UN materials. In addition to depository libraries the UN also maintains a network of [Information Centers](#) (UNICs) around the world; these serve as field offices for the DPI. Their purpose is to make information available to journalists and researchers who do not have access to the Dag Hammarskjöld Library. Not only that, but in recent years the United Nations has made an enormous amount of documents available online. There are also numerous UN publications available for purchase. The assertion that in 1991 “it became necessary to register as an NGO” is verifiably not true. The Governing Body’s letter to the branches goes on to state:

“Registration papers filed with the United Nations that we have on file contain no statements that conflict with our Christian beliefs.”

The branch overseers were led to believe that becoming an associate NGO was simply a matter of filling out a few registration papers and that there should be nothing objectionable about it to the Christian consciences of Jehovah’s Witnesses. However, there was much more to becoming an approved NGO than merely signing a few registration forms. This writer directly contacted the DPI by email and was informed by that office that it was standard procedure in 1992 (the year the Watchtower was accepted as an NGO) for the DPI to send new members a brochure and welcome letter restating *exactly* what was expected of NGOs. Among other things the letter stated:

“The principle purpose of association of non-governmental organizations with the United Nations Department of Public Information is the re-dissemination of information in order to increase public understanding of the principles, activities and achievements of the United Nations and its Agencies. Consequently, it is important that you should keep us informed about your organization’s information programme as it relates to the United Nations, including sending us issues of your relevant publications. We are enclosing a brochure on the ‘The United Nations and Non-Governmental Organizations,’ which will give you some information regarding the NGO relationship.”

Contrary to the Watchtower’s denial, the information provided to them by the DPI clearly *does* contain statements that “conflict with our Christian beliefs!” Are Jehovah’s Witnesses expected to believe that the Watchtower’s Legal Department failed to scrutinize these documents or that the two required signers of the registration application committed the entire organization to a political alliance with the United Nations without any consideration or discussion of the ramifications?

Even more unsettling, the Watchtower implies that the United Nations changed the criteria of association and the language of the application without their knowledge, after the Watchtower had originally applied to become an NGO; so that the registration papers they had on file were not up to date. The branch letter states:

“Still, the Criteria for Association of NGOs—at least in their latest version—contain language that we cannot subscribe to. When we realized this, we immediately withdrew our registration. We are grateful this matter was brought to our attention.”

This statement also appears to be false. If not, then let the Watchtower produce the original documents they have on file that supposedly do not contain language that conflicts with the faith of Jehovah’s Witnesses. According to the Department of Public Information, the criterion for NGOs was originally established back in 1968. Under the subheading, “*When did the DPI Relationship with NGOs begin?*” it states:

“In 1968, the Economic and Social Council (ECOSOC), by resolution 1297 (XLIV) of 27 May, called on DPI to associate NGOs, bearing in mind the letter and spirit of its resolution 1296 (XLIV) of 23 May 1968, which stated that an NGO “...shall undertake to support the work of the UN and to promote knowledge of its principles and activities, in accordance with its own aims and purposes and the nature and scope of its competence and activities.”

By innuendo, the Watchtower seeks to give the impression that only the “latest version” of the UN’s “Criteria of Association of NGOs” is objectionable. But the facts show otherwise. For an organization that seemingly doted on the UN’s every utterance in recent years to claim to be ignorant of the basic relationship between NGOs and the DPI is simply incredible.

The Watchtower is also neglecting to acknowledge that every NGO must choose at least one category of NGOs with which they wish to be associated, and NGOs are also regularly required to update their NGO application and state their particular field of interest.^{ix} And in so doing, in 1997, the Watchtower changed the scope of their interest in the UN to include human rights issues. What is the significance of that? This indicates that Bethel knew that their association with the DPI meant that the UN and numerous other NGOs would recognize the Watchtower as having an interest in promoting *specific* UN-related issues. And the facts show that the Watchtower did exactly that.

It stretches credulity beyond limit to believe that key officers of the Watchtower innocently registered the organization with the United Nations as an NGO not realizing it was a violation of their political neutrality. The Watchtower considers it an act of

apostasy for any of Jehovah's Witnesses to, as an example, join the YMCA (Young Men's Christian Association) in order to simply use the exercise facilities. Here is how a Question from Readers was answered in the January 1, 1979, issue of the *Watchtower* concerning membership in the YMCA:

“In joining the YMCA as a member a person accepts or endorses the general objectives and principles of the organization. He is not simply paying for something he receives, such as when buying things being sold to the public at a store. Nor is his membership merely an entry pass, as when a person buys a theater ticket. Membership means that one has become an integral part of this organization founded with definite religious objectives, including the promotion of interfaith. Hence, for one of Jehovah's Witnesses to become a member of such a so-called “Christian” association would amount to apostasy.”

If becoming a member of the YMCA means that the joiner “accepts or endorses the general objectives and principles of the organization,” as the Watchtower states, and their “membership means that one has become an integral part of [that] organization,” amounting to apostasy, should not the Watchtower hold itself to the same exacting standard when it comes to becoming political partners with the United Nations—even if it was “just for the purpose of” using library facilities?

On one hand, the Watchtower insists that an individual's membership at the YMCA is not merely an entry pass but constitutes a general acceptance and endorsement of that organization's religious principles. But when it comes to the Watchtower itself, Bethel dismisses its membership with the UN/DPI as nothing more than acquiring a library pass.

But did the Watchtower actually engage in a political partnership with the United Nations? To answer that question, it is necessary to establish what an NGO is. So, what exactly is an NGO anyway?

“NGOS HAVE BEEN PARTNERS OF DPI SINCE...1947”

There are literally tens of thousands of non-governmental organizations in the world. However, most of them do not have NGO status with the United Nations. Some NGO's are highly influential—enjoying what is called “consultative status” with the upper echelon of the United Nations. Another category of NGOs is less influential—they are given what is called “associate status” with the UN's Department of Public Information. In 2001 there were only about 1,400 NGOs that were associated with the DPI. By the UN's own definition, an NGO associated with the DPI is a **non-governmental organization** that works in *partnership* with the United Nations. As an example, on the United Nations DPI-NGO website the then-Secretary-General of the United Nations,

Kofi Annan, states concerning the purpose of NGOs: “If the UN’s global agenda is to be properly addressed, a partnership with civil society at large is not an option, it is a necessity.”

NGOs are intended to facilitate that partnership between the United Nations and civil society. The DPI/NGO Section of the United Nations’ website explains in greater detail the vital role NGOs play:

“NGOs have been partners of DPI since its establishment in 1947. The NGO Section of DPI is part of DPI’s Outreach Division, and acts as its liaison to the UN. It provides a range of information services to civil society and other partners, including the academic community, educational institutions and the public at large.”

The Department of Public Information is a division of the vast UN bureaucracy and is responsible for disseminating information in behalf of the United Nations. To that end, the DPI has enlisted the help of a wide variety of non-profit citizens’ groups that have an interest in supporting the United Nations’ global agenda. According to the DPI, qualified organizations serve in a political partnership with the United Nations. How do NGOs and the DPI cooperate? The DPI asks and answers that very question:

“The DPI/NGO Section oversees partnerships with associated NGOs to better support the work of the UN. NGOs that have the commitment and the means to conduct effective information programmes with their constituents and to a broader audience about UN activities may apply for association with DPI. NGOs may disseminate information through newsletters, bulletins and pamphlets, radio or television programmes, or through public activities such as conferences, lectures, seminars or workshops.”

According to the statements taken directly from the United Nations website, all accredited NGOs are expected to cooperate with the Department of Public Information by using their own resources “to *conduct effective information programmes* with their constituents and to a broader audience about UN activities.” In other words, to put it bluntly: NGOs are required to propagandize in behalf of the United Nations. The Watchtower’s letter to the branch offices even quotes from the very same UN document cited above, which outlines the purpose of NGOs. However, the Watchtower only selectively quotes from a footnote, saying:

“Moreover, NGOs are informed by the United Nations that association of NGOs with DPI does not constitute their incorporation into the United Nations system...”

Of course, it is true that NGOs are not incorporated into the United Nations governmental system. NGOs, as the name implies, are *non-governmental* organizations. If they were “incorporated into the United Nations system” they would become *governmental* organizations. The Watchtower is merely obfuscating the issue. The issue is not whether NGOs have a grant of governmental authority from the United Nations. The crucial point is that all NGOs associated with the DPI are considered to be in a political *partnership* with the United Nations.

Seeing that the Watchtower quoted from the very document that outlined the criteria for NGOs to become partners with the UN, again, it is inconceivable that Watchtower officials were unaware that the DPI considers all NGOs to be in partnership with the UN.

Is it possible, perhaps, that the DPI would have granted the Watchtower associate NGO status simply because the applicant wanted to use the UN library and did not also require them to live up to their contractual obligation? No, that is not reasonable. For one thing, as previously stated, access to the library was not restricted to NGOs. According to the DPI, the reason NGOs are encouraged to use the library and given access to other facilities and briefings and so forth, is so that those organizations can be more effective in educating the public about the activities of the UN. That is also why the DPI closely scrutinizes all applicants so that only a small fraction of those that apply are actually accepted.

The suggestion that the United Nations knowingly granted the Watchtower an exemption from the obligations of their partnership is pure fiction. Here is a contextual quote attributed to Paul Hoeffel, the head of the DPI, taken from *Insight on the News* website, which sheds light upon the review process:

“The DPI status is under the authority of the U.N. Department of Public Information (UNDPI), which controls U.N. archives and research facilities. To obtain it, according to Paul Hoeffel, chief of the DPI/NGO Section at the United Nations, an organization must have been in existence for at least three years and provide evidence of having worked with the United Nations in some cooperative way. The financial records of the organization must be turned over to the UNDPPI for review, and the ideals and philosophy of the organization must not conflict with broad U.N. missions and policy. "We have to be careful who we accept," Hoeffel says. The benefit of this status, he says, is that NGOs gain access to all U.N. facilities and conferences and may gather information on their areas of interest at the U.N. library. Currently, he says, about 250 organizations apply for DPI status a year, with 40 to 50 of these being accepted. There now are 1,400 NGOs with DPI status.”

Not only does the DPI carefully screen all initial NGO applicants, there is also an annual accreditation process. DPI disassociates NGOs that no longer qualify. Below is a quote from a UN official stating that NGOs undergo “rigorous examining” and those that no longer meet the criteria are disassociated.

“Raymond Sommereyns, Chair of the DPI Committee on NGOs and Director of DPI’s Outreach Division, noted that the semi-annual meeting welcomes a new group of highly qualified NGOs to work with the United Nations. ‘At the same time’, he said, ‘we are rigorously examining those NGOs that no longer meet the criteria for association with DPI.’ A list of disassociated NGOs will be available in February 2003.”

Had the Watchtower not actually abided by the terms of the agreement, they would have probably been disassociated by the DPI. However, the Watchtower served as an NGO from 1992-2001 and was only disassociated upon *their* request, not because they failed to meet the requirements of association.

“AGREED TO MEET CRITERIA FOR ASSOCIATION”

According to Paul Hoeffel, the Watchtower was granted associate DPI status because they agreed to meet the established requirements for NGOs. Below is an excerpt from the United Nations’ official response to enquiries on the matter. It is posted specifically for Jehovah’s Witnesses on the United Nations’ DPI website:xi

“Recently the NGO Section has been receiving numerous inquiries regarding the association of the Watchtower Bible and Tract Society of New York with the Department of Public Information (DPI). This organization applied for association in 1991 and was granted association in 1992. By accepting association with DPI, the organization agreed to meet criteria for association, including support and respect for the principles of the Charter of the United Nations, and commitment and means to conduct effective information programmes with its constituents and to a broader audience about UN activities.”

Contrary to the Watchtower’s assertion, the application process for NGOs requires much more than a mere signature on an application form. Provided that an organization meets the criteria—having the means to reach a broader audience and a commitment to the political ideals of the United Nations—each prospective NGO is required to follow the procedure below, as prescribed on the DPI/NGO website:

The required application materials include:

- A completed Application Form for Non-Governmental Organizations
- A completed Summary of Application
- A copy of the organization's constitution/charter or by-laws
- Official proof of not-for-profit status, issued by public authorities, and tax exemption
- A copy of the organization's most recent audited annual budget or financial statement, conducted by a qualified and independent accountant.
- Evidence of an active information programme relevant to the UN: at least six (6) different types of samples of the organization's most recent information materials (e.g. newsletter, periodicals, tapes of radio or television programmes, conference reports, web site, news clippings)
- Two (2) letters of recommendation from organizations (UN or others)
- References (see question 21 in the application form)

In view of all the above, the evidence is incontrovertible that the Watchtower had to demonstrate their ability and ongoing commitment to conduct an information campaign in behalf of the UN.

There is no other conclusion to draw except that the Watchtower's explanation of the NGO affair is a total fabrication.

Since NGOs are required to also periodically submit samples of their work to the DPI as proof of their *ongoing* commitment to the UN—if not annually, at least quadrennially—this necessitated the use of a very subtle pen on the part of Watchtower writers; so as not to arouse the suspicions of Jehovah's Witnesses, who, as grassroots ministers, were unwittingly duped into distributing literature that subtly praised the UN as a worthy institution, while alternatively condemning it as a satanic fraud.

“WHAT IS HAPPENING AT THE UNITED NATIONS?”

It seems that the first detectable shift in attitude towards the UN came in 1985. That is when the Watchtower began to call attention to the United Nations' upcoming “International Year of Peace” in 1986. Jehovah's Witnesses naturally took an interest in the International Year of Peace because it seemed to be leading into the fulfillment of biblical prophecy. So, at the time it did not seem out of place when the Watchtower praised the United Nations' noble (but futile) efforts to bring peace. Needless to say, the International Year of Peace passed uneventfully.

However, in 1991, the very year the Watchtower originally applied to become an associate NGO, the *Awake!* magazine published a baffling piece that seemed intended to give the unwary reader the impression that Jehovah's Witnesses actually endorsed

the political objectives of the United Nations. The September 8, 1991, *Awake!* article was entitled: “What is happening at the United Nations?” The opening sentence stated:

“Something is happening at the United Nations. Startling developments are taking place that are going to affect your future. World leaders are very optimistic about them.”

To what “startling developments” was the *Awake!* referring? The article went on to cite how the nations began to promote the UN after the end of the Cold War in the optimistic belief that it might finally live up to its own ideals. Indeed, the *Awake!* seemed to lend credibility to the notion that the reason the UN had failed to bring world peace was because individual nations had not fully cooperated with the United Nations. The article seemed to echo the call for the UN to be given *more* power in order to enforce its edicts.

What was noticeably missing from the three-part series, however, was any reference to the United Nations being the symbolic scarlet-colored wild beast of Revelation or the “disgusting thing.” Absent, too, was any mention of the UN being a modern idol or a counterfeit of Christ’s Kingdom. In fact, there was not even a single word about how God’s government is going to replace all existing governments on earth. Instead, praising their “noble aims” and sincere efforts, the *Awake!* spoke hopefully of the possibility that a retooled UN might actually succeed in bringing a measure of peace and security to a war-weary world.

Unquestionably, the September 8, 1991, *Awake!* was a noticeable departure from the Watchtower’s previous writings on the UN. The concluding paragraph on page 10 typifies the ambiguous double-speak, which was obviously cleverly crafted to leave uninformed readers with the impression that Jehovah’s Witnesses believe, perhaps like the UN-promoting Baha’i faith, that the United Nations is an instrumentality of God to bring peace. Carefully note in the following quotation how the unfamiliar reader could easily form the impression that the United Nations might accomplish political objectives other than what Jehovah’s Witnesses have come to expect.

“Jehovah’s Witnesses firmly believe that the United Nations is going to play a major role in world events in the very near future. No doubt these developments will be very exciting. And the results will have a far-reaching impact on your life. We urge you to ask Jehovah’s Witnesses in your neighborhood for more details on this matter. The Bible clearly paints a picture showing that the United Nations will very shortly be given power and authority. The UN will then do some very astonishing things that may well amaze you. And you will be thrilled to learn that there is yet a better way near at hand that will surely bring eternal peace and security!”

If the reader were to actually follow the *Awake!* magazine's suggestion and ask one of Jehovah's Witnesses in their neighborhood "for more details on this matter," surely they would find out that the exciting developments Jehovah's Witnesses are anticipating have to do with the United Nations fulfilling its role as the prophetic eighth king of Revelation the 17th and 18th chapters. The Watchtower has in the past written reams about how the UN will soon be empowered by the nations to become a militarized tyrant, and thereafter, it will initiate a horrific holocaust that will annihilate all organized religion from the earth—including Christendom.

Those are the "astonishing things" Jehovah's Witnesses are anticipating in the future! But why did not the *Awake!* writers simply say that?

The *Awake!* article is only comprehensible in light of the necessity for applying NGOs to submit samples of their commitment to the ideals of the United Nations. In that knowledge it becomes abundantly clear why the concluding paragraph was ambiguously worded to appear to Jehovah's Witnesses one way, while adroitly giving unfamiliar readers (such as DPI reviewers) an entirely different impression.

In view of the Watchtower's shameful legerdemain, instead of considering the question "What is happening at the United Nations?" the more relevant question for thinking Jehovah's Witnesses to ponder is—What is happening at *Bethel*?

"FIFTY YEARS OF FRUSTRATED EFFORTS"

After being accepted as an associate NGO in 1992, the staff writers for both the *Watchtower* and *Awake!* wrote a number of articles that were specifically intended to demonstrate to the DPI that Jehovah's Witnesses share the same political ideals as the United Nations.

As an example of how the Watchtower Society further carried out its obligation towards the DPI, on the 50th anniversary of the founding of the United Nations, in 1995, the October 1 issue of the *Watchtower* carried an article entitled: "Fifty Years of Frustrated Efforts." The following quotation is a sampling of the high praise the *Watchtower* magazine lavished upon the "disgusting thing":

"For 50 years the United Nations organization has made notable efforts to bring about world peace and security. Arguably, it may have prevented a third world war, and the wholesale destruction of human life through the use of nuclear bombs has not been repeated. The United Nations has provided millions of children with food and medicine. It has contributed to improved health standards in many countries, providing, among other things, safer drinking water and immunization against dangerous diseases. Millions of refugees have received humanitarian assistance."

For an institution that claims to be politically neutral, it certainly seems as though the Watchtower was biased in their tribute to the United Nations. Ask yourself: When has the Society commemorated the birth of an individual nation on the anniversary of its inception? Why not, for instance, celebrate the birth of the United States on the Fourth of July?

And why single out the humanitarian aid provided through the United Nations, as though it was doing something unique in the world? As evidence of their partiality, according to the Global Policy Forum, the United Nations total expenditures for 1995 were over \$13 billion. Of that amount, about seven billion dollars is listed as “voluntary spending,” which was presumably used for humanitarian purposes. However, in 1995, the Japanese government, alone, contributed over 14 billion dollars to overseas development causes—more than double the contribution of the United Nations—yet, the Watchtower praises the generous humanitarian efforts of the UN, while omitting any commendation of individual nations or organizations for their charitable works.

The Peace Corps, for instance, is certainly an outstanding example of a praiseworthy humanitarian organization. It has trained and deployed thousands of volunteers^{xii} from the United States to assist in the development of Third World countries. Why is it, though, that the Watchtower has not so much as once even acknowledged the laudable contributions of the American Peace Corp to the betterment of mankind? There are literally hundreds of references in *Awake!* and *Watchtower* magazines informing the public of United Nations programs, and not one word of commendation for the Peace Corps. Why is that? How can the Watchtower claim to be politically neutral when it has gone to such lengths to extol the virtues of the United Nations, lauding the efforts and accomplishments of its myriad agencies and programs, while completely ignoring other organizations that do similar things?

But, it goes even deeper than that. While seemingly criticizing the United Nations for thus far failing to unite the world in peace, the Watchtower actually echoes the “criticisms” of the UN’s most ardent *supporters!* In what way?

The primary architects of the United Nations originally intended that the UN should eventually replace the nation-state system with a non-democratic, socialistic world government. For instance, the British author, H.G. Wells, wrote a book back in 1932 called *The Open Conspiracy*, in which, Wells calls for the abolition of traditional religions, as well as nation states. Here is a quote from the book:

“The fundamental organization of contemporary states is plainly still military, and that is exactly what a world organization cannot be. Flags, uniforms, national anthems, patriotism sedulously cultivated in church and school, the brag, blare, and bluster of our competing sovereignties, belong to the phase of development the Open Conspiracy will supersede. We have to get clear of that clutter.”

Following the Open Conspiracy's outline for world government, the globalists' propaganda in recent decades has incessantly attacked nationalism as the scourge of mankind, what Wells called "competing sovereignties." To that end, the Watchtower has lent its own credibility to the globalists' cause by biblically reinforcing the call for the abolition of religion and the nation-state system and the creation of a new world order. For a certainty, the similarity of the Watchtower's "kingdom message" and the globalists' propaganda makes for easy counterfeiting.^{xiii} That is why we can discern the faint echo of H.G. Wells' propaganda in the same *Watchtower* devoted to commemorating the UN's 50th anniversary. Here is a quote:

"As powerful as the United Nations may appear to be, its efforts are often thwarted by politics and the media. The United Nations is powerless if it lacks the support of its members. But without the public's approval, many UN members will not support the United Nations.

So, it would appear that the Watchtower supports the argument that populism and stubborn nationalism are the real reasons the United Nations has thus far failed to create utopia. The Watchtower also apparently agrees that the United Nations is powerless if it does not have public support. And unbeknownst to its readers, the Watchtower was doing exactly what was expected of NGOs associated with the DPI.

The article indicts false religion as the fomenter of war and disunity, and while making mention of the fact that Bible prophecy foretells the destruction of Babylonish religion at the hands of the beast-like eighth king, it does not directly connect the UN to prophecy, as the Watchtower had on many occasions *prior* to becoming an associate level NGO.

It is most telling that the 1995 *Watchtower* subtly shifts from their previous interpretation that the scarlet-colored wild beast specifically symbolizes the United Nations; instead, now the beast merely represents the non-specific "governments" that will turn upon religion. As an example of how the Watchtower has adulterated their own prophetic interpretations—ostensibly to assuage the UN—we read on page 6:

"These governments are depicted as "a scarlet-colored wild beast," upon which the harlot rides in comfort. Known as "Babylon the Great," this powerful and immoral woman is named after ancient Babylon, the cradle of idolatrous religion. Appropriately, today the harlot represents all the world's religions, which have mingled in with the affairs of governments."

Perhaps most disturbing, though, is that in a separate box of the same issue, the Watchtower admits that in the past they have identified the United Nations as the scarlet-colored beast; but the purpose of the auxiliary information has nothing to do with confirming Bible prophecy. Instead, the additional information is a shameless

attempt to scripturally justify their own pandering to the United Nations by making a special point to remind Jehovah's Witnesses that Christians are commanded by God to show respect to the governmental, "superior authorities"—particularly the United Nations!

It would appear as if the Governing Body used its ecclesiastical authority over Jehovah's Witnesses to allay any suspicion that may have arisen as to the appropriateness of the Watchtower's friendlier relationship with the United Nations. Under the heading of "The Christians View of the United Nations," Jehovah's Witnesses are informed:

"In Bible prophecy, human governments are often symbolized by wild beasts. Hence, for many decades the *Watchtower* magazine has identified the wild beasts of Revelation chapters 13 and 17 with today's worldly governments. This includes the United Nations, which is depicted in Revelation chapter 17 as a scarlet-colored beast with seven heads and ten horns.

However, this Scriptural position does not condone any form of disrespect toward governments or their officials...Jehovah's Witnesses view the United Nations organization as they do other governmental bodies of the world. They acknowledge that the United Nations continues to exist by God's permission. In harmony with the Bible, Jehovah's Witnesses render due respect to all governments and obey them as long as such obedience does not require that they sin against God."

But by making a deliberate effort to applaud the UN's achievements and advertise its multitude of programs and agencies, the Watchtower has gone *far* beyond merely acknowledging and showing respect for the United Nations. Being in subjection to the governmental "superior authorities" does not require Christians to propagandize in their behalf, does it?

"THE INTERNATIONAL YEAR OF..."

There are other examples that give evidence that the Watchtower diligently sought to cooperate with the DPI. For instance, Bethel seemed especially keen to make mention of the UN's special year declarations. So, in keeping with its obligation to inform the public of a broad range of UN-related issues, the July 22, 1999, *Awake!* featured a series of articles on aging. It just so happened that 1999 was also the UN's "International Year of Older Persons." Not surprisingly, the *Awake!* published the following announcement:

“Having turned 60 myself... I am now counted among the statistics I cited earlier,’ said UN Secretary-General Kofi Annan recently during the launching of the International Year of Older Persons...To help policymakers meet the challenges created by this ‘demographic revolution’ and to get a better appreciation of “the value of old age in society,” the UN General Assembly decided in 1992 to designate 1999 as the International Year of Older Persons.”

The *Watchtower* magazine discussing family problems conveniently drew attention to the fact that 1994 also just so happened to be the UN’s “International Year of the Family”:

“The family—the United Nations tried to make it the focus of world attention. How? By declaring 1994 the “International Year of the Family.” Although world leaders, sociologists, and family counselors have been quick to lament such things as the rise in illegitimate births and skyrocketing divorce rates, they have been slow to come up with workable, realistic solutions to such problems.” (9- 15-95)

1995 was to be the “Year of Tolerance”—as declared by the United Nations, of which fact the October 1 *Watchtower* of that year dutifully informed their readership:

“In harmony with their declaration, the United Nations has declared 1995 to be the Year for Tolerance. Realistically speaking, though, will it ever be possible to achieve peace and security in a world divided by religion?”

The year 1998 was the UN-declared “International Year of the Ocean,” which the *Awake!* mentioned in two separate issues that year. The June 8, 1998, *Awake!* also informed its readers that the UN declared 1997-2006 as the Decade for the Eradication of Poverty.”

The January 1, 2001, *Watchtower* belatedly announced that 2000 had been declared as “The International Year for the Culture of Peace.” The year 2001 was designated by the United Nations as the “International Year of Volunteers.” So, just a few months before the *Watchtower* was exposed and forced to hastily dissolve its NGO membership, the July 22 *Awake!* Magazine was devoted to volunteerism. While not surprisingly touting the volunteer work of Jehovah’s Witnesses around the world, the *Awake!* also gave the United Nations “International Year of Volunteers” a plug too:

“The UN hopes that IYV 2001 (International Year of Volunteers) will result in more requests for the services of volunteers, in more offers from people to

serve as volunteers, and in more funding and facilities for volunteer organizations to tackle society's growing needs. A total of 123 governments have joined in sponsoring the objectives of this UN resolution."

But the Watchtower did not merely commemorate and publicize *current* UN special year crusades, such as the International Year of Volunteers; they also informed the reading public about the UN's past initiatives as well. For example, the UN declared that 1979 was the "International Year of the Child." More than likely the December 8, 2000, issue of the *Awake!* magazine was also one that Bethel sent to the DPI reviewers as proof of their ongoing support for the United Nations' global agenda. That particular issue of the *Awake!* is devoted to praising UNICEF and publicizing the "International Year of the Child." The article entitled "An Ongoing Search for Solutions" opens by enthusiastically endorsing UNICEF:

"FROM its very inception, the United Nations organization has been interested in children and their problems. At the end of 1946, it established the United Nations International Children's Emergency Fund (UNICEF) as a temporary measure to care for children in areas devastated by war...The needs of children were given greater prominence in 1959 when the United Nations adopted a Declaration of the Rights of the Child...So in recognition of the continuing need to solve the problems of children and in accord with its declared goals, the United Nations designated 1979 the International Year of the Child. Government, civic, religious, and charitable groups all over the world were quick to respond to the search for solutions."

Others, though, do not share the *Awake!*'s assessment of the United Nations' concern for children, and for good reason. For instance, a former UN official, Denis Halliday, called the UN-sponsored sanctions against Iraq a form of genocide, in which probably over one million Iraqis have died as a result—many being infants and children. Contrary to the *Awake!*'s glowing endorsement of their UN partner, apparently the UN Children's Fund was not all that interested in the plight of starving Iraqi children.

Of course, the commentary concludes with the obligatory reference to God's Kingdom being the answer; but it is obviously ancillary to the focus on the UN and *their* ongoing search for a solution to the problems of children. Even at that, the article adulterates the uniqueness of the good news by shamelessly applauding the United Nations for sharing the same lofty ideals as the very Kingdom of God. In conclusion the *Awake!* unabashedly gushes:

"Under God's Kingdom humans will be enabled to rear children in a balanced way. Young folks will be raised in the spirit of peace and universal brotherhood, the ideal set forth in the UN Declaration of the Rights of the

Child. Never again will there be the need for an International Year of the Child or for a Convention on the Rights of the Child.”

Perhaps the Watchtower’s most blatant propagandizing in support of the United Nations was the November 22, 1998, issue of *Awake!* It seems the Watchtower willingly did its part in commemorating the 50th anniversary of the signing of the Universal Declaration of Human Rights by writing a ten-page article to publicize the event. While the average Jehovah’s Witness attached no importance to the occasion, the Office for the United Nations High Commissioner on Human Rights (OHCHR) certainly did—and so did the Watchtower. The OHCHR website promoted the 50th anniversary by publishing a list of “More than Fifty Ideas for Commemorating the Universal Declaration of Human Rights.” The website offered suggestions for governments, schools and youth groups, and yes, NGOs.

The following were three suggestions for NGOs:

- Redefine daily life/work in human rights terms.
- Educate membership and the community on how an organization’s activities relate to human rights.
- Distribute information and educational materials (e.g., publicity posters, fliers, calendars showing human rights events, UN pictures) to constituencies.

It is evident that the Watchtower undertook to implement at least two of the suggestions for commemorating the Declaration. Undeniably, efforts were made to distribute information, including UN pictures, in order to educate both the “membership and the community” about the “organization’s activities” related to human rights. The *Awake!* even published the basic tenets of the Declaration of Human Rights as if they were the Ten Commandments. That was understandable, though, in view of the fact that the year before the Watchtower registered with the DPI as an NGO with special interests in the field of human rights.

As with other compromising articles Bethel has published, the *Awake!*’s cleverly designed flim-flammy is obviously intended to pacify Jehovah’s Witnesses by making a token reference to Jehovah, while at the same time giving the uninitiated reader the impression that Christ’s Kingdom has some abstract connection with the UN. The human rights article concludes with a formulaic reference to God’s proposed solution:

“Just as the Bible shows that the Creator is the source of the faculties that underlie human rights, it also informs us that he is the source of a world government that ensures them. This heavenly government is invisible but real. In fact, millions of people, perhaps unwittingly, pray for this world

government when saying in what is commonly called the Lord's Prayer: "Let your kingdom come."

The *Awake!* does not inform the reader that God's kingdom is no part of the present political establishment. Nor does it make any mention of the fact that God intends to eliminate human rights abuses and war by destroying all earthly political institutions—including the United Nations. Instead, the reader is left with some vague New Age notion that God is the source of human efforts to establish a world government.

"A VIEW FROM THE 29TH FLOOR"

In a brazen violation of Christian neutrality, Bethel went so far as to send a representative of the Watchtower to the UN headquarters in order to interview a human rights official for the special anniversary issue. Knowing that Jehovah's Witnesses were unaware of the NGO connection at the time, the Watchtower seemingly flaunted their spiritually adulterous affair by publicizing the fact the illicit liaison took place high up on the 29th floor of the UN headquarters. The *Awake!* interview, entitled "A View from the 29th Floor," is prefaced with the following remarks appearing on page six:

"When you step off the elevator onto the 29th floor of the United Nations building in New York City, a small blue sign shows the way to the Office of the High Commissioner for Human Rights (OHCHR). This liaison office represents the headquarters of the OHCHR in Geneva, Switzerland—the focal point for UN human rights activities. While Mary Robinson, the High Commissioner for Human Rights, heads the OHCHR in Geneva, Greek-born Elsa Stamatopoulou is chief of the New York office. Earlier this year, Mrs. Stamatopoulou graciously received an *Awake!* staff writer and looked back on five decades of human rights activities."

The article fails to mention that, as a representative of the UN's Office of the High Commissioner for Human rights, the reason Mrs. Stamatopoulou "graciously received an *Awake!* staff writer" in her New York office is because the Watchtower Society was an active human rights NGO at the time. And as has already established, NGOs are in a partnership with the United Nations and therefore are granted greater access to UN facilities. Had the Watchtower Society not been an accredited NGO at the time, the *Awake!* writer likely could not even have been permitted admittance to the 29th floor of the United Nations tower. (This also indicates that Bethel knew that their associate level NGO status gave them more than just access to the United Nations' library.)

The actual interview with Mrs. Stamatopoulou is also enlightening. When asked by the *Awake!* interviewer what she saw ahead in the future, she stated:

“The development of a global human rights culture. What I mean is that through education we should make people more aware of human rights. Of course, that’s a huge challenge because it involves a change of mentality. That’s why, ten years ago, the UN launched a worldwide public information campaign to educate people about their rights and countries about their responsibilities. Additionally, the UN has designated the years 1995 to 2004 as the “Decade for Human Rights Education.”

Mrs. Stamatopoulou reiterated that the goal of the United Nations is to “educate people,” particularly in regards to human rights issues. And although she does not specifically mention the vital role NGOs play in that regard, or perhaps the *Awake!* discreetly chose not to reprint her comments if she did, it is abundantly clear that the *Awake!* was serving in its role as an NGO facilitator to the United Nations on that very occasion by proudly informing and educating its readership about human rights issues.

To put things in perspective, though, as to the inappropriateness of the celebratory article on the 50th anniversary of the signing of the Declaration, and also the unseemliness of the personal interview with a UN official in the very bowels of the United Nations headquarters, we simply have to ask why Bethel has never arranged to interview, say, a US senator or congressman on the anniversary of the signing of the United States Declaration of Independence; perhaps on the steps of Capitol Hill, or something of that nature. Such a thing, of course, would be offensive to the sensibilities of many of Jehovah’s Witnesses; and yet, obviously, the Watchtower did not consider commemorating the UN’s special occasion as a violation of their political neutrality.^{xiv}

In keeping with the spirit of the “Decade for Human Rights Education,” a few months after commemorating the 50th anniversary of the signing of the Declaration of Human Rights, the January 8, 1999, *Awake!* Magazine published yet another series of human rights articles, this time transparently pandering to the United Nations to protect the rights of Jehovah’s Witnesses. Most offensively, the human rights segment concluded by obscenely declaring that Jesus’ so-called Golden Rule was the inspiration for “some of the values” in a proposed UN declaration.

It seems that many of the articles in the *Awake!* that discuss the world’s many health, social and environmental problems, only offhandedly mention the Bible’s solution to such problems, almost as an afterthought. There seem to be few social ills that the *Awake!* discusses that are not also used as an opportunity to quote some UN official.

But besides the featured articles heralding the UN’s message, which periodically appeared in both the *Watchtower* and *Awake!* magazines, the “Watching the World” segment of the *Awake!* is littered with facts and trivia taken from a plethora of UN agencies. On average, each and every issue of the *Awake!* refers to the United Nations or some UN agency at least once.^{xv} Granted, most references are innocuous, yet

keep in mind that the Watchtower's primary obligation to DPI was to disseminate information about the United Nations—no matter how bland. Searching the *Awake!* using the CD ROM, between the years 1991-2001, the expression “United Nations” is slightly more prevalent than the exact phrase “God’s Kingdom.” Of course, there are other ways of expressing each term, but considering all the various UN acronyms that also appear in the Watchtower Society’s literature (ex: UNICEF, WHO), it appears as if Jehovah’s Kingdom has been relegated to second place in the *Awake!* journal, behind the United Nations!

“A MISSION TO AFRICA”

Jehovah’s Witnesses should not be naïve to the fact that the Watchtower Society acquired a measure of political stature with the United Nations after becoming an associate NGO. Ostensibly, the purpose was to muster support in behalf of Jehovah’s Witnesses facing difficult situations in various countries throughout the world. And evidently partnering with the UN has not gone unrewarded, which is betrayed in small ways by the organization itself, such as the following brief report that appeared in the July 22, 2001, *Awake!* –

“One newspaper in Congo (Kinshasa) praised the humanitarian work of Jehovah’s Witnesses as “practical rather than formal.” Officials of the United Nations High Commissioner for Refugees (UNHCR) have likewise expressed their support. One UNHCR official in the Democratic Republic of Congo was so pleased with the orderliness of the relief efforts carried out by the Witnesses that she put her vehicle at the disposal of the volunteers.”

To what extent has the Watchtower received help directly from the United Nations? It is hard to say. However, it turns out that it was much more than the use of a vehicle on one occasion. In trying to get to the bottom of the Watchtower’s dealings with the UN, this researcher has discovered that the Watchtower has spawned nearly a dozen subsidiary NGOs in various European nations. For instance, prior to the Watchtower gaining associate NGO status in 1992, in 1990, an NGO called Aid Afrique was set up in France. What was its intended purpose? The *Zambia Daily Mail* of June 17, 1999, under the heading: “French NGO officials jet in to help Congo DR refugees,” reported the following:

“Two officials from the Aid Afrique are expected in the country today to provide additional humanitarian support to thousands refugees who have fled trouble-torn Congo DR... The relief supplies are being provided by congregations of Jehovah's Witnesses in Belgium, France and Switzerland. Aid Afrique is a European-based international humanitarian organisation

founded in France in 1990 with the objective of bringing relief to critical areas of Africa. Through the UNHCR efforts in Tanzania, the organisation last year distributed over 20 tonnes of food and medicine to refugees in the Kigoma region. In 1997, Aid Afrique spent US\$820,000 in humanitarian aid to the former Zaire.”

The Zambian news reveals that it was only through their cooperation with UNHCR that the Aidafrique NGO was able to accomplish its humanitarian objectives. But if the secular media in Africa openly reports on Aid Afrique’s cooperative ventures with various agencies of the United Nations, why is not the Watchtower more forthright in informing Jehovah’s Witnesses about their accomplishments? If the Watchtower’s relationship with the United Nations is such an honorable arrangement, why *not* publicize it—as they have so many other UN-sponsored programs? Most likely the reason subsidiary NGOs like Aidafrique were set up in the first place was in order to keep the more familiar Watchtower brand name in the background and off the front page.

Interestingly, a few years ago Jehovah’s Witnesses in France independently published a brochure entitled “*A Mission to Africa.*” In it, they explained in detail the activities of the Aidafrique NGO. On pages 9-10, the revealing comment was made:

“Our activity was often hindered by difficulties particular to the region. Distances are vast and lines of communication almost nonexistent. The best form of travel, if not the only one, is the airplane. Often we used the H.C.R.’s (United Nations High Commission for Refugees) planes. Administrative formalities also held us up”

Certainly no one is questioning the motives of Jehovah’s Witnesses in seeking to render lifesaving emergency aid to the long-suffering brothers in Africa. It was the right and Christian thing to do. But the question is—at what price? Is it worth cutting a deal with the Devil to save a soul? Jehovah’s Witnesses in Malawi did not think so. They were not even willing to buy a 25-cent political ID card, even though their refusal unleashed a horrific pogrom against them.

The frequent use of UN aircraft is a very expensive perk and no doubt the Watchtower saw that there were benefits to be had in becoming an associate NGO and setting up auxiliary NGOs, like Aidafrique, in order to work more closely with the United Nations. At the very least, it is evident that the Watchtower’s relationship with the UN is more complicated than the Governing Body of Jehovah’s Witnesses has thus far been willing to admit. Indeed, the Watchtower is much more politically involved than Jehovah’s Witnesses are aware.

In October 2000, the Portuguese newspaper, *Publico*, interviewed the branch overseer of the Watchtower Society in Portugal. While denying that any compromise

had taken place, in a moment of unguarded candor, Brother Candeias inadvertently admitted that the reason the Watchtower cultivated relations with the UN was a matter of political expediency in providing humanitarian help for Jehovah's Witnesses. He is quoted as saying: "Without the support of the UN, it would not be possible to distribute humanitarian help."

The Portuguese Branch Overseer was apparently also the correspondent who was assigned to write an article in the August 22, 1997, *Awake!* pertaining to the OSCE (Organization for Security and Cooperation in Europe). The reason the Portuguese correspondent took up the topic is because the OSCE held an important political summit in Lisbon, Portugal, in December 1996. Evidently, Brother Candeias personally attended the conference, which is why the article he likely penned oddly concluded by reporting on the weather conditions on the day of the summit from the standpoint of an observer; along with a hackneyed comment about God's kingdom. Below is an excerpt:

"The radiant afternoon sun seemed to create a climate of general optimism at the close of the summit, despite the comments of the press regarding its nebulous results. Whatever success or failure the OSCE may realize, peace lovers everywhere can be assured that true peace and security will soon be realized earth wide under the rule of God's Kingdom."

While only superficially reporting on the OSCE powwow in Lisbon, the *Awake!* magazine did not mention that numerous NGO representatives attended the summit. However, the OSCE website carries a detailed record of the proceedings and reveals that some NGOs even participated in the conference. Most likely the Portuguese correspondent was only permitted to attend the high level political conference in the capacity of a representative of a European NGO—in this case the "Association of Jehovah's Witnesses." It is not surprising, then, that the overseer later candidly admitted the political motivation behind the Watchtower's partnering with the UN, seeing that he had apparently been assigned to personally observe and report on the goings on of a political summit of governmental and non-governmental organizations.

For a fact, the Lisbon OSCE summit has not been the only political conference that Jehovah's Witnesses have attended. For example, in October 2000, the Balkans Human Rights organization published a petition to the OSCE that was signed by numerous NGOs (no doubt many of the same NGOs that attended the Lisbon summit a few years prior). One of which was an NGO called the "Administrative Center for Jehovah's Witnesses in Russia."

Just what is the Administrative Center for Jehovah's Witnesses in Russia? It is another non-governmental organization set up to represent Jehovah's Witnesses. Even considering that it is not an NGO in the same way that the Watchtower was an international NGO associated with the UN-DPI, it serves a *similar* purpose. The OSCE petition that the Jehovah's Witnesses in Russia signed stated:

“The undersigned NGOs have all valued the Human Dimension meetings, throughout the years and in their various formats, as significant for both governments and NGOs to raise human rights concerns in the participating states. Consequently, they have actively participated in them with reports and interventions, and have been encouraging other NGOs to do likewise.”

The petition verifies that the subsidiary Russian NGO, representing the Watchtower and Jehovah’s Witnesses, willingly participated with numerous other NGOs, including the Church of Scientology, in raising “human rights concerns in participating states.” By signing the petition, the Administrative Center for Jehovah’s Witnesses in Russia admits to actively “encouraging other NGOs” to take up the cause of human rights interventions. And, of course, the evidence is overwhelming that the parent organization in Brooklyn used its resources to “raise human rights concerns.”

But what exactly is the OSCE? [According to Wikipedia](#), the online user-contributed encyclopedia, the OSCE is the largest security-oriented intergovernmental organization in the world and its legal existence is founded in the charter of the United Nations. Although it has no military, the OSEC is authorized to use NATO and UN military resources. It appears that the OSEC is merely a regional extension of the United Nations Organization.

So, while the Watchtower may have dissolved its secreted association with the UN directly, it is still very much involved with the OSCE, a subsidiary of the United Nations. There are, in fact, numerous ad hoc NGOs that the Watchtower has set up in order to legally represent Jehovah’s Witnesses in governmental affairs. A search of the OSEC website archives reveals there are over 150 petitions filed by the Watchtower and various NGOs representing Jehovah’s Witnesses.

For example, in May 1999, the United Nations Commission on Human Rights held their annual conference in Geneva. Among the many governmental and non-governmental organizations present were three NGOs representing Jehovah’s Witnesses. They were the aforementioned “Association of Jehovah’s Witnesses” and “Jehovah’s Witnesses in Russia,” as well as a third NGO called the “European Association of Jehovah’s Witnesses for the Protection of Religious Freedom.”

Other NGOS are: “Consistoire National des Temoins de Jehovah,” a French NGO; “Union of the Jehovah’s Witnesses” and “Representation of the Watchtower Bible and Tract Society in Pennsylvania”; which are NGOs functioning in the country of Georgia. And, lastly: “Watch Tower Bible & Tract Society, Poland.”

The Watchtower’s political activities as an NGO are not confined to Europe either. In 1999, the Australian government held hearings with invited NGO representatives of numerous religions in order to advance cooperation and human rights. The official record lists the Watchtower’s representatives as Donald MacLean—

Director of the Australian branch office—and Vincent Toole, legal counsel of the Watchtower Society. The record of the Official Committee Hansard is available online.

FRIENDSHIP WITH THE WORLD IS ENMITY WITH GOD

In view of the facts presented here as to the criteria for NGOs published by the UN itself, and the abundant evidence that the Watchtower was most assiduous in fulfilling their obligation as an associate level NGO, as well as the corroborative proof of direct participation by Watchtower officials in numerous political conferences, including partnering with other religious NGOs in the signing of a petition that urged other organizations to become more active in promoting—not awareness of God’s kingdom—but in raising awareness of human rights, the Watchtower’s deceit and hypocrisy is laid bare.

Regardless of the seemingly noble motive for such political involvement, does acting in behalf of humanitarian or even theocratic objectives ever justify making friends with the world? Where is the trust and fear of God? If it is “Jehovah’s organization,” as it is purported to be, the consequences for the Watchtower’s duplicity in spiritually prostituting itself cannot be understated. The Bible speaks very plainly to Christians on the matter at James 4:4, which reads: **“Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God.”**

But was the Watchtower’s activities as an NGO really as serious as all that? Yes, at least according to the Watchtower it is! Here is what the January 1, 1978, *Watchtower* said about Christendom giving its support to the UN:

“Christendom’s works have included her giving support to man-made schemes for peace, whereas Jesus taught true Christians to pray for God’s kingdom as the instrument for bringing peace to this earth. Catholic and Protestant leaders alike have hailed the United Nations as ‘man’s last hope for peace.’”

As has been shown, all NGOs associated with the UN are required to lend their support by conducting information campaigns in behalf of the United Nations, which the Watchtower incontrovertibly carried out. That means that the Watchtower, and by extension all of Jehovah’s Witnesses indirectly, are guilty of supporting a man-made political scheme. Ironically, in its condemnation of Christendom, the Watchtower inadvertently condemns itself with the following statement from the November 1, 1972, *Watchtower*:

“Logically, then, Christendom, by belonging to the United Nations, is for human (not divine) rulership...Christendom has belied her name, and there is no excuse for it.”

If Christendom is inexcusable and has belied her claim of being Christian “by belonging to the United Nations,” how much more so is the Watchtower’s partnership with the United Nations *inexcusable*? At least Christendom has been open and honest about their support for the United Nations; whereas, the Watchtower is guilty of gross hypocrisy. The Watchtower has behaved just like an immoral adulteress, sneaking surreptitiously in the shadows and lying when found out. Admittedly, these are strong words. Is it really fair to accuse the Watchtower of practicing idolatry, spiritual prostitution and hypocrisy? Again, according to the Watchtower’s own words in condemnation of Christendom, the answer is yes:

“Christendom’s perpetual friendliness with the politicians, and military forces and the big business profiteers of this world is a public scandal... The religious sects of Christendom have committed spiritual adultery also "with their dungy idols." One of the latest and biggest things to be idolized by her is the “image” of the symbolic wild beast of world politics, namely, the United Nations, to which most of the professedly Christian nations belong.” — *The Nations Shall Know*

Again, if Christendom’s “perpetual friendliness with the politicians” is a public scandal, the Watchtower’s secret liaison with the United Nations is more reprehensible by reason of the fact Jehovah’s Witnesses boast of being untainted by such worldliness. In what way has Christendom idolized the United Nations that the Watchtower has not?

While the Watchtower may not have blasphemously proclaimed the UN or League of Nations to be the political manifestation of the Kingdom of God on earth, as some of the clergy of Christendom have done; yet, if the United Nations is really the “disgusting thing” of prophecy, as Jehovah’s Witnesses believe, does not the Watchtower’s constant attendance to its every utterance amount to glorifying a “dungy idol,” as Jehovah expressed it?

The fact is that the Watchtower Bible and Tract Society became a willing political partner with an agency of Satan’s world and the evidence abounds testifying to the fact that the organization has subserviently carried out the obligation of that partnership.

Not only that, but in their service to the United Nations the Watchtower has misappropriated the use of resources— both human and material—that had been dedicated exclusively to Jehovah God.

According to Jehovah’s judgment, that amounts to spiritual prostitution, idolatry and apostasy. There are unavoidable consequences for such wickedness.

In 1951, the September 15th issue of the *Watchtower* boasted that Jehovah's Witnesses were "refusing to *enter partnership* with the abominable League of Nations or the United Nations."

O how things have changed!

No wonder Jehovah expresses his own disappointment and astonishment at the deplorable hypocrisy of his organized people, saying at Isaiah 1:21: "**O how the faithful town has become a prostitute!**"

In view of the Watchtower's practicing the very thing they have roundly condemned Christendom for doing, it can be better understood why Jehovah long ago stated at Ezekiel 7:27: "**According to their way I shall act toward them, and with *their* judgments I shall judge them; and they will have to know that I am Jehovah.**"

12 — COLLAPSE OF THE WATCHTOWER

“This error will be for you like a broken wall, like a bulging high wall ready to fall.”

– Isaiah 30 –

The Second Coming of Jesus Christ may perhaps be the most anticipated event in the history of the world and also, paradoxically, the most misunderstood. While Jehovah’s Witnesses do not use the term “the second coming,” in his letter to the Hebrews the apostle Paul used a similar expression, saying: “*The second time that he appears.*” In so doing, the apostle was comparing and contrasting certain features of Christ’s first and second appearance in the world. And as discussed in chapter five, a second appearance of Christ would seem to suggest a *visible* rather than an invisible parousia.

Because of their false expectations, the much-anticipated first appearance of the Messiah became a stumbling block to the Jewish nation as a whole. According to the common belief the Messiah was expected to restore the throne of David to Jerusalem and cast off the hated Roman occupation. That this was the general expectation of Israel is evidenced by the question that the disciples put to Jesus following his resurrection, when they asked: “**Lord, are you restoring the kingdom to Israel at this time?**”

It was inconceivable to the Jews that the Messiah would not become an integral part of the Jewish establishment. They were God’s people and had been for nearly two thousand years! And there most certainly was no provision in the Jewish messianic doctrine for Christ to appear a *second* time! It was inevitable that the proud Jewish leaders would reject Jesus.

But when the Romans obliterated Jerusalem and its temple in 70 C.E., the Jewish system of worship came to an abrupt end, and with it, any possibility that a future messiah would be forthcoming from among the Hebrew nation. From Jehovah’s standpoint the Jewish system had served its purpose. It had produced the promised Messiah as God had intended and then that system of worship was brought to a conclusion.

In writing to the Hebrew Christians it appears that Paul’s intention was to prepare them for the coming end of the Jewish system of things. For example, in reference to Jerusalem Paul wrote at Hebrews 13:12-14: “**Therefore, Jesus also suffered outside the city gate in order to sanctify the people with his own blood. Let us, then, go**

to him outside the camp, bearing the reproach he bore, for we do not have here a city that remains, but we are earnestly seeking the one to come.”

In saying that Jesus was “outside the city gate,” Paul was making reference to the fact that Christ was literally executed outside the walls of Jerusalem; and in saying he is “outside the camp,” the apostle was drawing a comparison to the animal sacrifices performed in the tabernacle—the remains of which were disposed as refuse “outside the camp.” But in making that analogy, the apostle was saying that Jesus was outside the Jewish religious institution centered in Jerusalem.

And because first century Christians were in anticipation of Christ’s imminent arrival, it seems likely that they also came to expect that Jesus would return to the physical city of Jerusalem. No doubt that is why Paul reminded the Hebrew Christians that they did not have in Jerusalem “a city that remains.”

Because both Jesus and Paul used the expression “the conclusion of the systems of things” in connection with the end of the Jerusalem as the center of the worship of Jehovah, it is evident that the pattern in the first century has special importance for those Christians who would be living “the second time that he appears,” during the conclusion of the present global system of things.

In the 12th chapter of Hebrews, Paul reminds Christians of the awesome power that was displayed when Jehovah revealed himself to the Israelite nation that had gathered at the foot of Mount Sinai. When Jehovah spoke to Moses on the summit the whole mountain trembled and was enveloped in a fearsome display of fire and smoke. As if to dispel any notion that the phenomenon was a natural volcanic occurrence—deafening trumpets blared from the invisible. Paul next explains the significance of that event by quoting from the prophet Haggai. He wrote: **“At that time his voice shook the earth, but now he has promised: ‘Yet once more I will shake not only the earth but also the heaven.’ Now the expression ‘yet once more’ indicates the removal of the things that are shaken, things that have been made, in order that the things not shaken may remain. Therefore, seeing that we are to receive a Kingdom that cannot be shaken...”** — Hebrews 12:26-28a

Originally “the things being shaken” proved to be the entire Jewish religious system, with its Holy City, temple and priesthood being shaken completely out of existence. Yet the prophecy of Haggai, from which the apostle directly quoted, foretells that Jehovah is going to “rock *all* the nations,” not just Jerusalem.

That being the case, it is evident that the prophecies call for the entire wicked system of things to be rocked into oblivion when Christ appears for the second time. That would include that which up until then will have served as the earthly center of the worship of Jehovah, as Jerusalem had been originally. Manifestly, the only thing that will remain standing when the smoke has dissipated will be the Kingdom of God and the children with faith in God’s unshakable Kingdom.

SETTLING THE ISSUES RAISED IN EDEN

Tragically, the human race has been alienated from God since the time that Adam and Eve rebelled against Jehovah and were evicted from the paradise of pleasure known as the Garden of Eden. The trusting relationship that Adam briefly enjoyed with his Creator was ruined, both for himself and his then-unborn offspring.

As a hint of the close friendship that once existed between God and man, Genesis reveals that there was a time—back when the world was new—when the presence of God was manifested in some way as if he were leisurely strolling about in the Garden of Eden during the breezy part of the day—casually conversing with his earthly son, Adam. Since that fleeting moment of perfect harmony between God and the first man, the subsequent annals of history on the outside of the gates of Eden is a mere chronicle of the evils due to the alienation of man from God.

But Jehovah has been like a determined and long-suffering parent with a problem-child. In his vast wisdom, though, Jehovah knows that the only way that mankind will be finally disabused of its foolishness and actually come to appreciate the benefits of fully trusting and obeying God is if we are made to suffer the painful consequences for our prideful folly and lack of faith.

As Jehovah's Witnesses know, central to God's purpose to redeem mankind is the establishment of Christ's Kingdom. Associated with Jesus in his heavenly Kingdom are to be 144,000 chosen ones from among mankind, who will eventually be invited to approach Jehovah's very residence in heaven—the true holy mountain and city of God. But what purpose will they serve? Surely Jehovah and Jesus do not need their help as associate kings. Indeed, why does God invite anyone from the realms below to inhabit the heavenly sphere?

Back in Eden the original serpent had implied that God was untrusting holding something good back from Adam and Eve. "Is it really so?" the slithering cherub impugned. Later on in Job's day, Satan insidiously insinuated that God was guilty of inducing his servants to obey him through mere bribery. To his everlasting praise, Jehovah's answer to the slanderous accusations has gone far beyond what any angel or human could have reasonably expected. Not only would Jehovah provide the means to legally ransom and restore mankind to paradise—proving he had the best interests of man at heart from the start—in his grand magnanimity, Jehovah also purposed to select some from among mankind and exalt them to heaven itself.

But God's graciousness even extends beyond merely recreating some humans into spirit creatures. Jehovah purposes to grant these special chosen ones to have life in themselves. That is something that no human can possibly possess, since earthly creatures, by nature, are dependent upon outside forces to sustain life. And although the angels are a superior form of life, not even they possess life in themselves. Having life in oneself means being immortal. Immortal beings are no longer even dependent upon Jehovah for sustenance. Immortality means possessing life as a deathless,

incorruptible and indestructible being. Immortality is existence in its own right. Immortality is having life like the very Almighty Jehovah God himself possesses!

Thus, Jehovah not only willingly exalts mere human creatures into his very presence—some individuals from even the dregs of degraded human society, but he also purposes that they should become exactly like himself in nature—glorious, deathless, divine beings. And that is the very thing that Satan implied that Jehovah was supposedly unwilling to give up, when he said: **“For God knows that in the very day you eat from it, your eyes will be opened and you will be like God, knowing good and bad.”**

According to the Devil, God did not trust his own creation. And since the first humans and the Accuser were obviously not trustworthy, who could really argue otherwise? But contrary to the Devil’s presumptuous accusations, Jehovah has seen fit to lovingly bestow the incomprehensible gift of becoming exactly like himself upon Christ and select sons of Adam. In all likelihood the Accuser had no comprehension of the dimensions of Jehovah’s love for his creation. Thus, with the accomplishment of his eternal purpose in a marvelous and masterful way Jehovah will have established himself as the “God of gods.” Not only has he proven himself more powerful and infinitely wiser, but Jehovah has also been delighted to demonstrate his moral superiority and divinity over both his human and demonic detractors.

In the face of the wonderful way that Jehovah has responded to Satan’s challenge, as if to assuage his own humiliation and diminish God’s glorious purpose, down through the ages the Devil has vigorously peddled the preposterous lie that humans have an inherent immortal soul. He has also promoted the blatantly false religious doctrine that all “good” people go to heaven when they die; as if that privilege was somehow mankind’s birthright and not dependent on Jehovah’s limited choosing and undeserved kindness. Clearly, the Devil intends to devalue God’s special gift before the world by making it seem mundane.

The truth is, though, Jehovah does not grant anyone an everlasting heavenly residence with himself, much less immortality, unless first they prove that they have an unbreakable faith and loyalty. And in order to create within his chosen ones an indomitable faith, they must first endure Jehovah’s displeasure and his tempered discipline; for even as the scripture says our Lord learned obedience from the things he was made to suffer.

That is why the apostle exhorted the Hebrews to endure his disciplining—no matter how severe. At Hebrews 12:8-10, Paul wrote: **“But if you have not all shared in receiving this discipline, you are really illegitimate children, and not sons. Furthermore, our human fathers used to discipline us, and we gave them respect. Should we not more readily submit ourselves to the Father of our spiritual life and live? For they disciplined us for a short time according to what seemed good to them, but he does so for our benefit so that we may partake of**

his holiness.” A few verses down in that same 12th chapter, Paul partially quotes from Isaiah, where he said: **“Therefore, strengthen the hands that hang down and the feeble knees, and keep making straight paths for your feet, so that what is lame may not be put out of joint but, rather, may be healed.”**

The 35th chapter of Isaiah—the source of Paul’s quotation—is God’s loving exhortation to Israel after the nation had endured a most severe punishment. It is evident, therefore, that by inspiration the apostle Paul is really exhorting Christians who would be living during the conclusion of the entire system of things, since that is when Jehovah will rock the heavens and the earth and severely discipline those whom he calls his sons. That will mark the occasion when “the Israel of God” would finally come to stand before the awesome heavenly Mount Zion.

Having more closely considered how Jehovah has purposed to permanently settle the challenge to his universal sovereignty, consider, now, the ultimate culmination of his work.

“YOUR GRAND INSTRUCTOR WILL NO LONGER HIDE”

As the Originator and rightful Ruler of the universe, God is uniquely qualified to instruct his creation. However, it may also suit God’s purpose to remain in the background and to hide himself for a time and simply allow events to unfold—even as God himself states, when he poses the question at Isaiah 57:11— **“Have I not kept silent and withdrawn?”**

According to the context of the 30th chapter of Isaiah, it is during the distressing events immediately preceding the end of the world when Jehovah ultimately reveals himself as the Grand Instructor and Savior of those who trust him. That is why Isaiah 30:20 says: **“Though Jehovah will give you bread in the form of distress and water in the form of oppression, your Grand Instructor will no longer hide himself, and you will see your Grand Instructor with your own eyes.”**

The context indicates that Jehovah unveils himself as the Grand Instructor of his people during the judgment. Hence, we read at Isaiah 30:18: **“But Jehovah is waiting patiently to show you favor, and he will rise up to show you mercy. For Jehovah is a God of justice. Happy are all those keeping in expectation of him.”**

But if God has already fully revealed himself as the Grand Instructor back in 1919, as the Watchtower intimates, what purpose could possibly be served by his servants remaining in expectation of being shown favor and receiving further life-giving instruction? The truth of the matter is, Jehovah’s people must yet be fed the bread of distress and drink the bitter waters of oppression and it is in that lowly circumstance in which God’s people will soon find themselves when Jehovah will reveal himself as the Grand Instructor.

In view of the foregoing, Isaiah 30:21 must also have a future fulfillment. That verse reads: **“And your own ears will hear a word behind you saying, ‘This is the**

way. Walk in it,' in case you should go to the right or in case you should go to the left."

Now, consider the following question: If Jehovah is leading and his people are presumably following him, and yet they hear his voice as if emanating from *behind* them, is this not symbolism intended to indicate that God's people have gone astray at the point when their Grand Instructor speaks to them as though from behind — as if beckoning them to turn around? Not according to the Watchtower. Here is what their [Isaiah commentary](#) states: *"Today, when faithful worshipers read the Bible, it is as if God's fatherly voice is telling them the way to go and urging them to readjust their course of conduct so as to walk in it. Each Christian should listen carefully as Jehovah speaks through the pages of the Bible and through Bible-based publications provided by "the faithful and discreet slave."*

But the Watchtower's erroneous, self-serving interpretations aside, it should be apparent that God's ultimate, eye-opening instruction does not come "through Bible-based publications" of the Watchtower. The great irony is that Bethel's stubborn refusal to acknowledge its own need for God's corrective counsel would appear to be one of the primary reasons the Grand Instructor will find it necessary to call out to his people; instructing them to turn around, to repent, so as to walk without deviation in a new path.

"WOE TO THE STUBBORN SONS"

At Isaiah 30:1, Jehovah addresses the Israelites as "stubborn sons," saying to them: **"Woe to the stubborn sons,' declares Jehovah, 'Who carry out plans that are not mine, who make alliances, but not by my spirit, in order to add sin to sin. They go down to Egypt without consulting me, to take shelter under Pharaoh's protection and to take refuge in the shadow of Egypt!"**

It is worth noting that Isaiah 30:1 is not the only place in Isaiah where God pronounces "woe" upon his people. In fact, every chapter of Isaiah, beginning with the 28th chapter through the 31st, begins the same way. For example, Isaiah 28:1 says: **"Woe to the eminent crown of the drunkards of Ephraim..."** Isaiah 29:1 likewise reads: **"Woe to Ariel, to Ariel..."** Isaiah 31:1 says: **"Woe to those going down to Egypt...but who...have not searched for Jehovah himself."**

Jehovah's sons have access to their Father's counsel, but to their shame they stubbornly refuse to rely upon God's wisdom and spirit. Instead, they merely make a pretense of doing so, while trusting in their own powers and human schemes. As the context indicates, this development has more far-reaching implications than merely ancient Israel. But can Jehovah's modern witnesses today truly be likened to those stubborn sons of Israel who brought woe upon themselves?

Sadly, yes. The leadership of Jehovah's Witnesses are similarly disposed to carry out their own plans — meaning that Christians may put up an appearance of obeying God, but their sacrifices may not necessarily be in accord with God's will.

Certainly the Watchtower's compromising partnership with the United Nations was an unholy alliance. And their continual denial of it merely adds sin to sin, as Isaiah states. one sacrificial offering that surely did not have Jehovah's blessing.

Just as the Israelites looked to Egypt for security, apparently lawyers representing the Watchtower have also cut questionable backroom deals with various political agencies besides the UN in order to advance the Watchtower's interests in certain countries. For example, in the late 1990's, the Watchtower was denied legal recognition by the Bulgarian government because, among other things, the authorities felt the Watchtower coerced its members into refusing blood transfusions by hanging over them the threat of sanctions from the congregation. The Watchtower appealed the Bulgarian decision to the European Commission on Human Rights. In 1998, the lawyers struck a compromise. The Bulgarian government would grant the Watchtower legal recognition and Jehovah's Witnesses would be given conscientious objector status. And in return the Watchtower would agree not to bring sanctions against Bulgarian witnesses that took blood transfusions. Of course, the leadership of the Watchtower made no mention of this compromise to Jehovah's Witnesses.

More recently Geoffrey Jackson, a member of the Governing Body, stated in a sworn deposition before a [Royal Commission in Australia](#) that the reason Jehovah's Witnesses had not reported one single crime of the over 1,000 known criminal acts committed against children in the congregations, is because there was no law requiring it. Jackson claimed that Christian elders were bound by the Bible to not overstep their bounds in such matters. But if a law required them to set aside any scriptural injunctions then it would 'solve their dilemma,' as he worded it.

Such willingness to bargain with the Devil in vital matters of faith indicates that the spiritual leaders and spokesmen for Jehovah's Witnesses do indeed fit the profile described in prophecy as being those who carry out their own plans without consulting Jehovah. Woe indeed for the stubborn sons who refuse to make an accounting and repent of their hypocrisy and treachery!

Although it may seem like a trifling matter, Jesus said that the person (or institution) unfaithful in what is least is also unfaithful in the big things too. That being the case, in view of the fact that there exists a disposition towards compromise for the sake of protecting the Watchtower's corporate interests, how might the leadership of the Watchtower react when faced with the extinction of the organization in the future?

The fanciful belief among Jehovah's Witnesses is that God will protect his so-called "visible organization" from all calamities. That is because many of the prophecies have been misapplied, so that it is simply inconceivable in the minds of Jehovah's Witnesses that the organization could possibly become the object of

Jehovah's wrath. For example, contributing to that mindset the Watchtower applies the following verse to itself: **"Look! I myself created the craftsman, who blows on the charcoal fire, and his work produces a weapon. I myself also created the destructive man to bring ruin. No weapon formed against you will have any success, and you will condemn any tongue that rises up against you in the judgment."** (Isaiah 54:16-17)

However, this portion of Isaiah—although written well over a century before Jerusalem was destroyed by the Chaldeans—is actually a projection of God's voice to his people living in exile in Babylon—assuring them of his blessing and that Jerusalem would be rebuilt and ultimately fulfill God's grand purpose in connection with it.

But the obvious fact remains that the weapon God used against the wayward Jews did, in fact, have "success." Nothing could prevent Jerusalem from being destroyed once God had decreed it. In that respect Jerusalem typifies that which is called Jehovah's earthly organization today.

The context of the 54th chapter of Isaiah has to do with God comforting his covenanted organization in the aftermath of the destruction of Jerusalem: **"O afflicted woman, storm-tossed, uncomforted, I am laying your stones with hard mortar and your foundation with sapphires. I will make your battlements of rubies, your gates of sparkling stones, and all your boundaries of precious stones. And all your sons will be taught by Jehovah, and the peace of your sons will be abundant."**

Although the physical city of Jerusalem was rebuilt the prophecy clearly speaks to greater spiritual realities in relation to the heavenly city of New Jerusalem. That is evident in the 21st chapter of Revelation, which depicts the New Jerusalem with similar symbolism. It is that symbolic city, the very Kingdom of heaven, which will never be destroyed.

Unquestionably, the leadership of the Watchtower is proving that they are like the stubborn sons, in that they support themselves upon inaccurate interpretations of prophecy. Like the ancient Jewish establishment that tried to silence Jehovah's prophets, the Watchtower is also disposed to scoff at any suggestion that God's judgments might apply to Jehovah's Witnesses instead of Christendom.

That is why the prophet speaks for Jehovah to the stubborn sons, saying: **"For they are a rebellious people, deceitful sons, sons who are unwilling to hear the law of Jehovah. They say to the seers, 'Do not see,' and to the visionaries, 'Do not tell us truthful visions. Tell us flattering things; envision deceptive illusions."**
— Isaiah 30:9-10

While virtually every Hebrew prophet straightforwardly foretells how "Israel" will be brought into judgment with God, the Watchtower has deviously deflected all negative aspects of those prophetic visions to Christendom or applied them to the relatively insignificant events that befell the International Bible Students during the First

World War. Or, they simply ignore certain sections of the Bible altogether. “Deceitful sons,” indeed!

The Watchtower has steadfastly refused to hear the law of Jehovah in this regard. The “seers” are those who “see” the correct understanding of the prophetic visions that Jehovah originally gave to the biblical visionaries, seers, and prophets. But, there is no place for any sort of modern seer of things among Jehovah’s Witnesses today. Just as the Jews were unreceptive to the edicts of Heaven, the leadership of the organization are also unwilling to accept God’s counsel as contained in Scripture. They prefer to hear “flattering things” extolling the virtues of the faithful slave and the success of the worldwide publishing work. They only allow “deceptive illusions” to exist within the theocratic arrangement — what Paul called a “deluding influence.”

In this respect, the Watchtower’s preferred prophetic interpretations have been erected like an impenetrable, protective wall — presumed to be solidly fixed. How wrong they are!

“A BULGING HIGH WALL READY TO FALL”

The 30th chapter of Isaiah expresses Jehovah’s intention to knock down the “bulging high wall” of error the organization has built up. Jehovah says: **“Since you reject this word and you trust in fraud and deceit and you rely on these, so this error will be for you like a broken wall, like a bulging high wall ready to fall. It will crash suddenly, in an instant. It will be broken like a large potter’s jar, so completely smashed that no fragment among its pieces will be left to rake the fire from the fireplace or to scoop water from a puddle.”**

But does Isaiah’s prophecy really apply to the Watchtower?

Consider another related prophecy in the 13th chapter of Ezekiel. Just as successive chapters in Isaiah pronounce woe upon God’s nation and people, Ezekiel 13:3 announces: **“Woe to the stupid prophets, who follow their own spirit, when they have seen nothing!”**

Who are those whom Ezekiel is commanded to denounce? Jehovah goes on to say of the “stupid prophets”: **“They have seen false visions and foretold a lie, those who are saying, ‘The word of Jehovah is,’ when Jehovah himself has not sent them, and they have waited for their word to come true. Is it not a false vision that you have seen and a lie that you have foretold when you say, ‘The word of Jehovah is,’ when I have not said anything?’”**

In considering the Christian parallel of the prophecy, who else other than the Watchtower Bible and Tract Society speaks authoritatively in the name of Jehovah? As all of Jehovah’s Witnesses know, the Watchtower claims to be the earthly mouthpiece of God. As such, the organization claims that its prophetic interpretations are the authentic utterance of Jehovah. Especially is that the case when it comes to the scores

of prophecies that the Watchtower has tied to 1914. It is as if for the past century the prophets of Bethel “have waited for their word to come true”—but in vain. Instead of vindicating their 1914 vision, the passage of time only reveals more cracks in the wall.

In view of the fact that most of the Watchtower’s interpretations of prophecy are in error— as has been irrefutably established in the pages of this publication— from Jehovah’s standpoint all such dogma amounts to “false visions.” And because the “prophets” use the organization’s authority and claim to speak in the name of Jehovah, as if they have directly derived their esoteric knowledge from a divine source, it is as though such visionaries are promoting a lying divination. (Note: For whatever reason the 2015 NWT dropped the word “divination” and simply translates it as “lie.” However, other translations use the word “divination.” Byington uses the expression: “soothsaying falsehoods.”)

Yet the question remains: Does this really apply to those who are actually God’s people or merely those who falsely claim to be such?

Ezekiel 13:9-10 provides the answer: **“My hand is against the prophets whose visions are false and who foretell a lie. They will not be among the people with whom I confide; nor will they be written in the registry of the house of Israel; nor will they return to the land of Israel; and you will have to know that I am the Sovereign Lord Jehovah. All of this is because they have led my people astray by saying, “There is peace!” when there is no peace. When a flimsy partition wall is built, they are plastering it with whitewash.”**

The prophecy clearly states that the “stupid prophets” have led the people belonging to God astray. Naturally, the Watchtower teaches that the condemned false visionaries typify the clergy of Christendom. But if Jehovah’s Witnesses are the true people of God, how is it that the supposed “stupid prophets” of Christendom have the power and influence to lead God’s people astray?

The prophets against whom Jehovah is speaking are the most prominent men in the organization. They are responsible for misleading Jehovah’s Witnesses by means of false and lying visions. It is the very teachings of the Watchtower that continually tickles the ears of Jehovah’s Witnesses; assuring them, ‘there is peace, all is well in spiritual paradise.’

Undeniably, the Watchtower has gone to great lengths to convince Jehovah’s Witnesses that Jehovah became king in 1914—applying nearly every prophecy in the Bible to that date—thus, blinding trusting Christians to the reality of a *future* presence of Christ.

The analogy of a flimsy wall is apt. Bethel has constructed an elaborate and extensive wall-like structure of biblical prophecy that serves primarily to fortify the place of the Watchtower Society as Jehovah’s organization. The organization’s very logo—a towering stone and mortar watch tower—is an ironical manifestation of the metaphorical.

As if to demonstrate their unwavering commitment to maintaining the wall, in the run-up to 2014, Bethel published an article celebrating [100 Years of Kingdom Rule](#) as well as a book entitled: [God's Kingdom Rules](#) and even a [video reenactment](#) of the “historic” moment when C.T. Russell announced that the Gentile times have ended. This publishing blitz was undoubtedly undertaken to reinforce the 1914 lie in the minds of Jehovah's Witnesses.

By such vain efforts to support a lie, it is as if the Watchtower's promoters keep plastering coat after coat of whitewash on the “wall” of their own making. Regardless of their efforts, when Jehovah actually does assert his kingship and judge his people the Watchtower's whitewashed prophetic wall is sure to be toppled and pulverized. As Isaiah stated “it will crash suddenly, in an instant” — meaning, it will not be dismantled piecemeal, over time. No, once the true Apocalypse commences the Watchtower's theocratic wall will violently collapse.

Jehovah, in fact, commands his true prophet to tell the “stupid prophets” beforehand that their whitewashed wall is doomed to fall. Ezekiel 13:11-16 reads: **“Tell those plastering with whitewash that it will fall. A torrential downpour will come, hailstones will fall, and powerful windstorms will break it down. And when the wall falls you will be asked, ‘Where is your coating of plaster?’ Therefore this is what the Sovereign Lord Jehovah says: ‘I will cause powerful windstorms to burst forth in my wrath, and a torrential downpour in my anger, and hailstones in destructive fury. I will tear down the wall that you plastered with whitewash and bring it down to the earth, and its foundation will be exposed. When the city falls, you will perish within her; and you will have to know that I am Jehovah. When I fully unleash my wrath upon the wall and upon those who plastered it with whitewash, I will say to you: ‘The wall is no more, and those plastering it are no more. The prophets of Israel are gone, those who prophesy to Jerusalem and who see visions of peace for her, when there is no peace,’ declares the Sovereign Lord Jehovah.”** (Note: With the release of the first edition of this publication in 2005, each member of the Governing Body were sent a copy along with the open letter entitled: [The Wall Must Fall!](#))

That the above prophecy of Ezekiel applies to Christ's congregation during the “second time that he appears” is evident from a parallel prophecy in the 28th chapter of Isaiah. The significance of Isaiah's prophecy is that God uses the very same analogy of a tempest-driven, flooding downpour that washes away the falsehoods and delusions that the bragging rulers have imposed upon God's people.

Isaiah 28:14-16 reads: **“So hear the word of Jehovah, you boasters, you rulers of this people in Jerusalem, For you men say: ‘We have made a covenant with Death, and with the Grave we have made an agreement. When the raging flash flood passes through, it will not reach us, for we have made a lie our refuge and we have hidden ourselves in falsehood.’ Therefore this is what the Sovereign Lord Jehovah says: ‘Here I am laying as a foundation in Zion a tested**

stone, the precious cornerstone of a sure foundation. No one exercising faith will panic.’”

In proof that the prophecy has not been fulfilled yet, Isaiah 28:16 situates the actual establishment of Christ’s Kingdom as coinciding with the tempest and flooding downpour of Jehovah’s denunciation. Clearly, the prophecy reveals that Jehovah lays the foundational stone in Zion—an obvious reference to Christ’s Kingdom—at the same time “the raging flash flood” is unleashed. Those who imagine they have a working agreement with Death and the Grave are those who trust solely in their place within the Organization. To their horror that seeming place of refuge will be swept away in a flooding hailstorm of persecution.

True Christians, that is, those who know and trust Jehovah and have faith in Christ, will not panic during the turmoil that ensues. Their faith is stronger than organizational loyalty. Needless to say, the actual return of Christ will shatter the Watchtower’s 1914, invisible parousia chimera, along with the hopes of those who foolishly cling to the Lie when it is finally swept away by Jehovah’s rage.

Returning to the 30th chapter of Isaiah, the prophecy goes on to say: **“By returning to me and resting, you will be saved; your strength will be in keeping calm and showing trust. But you were unwilling.”** According to Jehovah’s declaration, his people are *not* going to trust him when the test comes. No doubt that will be because Jehovah’s Witnesses have been induced to trust in the Watchtower. The tragic result of not fully trusting God will be that **“A thousand will tremble at the threat of one; at the threat of five you will flee until what is left of you is like a mast on the top of a mountain, like a signal pole on a hill.”**

It is in the context of Jehovah’s proud people cowering before the tyrannical enemy that Isaiah 30:18 says: **“But Jehovah is waiting patiently to show you favor, and he will rise up to show you mercy. For Jehovah is a God of justice. Happy are all those keeping in expectation of him.”**

The painful lesson that all men must soon learn is that Jehovah God is the rightful Sovereign of this earth. The nightmare that is about to descend upon this world will prove beyond all doubt that humans simply do not have the wisdom to rule themselves.

Ultimately, Jehovah’s Witnesses must also come to know that Jehovah is God in a way that we have heretofore not known.

In the aftermath of the collapse of the organizational wall, the faithful who accept the severe disciplining of the Grand Instructor will then reject all vestiges of the Society, as if an abhorrent idol. The 22nd verse foretells: **“And you will defile the silver overlay of your graven images and the golden plating of your metal statues. You will cast them away like a menstrual cloth and say to them, ‘Be gone!’”**

According to the apostle Paul a lofty thing among men is a disgusting thing to Jehovah. During the judgment Jehovah will express his own disgust, so that never

again will Jehovah's people foolishly exalt any so-called earthly organization to the lofty place now occupied by the Watchtower.

Jehovah's chastened people will discard their organizational idol and all that has been attached to it as if it were an abhorrent thing.

At Isaiah 30:26, Jehovah indicates the magnitude and intensity of the truth that is yet to be revealed to his people by comparing it to literal light. It reads: **“And the light of the full moon will become like the light of the sun; and the light of the sun will become seven times stronger, like the light of seven days, in the day that Jehovah binds up the breakdown of his people and heals the severe wound from the blow he inflicted.”**

What is the setting of the occasion when the spiritual light from Jehovah will intensify sevenfold? The preceding verse of Isaiah provides the answer: **“in the day of the great slaughter when the towers fall.”**

That day of slaughter when the towers fall cannot be an insignificant event. It must relate to the coming crash of the global system; when the great steel and glass towers of Wall Street and London and all the related structures in cities throughout the world, come crashing down —at least metaphorically. And no doubt, counted among the many towers destined to fall will be the Watchtower itself!

13 — KING OF THE NORTH

“And in the time of the end the king of the south will engage with him in a pushing, and against him the king of the north will storm”

- **Daniel 11:40** -

Since the disintegration of the Soviet Union almost twenty years ago, Jehovah’s Witnesses have been somewhat at a loss as to the identity of the prophetic king of the north. Here is what the Watchtower has stated on this issue: *“With the disbanding of the Soviet Union in December 1991, the king of the north suffered a serious setback. Who will be this king when Daniel 11:44, 45 is fulfilled? Will he be identified with one of the countries that were part of the former Soviet Union? Or will he change identity completely, as he has done a number of times before? Will the development of nuclear weapons by additional nations result in a new arms race and have a bearing on the identity of that king? Only time will provide answers to these questions. We are wise not to speculate. When the king of the north embarks on his final campaign, the fulfillment of prophecy will be clearly discerned by all who have Bible- based insight.”*

In reality, the king of the north has not “suffered a serious setback” with the disbanding of the USSR—as the *Pay Attention to Daniel’s Prophecy* commentary asserts. Rather than the king of the north, it is the Watchtower’s interpretation of Daniel’s prophecy that has suffered a serious setback. According to the prophecy of Daniel, the king of the north succeeds. It is the king of the south that suffers a “serious setback”—exactly the opposite of the Society’s interpretation.

Besides, the Watchtower claims that the time of the end commenced in 1914 and supposedly the prophecy of Daniel was unsealed then. But if that is the case, if the prophecy was unsealed nearly a century ago, why are Jehovah’s Witnesses still in the dark as regards the identity of the king of the north? Why must they wait for ‘time to provide the answers,’ waiting until “the king of the north embarks on his final campaign” before the truth becomes clear? It is another instance of double-speak on the part of the stupid prophets.

Instead of refraining from speculating about who the next new king might be —as if there is not one at the present moment —it seems most timely to reconsider whether the USSR and Germany were ever in the position of the king of the north. Indeed, in view of the embarrassing fact that the Watchtower’s interpretations have led to a dead end, with no workable means of understanding present political developments in the

light of prophecy, it is vital to clear away the old and establish a new framework in anticipation of the actual unsealing of the prophecy of Daniel during the time of the end.

In order to pick up the trail of the king of the north a good place to start is with Daniel 11:20-22, which reads: **“And there will stand up in his position one who causes an exactor to pass through the splendid kingdom, but in a few days he will be broken, though not in anger nor in warfare.”**

The Watchtower’s interpretation of this part of the prophecy appears to be correct. The one standing up in the position of the king of the north at this juncture is Augustus Caesar—the first emperor of Rome. Augustus decreed that a census be taken, apparently for purposes of taxation and conscription; hence, he caused “an exactor to pass through the splendid kingdom” of Judea. Shortly afterwards Augustus died of natural causes.

After Augustus came Tiberius Caesar, who is mentioned by name in the book of Luke in connection with the baptism and anointing of Jesus. Daniel 11:21 says of Augustus’ successor: **“And there must stand up in his position one who is to be despised, and they will certainly not set upon him the dignity of the kingdom; and he will actually come in during a freedom from care and take hold of the kingdom by means of smoothness.”**

The Watchtower’s interpretation of the verse above also sounds plausible, but it is not really clear how “they will certainly not set upon him the dignity of the kingdom.” The Watchtower notes that the dignity of the kingdom was *“unwillingly bestowed on him only after all other likely successors were dead.”*

Perhaps, though, it was the dignity of the Judean kingdom that was not set upon Tiberius; for the reason that the Jews despised their Roman occupiers—including Pontius Pilate—Tiberius’ appointed governor of Jerusalem. Jewish history records several incidents where Pilate greatly offended Jewish religious sensibilities. After all, the previous verse in context made reference to “the splendid kingdom” of David.

In this regard consider how on one occasion Pilate nearly caused an insurrection when he placed Roman ensigns in Jerusalem—reminders of Rome’s loathed imperial presence. The Jews, however, defied Pilate’s authority, not conferring upon him the dignity of his position as Tiberius’ appointee, and demanded that the ensigns be removed from the holy city. Pilate ordered his soldiers to surround the Jews, but they stood their ground; even at the risk of execution, so that Pilate was forced to remove the ensigns.

On another occasion, Pilate hung some armory shields in Herod’s palace in honor of the emperor. The Jews, again, took offense and petitioned Tiberius; who ordered that the offending shields be removed. So, in this way Tiberius may have ingratiated himself to the Jews—taking “hold of the kingdom by means of smoothness.”

By the time of Christ's execution, the leaders of the Jewish kingdom expressed their complete allegiance to Tiberius with the following words: "**We have no king but Caesar!**" So not only was the Judean kingdom controlled by the smoothness of the Roman king of the north, but the birthplace and original field of operation for Christianity came even more under the authority and influence of the king of the north as well.

The 22nd verse goes on to say of the Roman king of the north: "**And the arms of the flood will be swept away on account of him, and they will be broken; as will be the Leader of the covenant.**" While "the Leader of the covenant" is undoubtedly Jesus Christ, what is it that "will be swept away on account of him"?

The Watchtower's interpretation seems to widely miss the mark, stating: "*As regards the arms of the flood—the military forces of the surrounding kingdoms—the angel said: 'They will be flooded over and will be broken.'* When Tiberius became the king of the north, his nephew Germanicus Caesar was commander of the Roman troops on the Rhine River. In 15 C.E., Germanicus led his forces against the German hero Arminius, with some success. However, the limited victories were won at great cost, and Tiberius thereafter aborted operations in Germany. Instead, by promoting civil war, he tried to prevent German tribes from uniting. Tiberius generally favored a defensive foreign policy and focused on strengthening the frontiers. This stance was fairly successful. In this way 'the arms of the flood' were controlled and were broken."

According to the Watchtower, the "arms of the flood" were the Germanic armies hostile to Rome on the northern fringe of the empire. However, the Watchtower seems to be saying that the Germanic forces are both the "arms of the flood" as well as "they" who are "flooded over." But, how reasonable is that? The Watchtower offers no sensible explanation as to how the arms of the flood were flooded over.

Secondly, it seems completely unwarranted to come to the conclusion that the pronoun "they" who were "flooded over" refers to the Germans, when there is nothing in the immediate context to support that. Considering that the focus of the prophecy has to do with what was to occur in the "splendid kingdom" in connection with "the Leader of the covenant" being broken by the king of the north, it would seem that the pronoun "they" is in reference to the Jews. It is highly doubtful that the angel would mention an obscure battle between the Germanic tribes and the Roman armies in the same breath as he foretold the execution of the Son of God. The Watchtower's interpretation is a *non sequitur*.

Would-be Bible interpreters do well to keep in mind that the Bible interprets itself. For example, the ninth chapter of Daniel refers to the Jewish holy place (the splendid kingdom) and "the people of a leader" being flooded over and made desolate by a disgusting thing after the Messiah is cut off. That is the exact same subject matter of the verse in question in connection with the king of the north.

It seems reasonable to conclude that “they” who are spoken of as being flooded over and “broken” at Daniel 11:22 are the residents of the “splendid kingdom” who tragically rejected the “Leader of the covenant.” The flood of desolation, of course, occurred in 70 CE when the Romans under General Titus utterly destroyed Jerusalem.

Evidently, though, the identity of the king of the north at each stage is not limited to just one *individual*, such as Tiberius. But, rather, the prophecy goes on to include developments that individual kings, *like* Tiberius, merely set into motion.

Since this aspect of the prophecy carries us beyond the reign of Augustus’ despised successor, Tiberius, the Watchtower’s commentary on the next span of verses bears revision as well: **“And because of their alliance with him, he will carry on deception and rise up and become mighty by means of a little nation.”**

“BY MEANS OF A LITTLE NATION”

Since this aspect of the prophecy carries us beyond the reign of Augustus’ despised successor, Tiberius, the Watchtower’s commentary on the next span of verses bears revision as well: **“And because of their alliance with him, he will carry on deception and rise up and become mighty by means of a little nation.”**

The *Pay Attention* commentary interprets the prophecy as applying to the internal affairs of the Roman political body. “Their allying themselves with him” is said to apply to the Roman Senate. But, again, there is nothing in the context that warrants arbitrarily ascribing the pronoun “their” to an entity like the Roman Senate. The context is regarding “they” being “flooded over on account of him.”

So, it seems the prophecy is saying that the Jews allied themselves with the Roman Empire. But how? Again, allowing for the Scriptures to interpret themselves, the 2nd Psalm is a messianic prophecy, which the apostles applied to the anti-Christ conspiracy that developed in the first century between the Jewish rulers and Roman ruler—Pontius Pilate. At Acts 4:26-28, the apostles prayed to God, quoting the second Psalm and offering these inspired words of interpretation, saying: **“The kings of the earth took their stand and the rulers gathered together as one against Jehovah and against his anointed one.’ For truly both Herod and Pontius Pilate with men of the nations and with peoples of Israel were gathered together in this city against your holy servant Jesus, whom you anointed, to do what your hand and counsel had determined beforehand to occur.”**

Luke also reports that Herod, the nominally Jewish Edomite king, and Pontius Pilate became friends on the very day that Christ was executed. Luke 23:11-12 says: **“Then Herod together with his soldiers treated him with contempt, and he mocked him by clothing him with a splendid garment and then sent him back to Pilate. Herod and Pilate became friends with each other on that very day, for before that they had been at enmity with each other.”**

The unseemly political alliance between the Jews and their despised Roman masters might be considered one aspect of the fulfillment of Daniel's prophecy. However, it is understood that the second Psalm has a more far-reaching application.

At this point it is important to take note of some crucial details. "The land of the Decoration" at Daniel 11:16 and "the land of the Decoration" in the 41st verse are not the *same*. This is because the original decorated land was the literal "splendid kingdom" of Judah. But on Pentecost 33 CE a Christian Israel was created and that is the kingdom over which Christ became the King. So, the anointed congregation that came into existence then is the modern-day "land of the Decoration." Jehovah's Witnesses already understand this to be so.

Also, the "Leader of the covenant," Christ, is not the leader of the Mosaic covenant that God covenanted with the nation of Israel. Jesus mediates a covenant with members of "the Israel of God," as Paul called the Christian congregation. But tragically, just as the fleshly Israelite nation rejected Christ and became apostate, an apostasy developed shortly after the nation of spiritual Israel came into existence.

With these overlapping features of prophecy in mind, it is noteworthy that apostate Christian bishops *also* allied themselves with the Roman king of the north, just as the Jewish leaders had done. How did this come about?

After the death of the apostles, Christianity gradually became more and more corrupt. Eventually, even though Christians only composed about 10% of the total population living under Roman rule in the fourth century, Emperor Constantine made "Christianity" the state religion. Hence, Christendom was born.

By those means the Roman Empire was poised to "become mighty by means of a little nation"—the "little nation" that sprang from the Israel of God. And by means of false Christians "allying themselves with him," the king of the north was able to "carry on deception."

Think of it— by Constantine making apostate Christianity the official religion of the sprawling realm, the emperor of Rome —the king of the north —became the titular head of what had been Christ's congregation.

And what far-reaching effects that deceptive alliance has had! To this day, Christendom is inseparably yoked with the political rulers. In Great Britain, for example, the monarch is also the head of the Church of England. Because of this enduring unholy alliance, hundreds of millions of Catholics, Protestants and members of Orthodox churches remain under the false doctrinal system of worship first instituted by Emperor Constantine's Council of Nicea.

As regards the Watchtower interpretation, the *Pay Attention* commentary states that the "little nation" is the so-called Praetorian Guard. The Praetorian Guard was an elite group of handpicked infantry and cavalymen that served as a type of secret service and bodyguard for the emperor. But is it really accurate to say that the emperor became mighty by means of them? Not really. The Caesars were mighty

because they controlled an enormous army—not just their Praetorian bodyguards. In some respects, the Praetorian Guard themselves posed a threat of assassination since they were in close proximity to the throne, so that they had to be well-paid to insure their loyalty.

But not only for those reasons is the Watchtower’s interpretation untenable. The pertinent question is why Jehovah would even concern himself with such trivial fluff of history and neglect to shed any light on how the Roman Empire perpetuated itself from ancient times to modern times. As it stands, according to the Watchtower’s commentary the prophecy does not provide any details as to how the king of the north survived the so-called fall of the Roman Empire. The Watchtower even readily admits as much by their own commentary, where we read on page 242: *“Without giving unnecessary details about the breakdown of the Roman Empire, which stretched over centuries, Jehovah’s angel went on to foretell further exploits of the king of the north and the king of the south. However, a brief review of certain developments in the Roman Empire will help us to identify the two rival kings in later times.”*

The Watchtower’s commentary leaves inquiring Bible students scratching their heads in bewilderment as to why Jehovah supposedly felt the need to enlighten us about inconsequential history having to do with the border skirmishes on the Germanic frontier, the Roman Senate’s trifling dealings with Caesar and the Praetorian Guard, while omitting as “unnecessary details” how it was that the Roman Empire transformed itself into Christendom in order to perpetuate itself into the modern era. Presumably, the purpose for God issuing prophecy in the first place is not to merely impress us with his foresight. One of the primary purposes of prophecy is to reveal how God’s purpose has and will unfold in connection with his people. Certainly, Jehovah’s purpose is intimately bound up in Christendom’s storied past; if only that we may know our spiritual heritage and how the world’s political and religious stage has come to be set in the manner that it is presently. But the organization’s preferred interpretations present Bible students with an enormous unbridgeable gap between the Roman Caesars and the modern king of the north, whoever it is assumed to be. Truly, the Watchtower’s exhortation to *keep* paying attention to Daniel’s prophecy is sound advice indeed!

Returning to Daniel 11:24, we read: **“During a time of security he will come into the richest parts of the province and do what his fathers and their fathers have not done. Plunder and spoil and goods he will distribute among them; and against fortified places he will plot his schemes, but only for a time.”**

The Watchtower offers no commentary as to how Tiberius Caesar may have done “what his fathers and the fathers of his fathers have not done.” We are told simply that Tiberius made certain improvements within the Roman Empire and eased the tax burden and that was how the king of the north shared the spoils of the empire. But if indeed “their allying themselves with him” finds a secondary fulfillment in the apostate

bishops allying themselves with Constantine, then the 24th verse would have application to the period when Christendom has dominated Europe.

Prior to Constantine, Christians were periodically banned and persecuted by the Roman emperors. By making Christianity the state-sponsored religion, Christians entered into a period appropriately described in the prophecy of Daniel as a “a time of security.”

By means of the Christianized Pontifex Maximus, the popes became successors to the Roman emperors, and as such, the king of the north was able to do what the Caesars (“his fathers and the fathers of his fathers”) had not been able to accomplish. Through the Pontificate, the king of the north was able to more effectively control European civilization, as well as Christianity itself. Through the time of the collapse of the Roman Empire in the 4th and 5th centuries, marking the beginning of the roughly 1,000-year period known as the Dark and Middle Ages, until the end of the Holy Roman Empire in the early 1800’s, the system set in place by Constantine remained in power. Through the feudal system and the imperial crusades, the king of the north fulfilled the prophecy: “Plunder and spoil and goods he will distribute among them.”

However, the king of the north’s domination of Europe was not to continue on unchallenged. As the prophecy stated: “And against fortified places he will plot his schemes, but only until a time.”

“AN EXCEEDINGLY GREAT MILITARY FORCE”

At this stage we are reintroduced to the king of the north’s longtime nemesis—the king of the south, where we read at Daniel 11:25-26: **“And he will muster his power and his heart against the king of the south with a large army, and the king of the south will prepare himself for the war with an exceedingly large and mighty army. And he will not stand, because they will plot schemes against him. And those eating his delicacies will bring his downfall.”**

The Watchtower teaches that this portion of the prophecy found fulfillment during the third century of the Common Era. The *Pay Attention* commentary states: *“About 300 years after Octavian had made Egypt a Roman province, Roman Emperor Aurelian assumed the role of the king of the north. Meanwhile, Queen Septimia Zenobia of the Roman colony of Palmyra occupied the position of the king of the south... As the ruling entity headed by Zenobia, the king of the south ‘excited himself’ for warfare against the king of the north ‘with an exceedingly great and mighty military force’ ... Aurelian himself ‘did not stand because of schemes against him.’ In 275 C.E., he set out on an expedition against the Persians. While he was waiting in Thrace for the opportunity to cross the straits into Asia Minor, those who ‘ate his food’ carried out schemes against him and brought about his breakdown.”*

There are several problems with this interpretation. First, while there is no question that Rome conquered Palmyra and captured Queen Zenobia, there is no

indication from history that the battle between the desert kingdom of Palmyra and Rome was of such epic proportions that the imperial legions of Rome should be described by the angelic forecaster as “a great military force”; or that the armies of Palmyra should be called “an exceedingly great and mighty military force.” One historical source describes the two armies of Rome and Palmyra as being of equal size, at about 70,000 men each. That is not “an exceedingly great military force” by ancient or modern standards.

Furthermore, there is the obvious discrepancy that *Queen* Zenobia was not a king. A small detail perhaps, but surely if Jehovah’s angel saw fit to refer to Cleopatra in the feminine gender at Daniel 11:17, it would have been no special feat for the angel to also have specified that the king of the south was a queen.

Secondly, the Watchtower’s interpretation identifies the king of the north as the king who “will not stand, because they will scheme out against him schemes.” True, the Roman Emperor, Aurelian, was evidently betrayed and assassinated by his own Praetorian guard—as the Watchtower’s commentary makes mention; however, the immediate context of the verse in question seems to indicate that it is actually the king of the south—the king with the great and mighty military force—who is victimized by the conspiratorial schemes of the king of the north. Besides, the assassination of Aurelian is a mere footnote of history and had no significant effect upon the course of the Roman Empire.

The prophecy outlines the enmity between the kings of the north and south, not the petty internal intrigues within the king’s own camp. Another obvious incongruity in the Watchtower’s application of this portion of the prophecy is the fact that the verse says, “they will plot schemes against him”—“schemes” being plural—as in numerous schemes. Obviously, sound reasoning dictates that only one assassination plot can be successful. And any subsequent “schemes” to murder Aurelian would have been—pardon the expression—*overkill*.

Lastly, the most glaring inadequacy with the Society’s interpretation is that the very next verse in Daniel, which refers to the two kings sitting at the same table speaking lies, is applied to a conference of European leaders at The Hague in 1898!

To emphasize the point: The Watchtower’s interpretation inexplicably leaps from a relatively insignificant battle and political assassination in the 3rd century to an obscure meeting between rival European nations at the close of the 19th century!

Thinking Christians have every reason to question whether Jehovah’s method of foretelling future events is really so illogical and disjointed.

Surely the Watchtower is in error in assuming that God’s revelatory angel does not give “unnecessary details,” when it is the Watchtower’s very interpretations that focus on mere footnotes of history rather than anything meaningful.

As a result of the angelic forecaster supposedly not giving any “unnecessary details,” the Watchtower is compelled to devote a large portion of their own commentary to filling in *necessary* details to explain the angel’s seeming neglect.

But rather than supposing the prophecy of Daniel foretells mere trivia while neglecting the broad historical developments that have shaped the world, perhaps it is time to scrap the Watchtower’s interpretation of Daniel’s prophecy altogether. If not now, surely at the very latest it will be among the many things that the Isaiah foretold that will be discarded like a menstrual cloth.

“PARTLY OF IRON PARTLY OF MOLDED CLAY”

It is reasonable that the centuries-long contest for dominance between the king of the north and king of the south is the primary phenomenon around which modern history revolves. However, the ongoing struggle between the two rival kings should not be thought of merely in terms of a military conflict between two opposing national armies on the field of battle. Outright warfare is only an outward expression of a deeply underlying philosophical conflict. In order to comprehend the ongoing enmity between the king of the north and king of the south, it is vital to understand the two counterpoised ideologies that have up until now polarized the world.

Just as modern two-party political systems ostensibly stand on opposing platforms on various issues, the conflict between the king of the north and king of the south is rooted in two mutually antagonistic systems.

Elsewhere in Daniel, the prophet alludes to the preeminent world kingdom being politically and ideologically divided: **“And whereas you beheld the feet and the toes to be partly of molded clay of a potter and partly of iron, the kingdom itself will prove to be divided, but somewhat of the hardness of iron will prove to be in it, forasmuch as you beheld the iron mixed with moist clay. And as for the toes of the feet being partly of iron and partly of molded clay, the kingdom will partly prove to be strong and will partly prove to be fragile. Whereas you beheld iron mixed with moist clay, they will come to be mixed with the offspring of mankind; but they will not prove to be sticking together, this one to that one, just as iron is not mixing with molded clay.”** — Daniel 2:41-43

The king of the north and king of the south are also symbolized by the iron and the clay feet of Nebuchadnezzar’s metallic colossus. But what do those two incompatible materials symbolize in the real world? Simply put—the iron represents empire and the clay represents the republican, democratic form of government. Iron being a fitting symbol for iron-fisted imperial rule; whereas, since mankind was originally made from the dust of the earth, the properties of clay make it a fitting symbol for the common man. The very Preamble to the United States Constitution says it best — “We the people.”

Republicanism is the antithesis of oligarchism and monarchy. Ruling-class oligarchs and elitists typically view themselves as inherently superior to the lower classes. They generally regard mankind as nothing more than an educable form of beast. Yet, monarchies and the oligarchic circles associated with them have “come to be mixed with the offspring of mankind” due to parliamentary and democratic power-sharing structures that have come into existence.

But the metallic image of Daniel portrays the succession of individual world powers, not nondescript systems or ideologies. That being the case, the modern political expression of the iron and clay must be embodied in the present Anglo-American dual world power. Indeed, to this day, as the successor to the Roman Empire, London remains the capital seat of the most powerful oligarchy that has ever ruled this planet. Until recently, the United States has historically been the champion of human rights, liberty and democracy. Together, Great Britain and the United States are allied in an unworkable fusion of two incongruous systems—forming the Anglo-American alliance.

To fully understand the ongoing war between the king of the north and king of the south today, it should be appreciated that there was a time when the king of the north completely dominated. The prophecy in the second chapter of Daniel also makes it evident that the iron and clay making up the feet and toes of the political image is only a relatively *recent* phenomenon. The legs of iron indicate that a sole empire ruled prior to the clay and iron mixture. History testifies to the fact the Roman Empire and its offspring, Christendom, and finally the British Empire, have each taken their turn. But, while the Vatican and Constantinople were vying for religious and political control of a vast portion of the planet during the so-called Dark Ages, Venice quietly became the financial capital of the world.

Under their appointed *doge*, the billionaire club of the Venetian oligarchy established [Venice as the most powerful city-state](#) in all of feudalistic Europe. Then, in the 16th century, the [Venetians exported their usurious financial system to London](#), so that during the intervening centuries the transplanted Venetian arrangement gradually transformed itself into the modern Wall Street-IMF, global financial system.

It is considered an open secret that the London-centered oligarchy of today was modeled after the Venetian organization. By means of Venice’s transplanted financier system, the City of London became the inheritor and perpetuator of the Roman Empire; hence, the king of the north. What about the king of the south?

During the period when the Feudal system dominated Europe, 95% of the population lived as bestialized serfs. Ironically, though, the Black Death that ravaged the continent for over a century wrought beneficial political and social changes. Because the series of plagues decimated the working population to such an extent (estimates range from one-third to one-half), able workers were in demand. Skilled craftsman and artisans were eventually able to command a better wage—marking the

beginnings of what would eventually become a middle class. At the same time, the Renaissance also began to have an enabling and technologically uplifting effect upon European civilization generally. Eventually, in the 15th and 16th centuries, beginning in France under King Louis the XI, sovereign nation-states began to take shape as an alternative to feudalism and empire.

However, it was not until after the colonization of the Americas by the Europeans that the first truly independent nation-state republic, the United States, was finally formed. Up until then empires fought each other for dominance, but for the first time in modern history, the oligarchic system itself was faced with a formidable challenger. Thus, the prophetic king of the north and south began to renew their centuries-long enmity in the modern age.

The struggle between the United States and Great Britain continued after the Revolutionary War and the War of 1812, when British soldiers burned down the president's mansion. While textbook historians cite the issue of slavery as the sole reason for the American Civil War, the real underlying conflict had to do with the conflict between the American system of economy and the British system. The fundamental difference between the two is that in the American system the government is constitutionally bound to use its power for the benefit of the general welfare of all of its citizens. The British system merely seeks to extract interest and rent, while exploiting cheap labor through varied forms of slavery—otherwise known today as [globalism and free trade](#). (PDF)

The American Civil War was really a manifestation of the developing conflict between the entities represented as the iron and the clay in prophecy. Leading up to the Civil War, the United States was determined to abolish the system of slavery it inherited from the original colonial powers. Even though Britain had already outlawed the slave trade in the early 1800's, or some might say they *outsourced* the odious merchandizing of humans to Spain; nevertheless, England's cotton mills were the primary beneficiaries of slave-produced cotton from the South. As a little-known fact of history, the British monarchy supported the Confederacy in an attempt to divide and conquer the union of the United States. Had it not been for the [American-Russian alliance](#) and Czar Alexander's threat to use the Russian navy to prevent any British blockade of Union ports, the war might have had an entirely different outcome. It was during the American Civil War that Abraham Lincoln embarked on an accelerated program of railroad construction and nation building that set the United States on track for further conflict with the London-centered oligarchy.

As human schemes go, the American system is vastly superior to the British-Venetian system; and so as other nations began to industrialize and aspire to the American economic model—namely Germany, Japan, Russia, and China—the British Empire was forced to take action to thwart the spread of the American system, or else it faced eventual extinction. The proposed Berlin-to-Baghdad railroad was the last

straw. The British merchant navy possessed a near-monopoly over maritime commerce and was determined to establish a monopoly over the newly-discovered oilfields in the Middle East. An overland rail route linking the Middle East with the heart of Europe was unacceptable to the lords of London. British geo-political [machinations under King Edward VII](#) finally succeeded in provoking the First World War, and by means of that war the United States was subverted from its historic mission of opposition to oligarchism and drawn into fighting for the preservation of the empire!

With the historical foundation for the epic conflict between two inimical systems having been established, modern events may now be better situated in the context of the prophecy of the king of the north and south.

Having already made the case for adjusting the interpretation of Daniel 11:23-24, it follows, then, that an adjustment is also in order for Daniel 11:25-26 as well. Again, those verses read: **“And he will muster his power and his heart against the king of the south with a large army, and the king of the south will prepare himself for the war with an exceedingly large and mighty army. And he will not stand, because they will plot schemes against him. And those eating his delicacies will bring his downfall. As for his army, it will be swept away, and many will fall down slain.”**

As an alternative interpretation, and in view of the previously proposed revisions, the renewal of conflict between the king of the north and south involving “an exceedingly large and mighty army” well describes the Great War of 1914. From a broad historical perspective, which is surely Jehovah’s view of earthly affairs, the First World War was an epic clash between the remnants of the Roman imperial power and the burgeoning power of the republican form of government, which was born during the Renaissance and unleashed by the American Revolution.

As is well-known, the First World War was the most intense episode of bloodletting in world history up to that point. Over 35 million men were killed or wounded in the slaughter—even as the prophecy of Daniel says: “And many will fall down slain.” Vast numbers of men were mobilized for the war. Some estimates put the total number of men under arms during WWI at 65,000,000! Certainly, that fits the angel’s description of “an exceedingly large and mighty army.” Obviously, those numbers far exceed the combined forces of the Palmyrene and Roman armies.

But, since the United States and Great Britain were victorious allies in the First World War, if America represents the king of the south, then, in what way could it be said that the king of the south succumbed to the schemes of the king of the north? The answer to that question may astound you.

“THEY WILL PLOT SCHEMES AGAINST HIM”

After the Civil War, the United States quickly emerged as the greatest industrial power on earth. It soon became clear to the leading oligarchic circles in London and Europe that the formal British Empire had reached its zenith under Queen Victoria and was

surely doomed to fade into irrelevancy during the new 20th century, unless something was done. And most alarming to the colonialists and imperialists, other nations were keen to emulate the American model of development.

In his book *The Anglo-American Establishment*, historian Carroll Quigley writes in considerable detail describing how numerous overlapping secret societies and roundtable discussion groups were formed in Britain during the decades immediately preceding World War One; primarily for the purpose of subverting the United States back under the control of the British Empire. One such group was The Fabian Society, which was established in the late 1800's and had adopted the long-range goal of conditioning the world to accept socialism. Later, the Royal Institute for International Affairs was established in 1919 (also known as Chatham House) for the purpose of promoting Anglo-American relations. The ultra-wealthy diamond magnate, Cecil Rhodes, after whom the African country of Rhodesia was named (now Zimbabwe), along with H.G. Wells, Bertrand Russell and Lord Alfred Milner, Rothschild, among others, appear to have been the primary architects of the still-unfolding subversive plot to reinvent the British Empire as a world government.

An excerpt from a book published by Carol White in 1980, describes a meeting of the [Coefficients Club](#) composed of conspiring imperialists that took place in London in 1903, the purpose of which was to go about capturing the United States so that it might serve as London's "dumb giant"— fighting their wars and paying their bills. As far as conspiracies go, it is the plot of all plots—intending to destroy the American system of economy throughout the planet and establish a new Anglo world empire—a "new world order," as it is commonly referred to today. In order to accomplish their open conspiracy, as H.G. Wells called it, the conspirators recognized that first they had to throttle the American engine of production by controlling credit, which meant destroying the national banking system within the United States.

Edward Griffin documents in great detail in his book *The Creature from Jekyll Island* how in 1913, through their American agents, such as Paul Warburg, J.P. Morgan, and others, the "old-money" banking syndicate centered in London succeeded in imposing the Federal Reserve Bank upon the United States. This resulted in delivering the economic sovereignty of America into the hands of an exclusive clique of bankers —forming a banking cartel, a cartel whose own aims are diametrically opposed to that of the people. Such an act was blatantly unconstitutional and is exactly what the American Founders tried to prevent. But, the scheme was so successful that to this day most Americans assume that the government of the United States owns the Federal Reserve. It does not. While the Federal Reserve is governed by a board of federally-appointed governors, Edward Griffin points out in his book that this is merely window dressing, to give the appearance that the Federal Reserve is a government institution. ([Edward Griffin on YouTube](#))

Jehovah's matchless foresight certainly seems to have described the ongoing conspiracy, when centuries ago he inspired the prophet to write: "And they will plot schema against him."

The second aspect of the schemes of the empire of the financiers involved fomenting a war on the continent of Europe.

The original inventors of the United States of America realized the importance of keeping free from foreign entanglements and wars. To that end, in 1823, President James Monroe articulated the foreign policy of the United States in what has become known as the Monroe Doctrine. Essentially, the doctrine states that the United States will not become involved in the foreign affairs of Europe and that the European colonial powers should not meddle in the affairs of the Americas.

In the run-up to the First World War, the United States continued to maintain its neutrality toward the European powers. Even as war erupted in Europe—due mainly to the many entangled alliances of the European nations—the United States continued to remain neutral. For example, on August 19, 1914, President Woodrow Wilson addressed the U.S. Congress, saying: "Every man who really loves America will act and speak in the true spirit of neutrality, which is the spirit of impartiality and fairness and friendliness to all concerned."

However, the sinking of the British-flagged *Lusitania* by German U-boats, which resulted in the deaths of some 120 Americans, eventually drew the United States into the First World War in 1917 on the side of the British and French. To this day though, the controversy continues as to whether the British baited the Germans into torpedoing the *Lusitania* by letting it be known that the passenger vessel was "secretly" shipping munitions from New York to Great Britain. The *Lusitania* supposedly even slowed down to linger in U-boat-infested waters off the coast of Ireland. Whether that particular Lusitanian conspiracy theory is true or not does not matter; what is historically significant is the fact that anti-German propaganda eventually swayed American opinion in favor of the British. That had been the intend of the plotters all along.

Woodrow Wilson's closest confidant and advisor, Colonel Edwin Mandell House, often referred to as Wilson's alter ego, was in fact an Anglophile (if not an outright British agent) and one who was most responsible for steering the United States into the First World War. House was also apparently influential in the establishment of the Federal Reserve Bank, as well as being instrumental in the creation of the [Council on Foreign Relations](#) in 1919, which is the American counterpart of London's Royal Institute for International Affairs. Both organizations are dedicated to the establishment of an Anglo-American-controlled empire and the destruction of the nation-state system. As Woodrow Wilson's chief advisor, Edwin House is credited as the American architect of the League of Nations as well.

Even though the entry of the United States into the Great War quickly tipped the balance of power in favor of the so-called Allies, America merely served as London's

“dumb giant” and afterward found itself saddled with a foreign-owned central bank and national policies increasingly under the influence of British imperialists. After a century of struggle against the geo-political machinations of London, the events of the First World War successfully manipulated America into becoming the closest ally of its former colonial master. And London’s imperial interests were served by having their continental imperial rivals crushed. So, in this way the American king of the south was lured into a ruinous course by traitors loyal to the Crown, so that the scripture was fulfilled that foretold: **“And the very ones eating his delicacies will bring his breakdown.”**

On June 28, 1919, the victorious Allies sat together at the peace table and forced Germany to accept the terms of the Treaty of Versailles. The signatories of the treaty pretended they were intent on peace. That was a lie. Historians are in agreement that the victors’ terms of the treaty were so egregious and punitive, particularly as regards the vengefully exorbitant war reparations imposed on Germany, that in reality, the “peace” Treaty of Versailles made the rise of Nazism and the Second World War virtually inevitable!

In this way, Daniel 11:27 was fulfilled: **“As regards these two kings, their heart will be inclined to do what is bad, and they will sit at one table speaking lies to each other. But nothing will succeed, because the end is yet for the time appointed.”**

While the empire was successful in capturing their “dumb giant,” they were not immediately successful in creating an Anglo-controlled super-state, which is what some intended the League of Nations to eventually become. In spite of being hailed as the “political expression of God’s kingdom on earth” by certain clergymen of that day, the United States Senate refused to even ratify the treaty—citing doing so as a violation of the Monroe Doctrine. Prophetic destiny would not permit the king of the north to achieve his coveted goal of uncontested world government until the time appointed time.

In the meanwhile, eleven years after the end of the Great War, the king of the north used his new-found power over the financial affairs of the king of the south to further “bring his breakdown” by financial warfare. In his book *Against Oligarchy*, historian, Webster Tarpley, painstakingly documented how [London created the Great Depression](#).

HIS HEART WILL BE AGAINST THE COVENANT

As an example of a plot against the king of the south that did not succeed, because Franklin Roosevelt used his presidential powers to act against those whom he called “economic royalists” back during the Great Depression, a plot was hatched from within the financier oligarchy to overthrow the government of the United States. It was foiled when a high-ranking military officer, Smedley Butler, exposed the conspiracy before

Congress. To make the London connection, virtually all the plotters were connected with Wall Street and the British-spawned Council on Foreign Relations.” ([Wall Street's Failed 1934 Coup](#))

But not only were the scheming imperialists determined to eradicate the American system of economy, it has also been their intention to control, corrupt and destroy Christianity too; because in their view, the republican system found its legitimacy in the foundational principle that man is in the image of God. And towards the close of the 19th century it surely did not escape the notice of the demonic principalities—the real rulers of the world—that a small circle of anointed Christians began to form around Charles Taze Russell and the Watchtower. As in the first century, the king of the north will have to deal with his satanic master’s earthly enemies. Hence, we read at Daniel 11:28: **“And he will go back to his land with a great amount of goods, and his heart will be against the holy covenant. And he will act effectively and go back to his land.”**

As history testifies, the Roman Empire originally viciously persecuted Christians, but as time went on Rome took a more accommodating position toward Christianity and eventually the Empire even adopted the corrupted form of Christianity as the state religion. After King Henry the VIII broke England’s ties with the Roman Vatican, London created its own state religion in the form of the Anglican Church of England. However, with the reemergence of a lively movement of anointed Christians in the later part of the 1800’s—those in the “holy covenant” with Jehovah, through Christ—it may well be that the king of the north goes “back to his land” in the sense of returning to Rome’s original policy of outright opposition.

Not coincidentally, just prior to the time that the International Bible Students began to promote the original Bible doctrines, the seat of the Empire also spawned various virulent forms of anti-Christianity. Among these were Darwinism and Communism and the satanic view that mankind evolved from lower life forms. Through the oligarchy’s steadily increasing control over academic institutions and the media, evolution has nearly supplanted the biblical truth concerning the divine origin of mankind.

Also, about the same time as C.T. Russell first began publishing the Watchtower, Satanism was institutionalized in America by the Jehovah-hating spirit medium, Helena Blavatsky. Although Blavatsky was born in Russia, her world travels eventually landed her in London, where her occult theosophy was adopted by many of the British aristocracy. Eventually Blavatsky found her way to New York, where she helped establish the Theosophical Society. Through the upper-levels of Masonry, Blavatsky’s theosophy has become the foundation for today’s hugely popular, multi-faceted New Age religion. British-born Alice Bailey was a prolific occult writer and member of the Theosophical Society. In 1922, she founded a publishing company in New York City called Lucis Trust. Today, Lucis Trust is a prominent NGO with consultative status at the United Nations and is a big promoter of the United Nations. Conversely, the

influence of Lucis Trust is undoubtedly why New Age pantheism has also been adopted as the unofficial religion of the United Nations.

But the king of the north also took more aggressive action against the “holy covenant.” As the influence of the International Bible Students began to sweep across North America and Europe—initially through such means as the incredibly successful Photo Drama of Creation, and later by means of radio and the printed page, millions of persons were beginning to be exposed to long-hidden Bible truths. It was not long before the seeds of war planted at Versailles sprouted Fascism, the Holocaust and the horrors of the Second World War, as a direct affront to the holy covenant.

Daniel 11:29-30 foretells of another clash between the king of the north and king of the south: **“At the time appointed he will return and come against the south. But this time will not be as it was before, for the ships of Kittim will come against him, and he will be humbled. He will go back and hurl denunciations against the holy covenant and act effectively; and he will go back and will give attention to those leaving the holy covenant.”**

Textbook versions of history portray Hitler and Nazism as a wholly German creation. In truth, Hitler was funded and supported by certain elements of the anti-American-system financiers. Of particular interest at this present moment in history, Webster Tarpley documents in his [Unauthorized Biography of George Bush](#), how the grandfather of the 43rd president was instrumental in securing loans from Brown Brothers Harriman for Adolph Hitler and his Nazi regime. It is also well-known that the ultra-wealthy Rockefeller family had business dealings with the Nazis, even during the war. Executive Intelligence Review has researched recently declassified U.S. government documents from the period, which reveal that the Franklin Roosevelt administration was aware of the fact that European financial interests were behind a plot to pit Soviet Communism against Nazism, as a pincer, in order to frighten the nations of Europe into dissolving their national governments to form a feudalistic super-state. The United States intelligence termed the fascist movement of that period [Synarchism](#). (A synergy of fascism and communism)

In harmony with the way the prophecy of Daniel is written, we should not expect the identities of the king of the north and south to change so abruptly from one verse to the next—as is taught by the Watchtower. And in accord with the true facts of history, the Second World War again pitted the United States against the machinations of the British Empire. With the once-mighty American economy mired in depression and the nation itself on the verge of toppling into bankers’ fascism, the king of the north was intent on delivering the mortal *coup de grace* to the king of the south by unleashing the combined forces of the Nazis and Japanese imperialists against the United States.

But, things did not work out the way the scheming oligarchy intended. Their earlier successes against the king of the south were not to be repeated—at least not

during the Second World War; even as the prophecy foretold: “But this time will not be as it was before.”

During and after the war, the American system of economy was once again unleashed—quickly pulling the nation out of the Great Depression. The result was the United States became an economic and military superpower and through the Marshall Plan the nations of Western Europe were also assisted to quickly recover from the devastation wrought by the war. After the Second World War, the imperialistic king of the north found himself facing a new wave of nationalistic pride and economic strength—and in the words of the angel, “and he will be humbled.”

“THOSE LEAVING THE HOLY COVENANT”

Daniel 11:30 says: **“He will go back and hurl denunciations against the holy covenant and act effectively; and he will go back and will give attention to those leaving the holy covenant.”**

But “act effectively” against what?

The Watchtower’s interpretation of this aspect of the prophecy attributes its fulfillment to post-World War One Germany and the rise of Nazism. Those “leaving the holy covenant” are said to be the clergy of Christendom who supported Adolph Hitler. What is puzzling, though, is the fact that the clergy of Christendom have never been in a covenant with God—so, how can they properly be described as “*leaving* the holy covenant”? According to the Watchtower’s view, their merely *claiming* to be in the Christian covenant is supposed to be what is implied in Daniel’s prophecy.

The Watchtower’s Nazi king of the north is also said to have hurled denunciations against the holy covenant by his persecutions of Jehovah’s Witnesses. But since Hitler’s Nazi scheme for world domination was a complete failure—as was his attempt to destroy Jehovah’s Witnesses—how can it be true that the Nazis “acted effectively”?

In accord with the evidence already presented, it does not appear that Germany was ever the prophetic king of the north. Furthermore, instead of symbolizing the clergy, more reasonably, those described as “leaving the holy covenant” are those who were at one time anointed Christians, but who became apostate.

Just as Judas had been an effective accomplice of the Roman king of the north, and the Roman Empire was once also effective in seducing some anointed Christians leading up to and during the time of Constantine— so that Christ’s congregation was effectively swallowed up by what became Christendom—with the emergence of Jehovah’s Witnesses in modern times, evidently the king of the north, in the guise of the London-centered empire, goes “back” to the technique of infiltrating Christ’s congregation from within in order to control it. In this he may be said to “act effectively.”

It is worth noting that Jesus Christ referred to the earthly throne of Satan in connection with his congregation. In commending a few anointed Christians in the Pergamum congregation, Jesus stated: **“I know where you are dwelling, that is,**

where the throne of Satan is.” Evidently Jesus’ words are intended to acknowledge the influence upon the congregation due to its proximity to the throne of Satan.

Keeping in mind that the letters to the seven symbolic congregations in Revelation are really intended for those living during the Lord’s Day, it becomes apparent that there is a specific capitol associated with the Devil’s government over the world in the present age. Of all the great cities in the world London appears to serve in the capacity of Satan’s earthly throne. In order to appreciate the place London occupies today as a demonic control-center and the impact London has had chiefly upon the United States, as well as the Watchtower and Jehovah’s Witnesses, consider, now, the development and origin of modern religious thought and culture in Great Britain.

Following England’s break with the Vatican, it was not long, though, before various kinds of Protestant reformers—collectively known as Puritans—broke from the Crown’s anglicized version of Catholicism. This resulted in years of bitter persecution for the Puritans, which eventually led to their immigration to America as the original Pilgrims and ultimately to the establishment of the American republic in opposition to the British Empire. It is also notable that the Puritans rejected the liturgical form of worship and developed the sermon-based service familiar to Jehovah’s Witnesses today.

The availability of the King James Bible and the devoutness of the original settlers established fertile ground for the seeds of truth that would eventually be sown in later generations.

Understandably, the King’s Anglican Church had a difficult time establishing itself in early America, as members of the church were required to swear allegiance to the king of England. However, the Empire developed subtler means of influencing and controlling religious and political thought. After the Crown authorized the translation of the King James Version of the Bible in the early 1600s, London eventually became home to numerous Bible Societies and missionary groups. As the Vatican and Constantinople had for centuries established their control over the Bible and religious thought, the newly-ascending Anglo empire sought to do the same thing. Perhaps inevitably, it was not long before the deepening interest in the Bible gave rise to the teaching of British Israelism and so-called Dispensationalism—or what is called today “end times” eschatology.

Anglican clergyman, John Nelson Darby, is credited for popularizing such. The most pernicious outgrowth of British Israelism is Zionism, which has been adopted by virtually all evangelical and Armageddonist sects and cults today as being an authentic Bible doctrine. Zionism has especially become the cornerstone of Anglo-American foreign policy—even providing biblical justification for endless geo-political intrigue in the Middle East. Perhaps it is fitting that Zionism may well serve as the detonator for nuclear war—the Zionist’s version of Armageddon.

Through the doctrine of British Israelism (or Anglo-Israelism) and the secretive apparatus of Masonry— apparently in some instances even channeled through networks of Anglo-American intelligence operatives— London has hatched and controlled numerous sects and cults; such as so-called “Low-church” Pentecostalism, Armstrong’s World Wide Church of God, as well as the 1960’s “Jesus people” movement. The Reverend Sun Myung Moon, who is considered to be a neo-Nazi, ran the so-called Moonie cult, otherwise known as the Unification Church. The UN-promoting Baha’i faith also appears to have connections to the Victorian British Empire; its founder being an advocate of a political superstate.

Religion has always been used as a tool of the state and like its imperial predecessors London has also acted effectively in using religion to accomplish its geopolitical goals of world domination. The common thread that seems to link all sects and cults together is the matrix of secret societies.

Jehovah’s Witnesses are rumored to have Masonic origins. So, the question is not inappropriate: Just where does the Watchtower stand in relation to London’s religio-imperial control?

There has been speculation for years about Charles Taze Russell’s connection to Masonry. Unfortunately, Pastor Russell was responsible for much of the controversy. In a sermon delivered in 1913, Russell spoke very favorably of masonry. Although he plainly stated that he was not a Mason, his sermon revealed he was thoroughly familiar with the teachings of the secret society. He also spoke of the Christian priesthood in the terminology peculiar to the Masons. Russell even declared that Christ was the master Mason—in the sense that he is the master temple builder.^{xvi} Although the stories of his supposedly being in the pedigreed bloodline of the mystical Illuminati have found no basis in fact, Charles Russell and the early Bible Students were unquestionably heavily influenced by British-Israelism and Zionism as it was expressed through the Darby-influenced Millerite-Adventists groups of the 1800’s.

While some of Russell’s numerous enemies have endeavored to portray him as a Satanist, it is obvious to those who love the truth that C.T. Russell was a deeply devoted child of God. Nevertheless, unfortunately it is equally evident he was also influenced to some extent by masonic mysteries. As a few examples, the cross, inserted through a crown, which originally appeared on the cover of Russell’s *Watchtower Magazine*, is a prominent masonic symbol. The ancient Egyptian symbol of the winged sun also used to appear on numerous Society books. And even though Russell justified its use by connecting it to Malachi 4:2, the Watchtower eventually wisely discontinued using occult symbols on their literature. Russell’s fascination with the pyramids also smacks of masonry. For example, his dispensational pyramidal Chart of the Ages borrows from the same occult symbolism that appears on the Great Seal of the Federal Reserve Note. Although erected posthumously a few feet from his

headstone, to this day a masonic pyramid marks Russell's grave site memorial in Pennsylvania.

In view of the undeniable facts at hand, it is apparent that the Watchtower's use of those powerful occult symbols in the early days not only is evidence of their own influences, but the appearance of mystical typology must have also served to attract other Masons into the organization, and by those means the Watchtower Society has most assuredly been secretly infiltrated and no doubt subtly influenced by those, who, as the prophecy says, are "leaving the holy covenant."

HURL DENUNCIATIONS AGAINST THE HOLY COVENANT

In view of past successes of the Roman king of the north in subverting Christianity, and the many available evidences of London's efforts to control Christian sects in modern times, it is inconceivable that Satan the Devil would not make every effort to use his earthly apparatus to overreach Jehovah's true servants. But before examining further how the king of the north may have infiltrated Jehovah's Witnesses, next is a brief consideration of other ways in which the imperial king of the north has "acted effectively."

After the Second World War, the British Empire was again confronted with the challenge of a resurgent American king of the south, as well as a rapidly growing New World Society of Jehovah's Witnesses. Thus, the Empire adopted new tactics. As already pointed out, it has been the strategy of the London oligarchy to not only doctrinally corrupt and control Christianity from within, but also to oppose it philosophically through atheism and paganism.

After the horrific destruction of Hiroshima and Nagasaki ushered in the nuclear age, British Lord Bertrand Russell advocated a superpower Cold War standoff between the Anglo-American dyad and the Soviet Union. Bertrand Russell's scheme was intended to terrorize the world into abandoning nationalism and accepting the United Nations as a world government.

At the same time as the "Red Menace" was being exploited and the Cold War was heating up, London's Tavistock Institute set about on a decades-long campaign of mass brainwashing, for the purpose of corrupting Western Civilization. The newly-invented technology of television became a powerful tool in the hands of the social engineers, not only as a propaganda tool, but as a means to take their version of the Roman Empire's demoralizing "bread and circuses" policy of population pacification to a whole new level — at least the "circuses" part.

The Empire was especially threatened by the wave of cultural optimism President Kennedy generated through uniquely American programs like the Peace Corp and particularly by his commitment to scientific advancement embodied in the Apollo moon mission. But after the mind-jolting trauma of the Cuban missile crisis and the assassinations of key American leaders during the 1960's, including President

Kennedy himself, the Empire promoted the use of LSD and the drug-sex-rock & roll counter-culture in order to mass-induce cultural pessimism and hedonism in their ongoing war against the Renaissance and Christianity.

It is no secret that many of the most famous rock stars from the original wave of the appropriately named “British Invasion,” were hedonists, occultists and even disciples of depraved British Satanist, Aleister Crowley. Concurrent with that, the “God is dead” campaign also burst on the scene during the turbulent 60’s and was specifically directed against Christianity—not against pantheism and the gods of the then-emerging New Age cult. The intended result was that much of the cultural and scientific advances by the king of the south, which culminated with men walking on the moon, were effectively reversed in one generation by a wave of paganism, anti-nuclear power hysteria and anti-science environmentalism in the name of saving goddess earth—Gaia.

Society was deceived into believing the lie that Christian culture and scientific progress was responsible for ruining the world. So instead of producing a new generation of scientists, doctors and Renaissance thinkers, the enemies of civilization effectively mass-induced a form of cultural genocide. By attacking the moral foundation of biblical Christianity, even indirectly, the imperial king of the north would “hurl denunciations against the holy covenant and act effectively.”

“HE WILL LEAD INTO APOSTASY”

The span of verses from Daniel 11:32-35 foretells how the king of the north will influence God’s people more directly. Daniel 11:32 indicates that the king poses a direct challenge to the faith and integrity of Jehovah’s people. It reads: **“And those who act wickedly against the covenant, he will lead into apostasy by means of smooth words. But the people who know their God will prevail and act effectively.”**

On the night when Jesus instituted the memorial of his death, he concluded a covenant with his apostles—and by extension, with all anointed Christians. At the Lord’s side at the Passover table was Judas Iscariot—one of the twelve. The traitorous Judas was certainly guilty of acting wickedly against the covenant. And has already been discussed, as “the son of destruction” Judas has a modern counterpart in the man of lawlessness, who is instrumental in fomenting apostasy as an immediate prelude to the manifestation of Christ. Since the Kingdom of God is no part of this world, Christians must also be no part of the world. Those “acting wickedly against the covenant” are apostates who violate their covenant with Jehovah and Christ by becoming part of Satan’s world.

Fitting the pattern outlined in Daniel’s prophecy, in recent years the Watchtower has served as the spokesman for anointed Christians, who are in a covenant relationship with God. And although few of Jehovah’s Witnesses would admit it and

most are not even aware of it, the leadership of the Watchtower organization has indeed violated Christ's Kingdom covenant.

How so?

While the *Watchtower Magazine* has carried the sub-caption "*Announcing Jehovah's Kingdom,*" the organization also signed an NGO pact with the United Nations, which, as explained already, essentially required the Watchtower Society to use its resources and influence to disseminate information regarding the United Nation's agenda for global government. By their treachery, certain men in high places within the organization have unquestionably acted wickedly against the Christian covenant.

But in what way, though, might the king of the north have misled the leadership of Jehovah's Witnesses into apostasy "by means of smooth words"?

Well, "smooth words" might indicate flattering speech or deceptive, counterfeit words. In that respect it cannot be coincidental that the oligarchy's new world order and the Watchtower's message of a new world order are nearly indistinguishable. In fact, the terminology is exactly the same. (For several decades Jehovah's Witnesses referred to the coming new world as the "new order" also. However, about 25 years ago —approximately the same time the WT entered into their illicit partnership with the UN —at an annual convention the Governing Body ordered Jehovah's Witnesses to stop using the term "new order.")

Consider a few other similarities: Those who advocate a new world order cite the inability of national governments to cooperate in enacting effective environmental laws to prevent rampant pollution. *So does the Watchtower.*

Advocates of a new world order cite wars between the nations as the rationale for doing away with competing national governments. *So does the Watchtower.*

Promoters of a new world order cite the ineffectiveness of national governments in dealing with international terrorism as the basis for global government. *So does the Watchtower.*

The oligarchy behind the new world order wants to discourage youth from getting a classical education. *So does the Watchtower.*

Virtually every social problem facing the nations today, be it over-population, pollution, drugs, crime or poverty, is used by the imperialists as the rationale for doing away with national sovereignties in favor of global government. In this, the Watchtower appears to mimic the globalists. "Smooth words" indeed!

But the mimicry goes further than that and stretches back to the attachment Jehovah's Witnesses have to the year 1914.

How so?

Consider that Jehovah's Witnesses have been led to believe that Satan initially set up the League of Nations as a counterfeit kingdom in direct response to God's Kingdom coming to power in 1914. However, the opposite appears to be the case.

Amazingly, the Watchtower seems to have *imitated* the nations; that is because the Watchtower did not even begin to point to 1914 as the date for the beginning of the parousia until some years later—well after London had already established their hoped-for world government in the form of the League of Nations. Prior to that, the Watchtower had taught that Christ's presence had begun in 1874 and that 1914 would see the breakup and overthrow of all the nations. When those expectations were dashed, only afterwards did the Watchtower formulate the 1914 doctrine in its present form. (Author's Note: Although in 1920, the WT declared that Jesus had been given the Kingdom six years earlier in 1914, nine years later, in 1929, the book *Prophecy*, [\(PDF\)](#) on pages 65-66, Rutherford reaffirmed 1874 as the start of the parousia. It was not until the December 1st *Watchtower* of 1933 that [\(PDF p.362\)](#) the date for the second coming of Christ was reset from 1874 to 1914 —almost two decades removed from 1914!)

But how reasonable is it that the nations supposedly banded together as one under the banner of the now-defunct League of Nations in order to oppose Jehovah and his anointed one before it was even announced to them that Jesus had invisibly returned in 1914? Put another way, is it sensible to suppose that men counterfeited God's Kingdom before Jehovah's servants even began to preach the message that the Kingdom began ruling in 1914?

Of course, Satan the Devil was aware of the emergence of the International Bible Students movement and it would obviously suit his purpose to subvert Christ's congregation and make it subservient to his own beastly kingdom —as he has done before.

“THE PEOPLE WHO ARE KNOWING THEIR GOD”

However, Jehovah's true witnesses have also acted effectively against the Devil and against the king of the north. How so? The remainder of verse 32 and 33 says: “**But the people who know their God will prevail and act effectively. And those having insight among the people will impart understanding to the many. And they will be made to stumble by sword and by flame, by captivity and by plundering, for some days.**”

Jesus Christ once stated: “**This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ.**” There is no group on earth that has championed the cause of the truth, other than Jehovah's Witnesses.

In spite of all of the misinterpretations, stumbling blocks of all kinds, disappointed expectations and all of the organizational chicanery notwithstanding, the Watchtower has succeeded in imparting genuine faith into the hearts of a great many receptive persons. The truth about Jehovah and Christ and their true relationship with each other; the meaning of the ransom; the issues of Jehovah's universal sovereignty and

Christian integrity; Jehovah's intention to destroy the Devil's kingdom over the world and the loving purpose of the Creator to usher in a paradise for mankind under the rule of Jesus Christ—these are the core truths that have strengthened Jehovah's Witnesses to "act effectively" against the enemy. The Watchtower has imparted vital spiritual insights to millions of people around the world.

It should be pointed out, that the prophecy does not specifically say that the king of the north directly devotes Jehovah's servants to the sword and flame, captivity and plundering. It merely states that in spite of the king of the north's effective efforts God's people will prevail over the stumbling blocks before them. So it is that many nations of the world have persecuted Jehovah's Witnesses, subjecting them to prison, banning and even death. No doubt Jehovah's Witnesses have been able to prevail because of "knowing their God."

Daniel's prophecy continues in the same vein, where we read: **"But when they are made to stumble, they will be given a little help; and many will join with them by means of smooth speech. And some of those having insight will be made to stumble, in order to do a refining work because of them and to do a cleansing and a whitening until the time of the end; because it is yet for the time appointed."**

In keeping with their assertion that the Soviet Union was the king of the north, in the *Pay Attention to Daniel's Prophecy* the Watchtower assigns the fulfillment of the passage above to KGB infiltration of a few congregations in the former USSR. The Watchtower comments: *"The infiltrators caused some faithful ones to fall into the hands of the authorities. Jehovah allowed such things to happen for a refining and a cleansing of his people."*

It is not clear, though, how Soviet infiltrators may have brought about a cleansing. Instead, it is more probable that "some of those having insight" who are made to stumble are some of the leading men of the Watchtower Society; who, by their erroneous teachings, stumble themselves and others and set the stage for a more thorough refining and "whitening" during the time of the end.

But after decades of running a war of persecution, propaganda and subversion against Christianity, the king of the north finally commits himself to a full-scale invasion of the domain of Christ Jesus—as it is represented on the earth by his anointed followers. Hence, we read at Daniel 11:31: **"And there will be arms that will stand up, proceeding from him; and they will actually profane the sanctuary, the fortress, and remove the constant feature. And they will certainly put in place the disgusting thing that is causing desolation."**

What are the "arms that will stand up, proceeding from" the king of the north? And when do the sanctuary, fortress and constant feature come in line for profanation? According to Daniel's prophecy regarding the fierce looking king, it is during the time of the end. (The eighth chapter is considered in more detail in the chapter entitled

Daniel.) Also, it should be recognized, that Jesus' exhortation— **“when you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment)”**—is directing the discerning reader primarily to Daniel 11:31. Apparently, though, the prophecy is not to be taken in strict chronological, sequential ordering from one verse to the next—as it is presently understood. The desolating “arms” that **“will stand up, preceding from him”**—that is, from the king of the north—is in reference to the already-established institution of the United Nations Organization, which will serve as the *future* desolator of the holy place.

Daniel foretells that both kings will set up the disgusting thing, as in— **“They will put in place the disgusting thing.”** This harmonizes with the prophecy of Revelation that calls for the two-horned Anglo-American entity (“they”) to breathe life into an inanimate idolatrous image of the beastly political system. But, while the United Nations appears to be an Anglo-American creation, it is in keeping with the financier oligarchy's goal of world empire hence, the scheme *originates* with the imperial king of the north.

Having presented the historical dimensions of the ongoing confrontation between two inimical systems that have become fused together into what is now the Anglo-American dual world power, it is time to consider what is to occur in the time of the end.

“AND IN THE TIME OF THE END...A PUSHING”

The time of the end begins the climactic phase of the long-running conflict between the king of the north and king of the south, which ultimately leads to the king of the north coming up against Michael the archangel. Although the king of the south is destined to initiate the pushing against his imperial nemesis, it is the king of the north who responds with overwhelming force. The angel relates the details of the conclusive clash: **“In the time of the end the king of the south will engage with him in a pushing, and against him the king of the north will storm with chariots and horsemen and many ships; and he will enter into the lands and sweep through like a flood. He will also enter into the land of the Decoration, and many lands will be made to stumble. But these are the ones that will escape out of his hand: Edom and Moab and the main part of the Ammonites. And he will keep thrusting out his hand against the lands; and as regards the land of Egypt, she will not escape. And he will rule over the hidden treasures of gold and silver and over all the desirable things of Egypt. And the Libyans and the Ethiopians will be at his steps.”**

As has already been considered in previous chapters, it is simply not true that the time of the end began in 1914. That being the case, it means that everything destined for fulfillment in the final part of the days, as it is alternatively called, has not occurred yet. And since the scroll of Daniel is sealed up until the time of the end that

means, paradoxically, it is not possible to foresee exactly how future events will unfold. Nevertheless, one thing is certain: The king of the south will be subjugated and the implications of his defeat are profound. That is why it is a single king—the king of the north—who comes all the way to his end with no helper for him to be found.

However, the reality of the success of the king of the north has so far been lost upon the seers of Bethel. In the concluding sentence of chapter 16 in their commentary on Daniel it is stated: *“The final campaign of the king of the north is not directed against the king of the south. Therefore, the king of the north does not come to his end at the hands of his great rival. Similarly, the king of the south is not destroyed by the king of the north. The king of the south is destroyed, “without [human] hand,” by God’s Kingdom.”*

The king of the south is not destroyed by the king of the north. That is a true statement. However, why is there no mention of the king of the south in the final confrontation with Michael? Surely it is not an inconsequential detail. Keep in mind, it is said of the king of the north: **“And he will prove successful until the denunciation comes to a finish...”**

Since Egypt was the initial king of the south the prophecy reverts back to “Egypt” as a reference to the king of the south during the time of the end. Hence, the king of the south “will not escape.”

To better appreciate what is presented in the 11th chapter of Daniel concerning the time of the end it is necessary to consider the opening verse, where we find the words spoken by the angel who related the prophecy: **“As for me, in the first year of Darius the Mede, I stood up to strengthen and fortify him. What I will tell you now is the truth...”**

As the Proverb says, the heart of a king is like streams of water in the hand of Jehovah and he can direct it wherever he pleases. So, although the Persian Empire was an expression of Satan’s rule, just as the Grecian, Roman and Anglo-American kingdoms that have followed have been, God may choose to assert his power over them in order to accomplish a particular aspect of his purpose. Or as the apostle said: God makes all things cooperate for the good of those who love him.

In view of the fact that America has served as a fortress against religious oppression and provided a prosperous economic climate wherein the worldwide work of Jehovah’s Witnesses has thrived up until now, it is apparent that God has blessed America —even as the patriots say.

But the time of the end changes all of that. Whereas, the Watchtower has been insulated from the two great wars that wrecked Europe, during the time of the end it will come to be for plunder. The tyrannical flood initiated by the king of the north sweeps through many lands, including God’s special property, as Daniel 11:41 foretells: **“He will also enter into the land of the Decoration, and many lands will be made to stumble.”**

The empires of the past have all prospered by plundering nations. And as regards the specific empires of Bible times each plundered God's people in various ways. However, in times past the plunderers were restricted by the limitations of muscle power, that of both man and beast. In modern times, though, machines have removed all limitations. Obviously, the nations possess a staggering arsenal of war machines, but outright war is not the only means at their disposal. Already the nations are engaged in financial and economic warfare— not to mention cyber wars.

The Wall Street financial arrangement, which is really just an extension of London's empire of the financiers, is predatory by design. Particularly is that the case with the exotic new financial schemes of more recent years. As has been demonstrated, the financiers have the power to loot and plunder the world on a massive scale and bring nations to their knees. The only entities powerful enough to prevent it are the national governments; but lawmakers and watchdogs have been seduced and corrupted by the cunning money powers.

As will be presented in subsequent chapters, the banking cartel will at some point in the near future be forced to confiscate depositors' money in what is known as a bail-in. And they will likely call in their loans and foreclose upon all borrowers. Since sovereign nations are among the biggest borrowers —the United States being the most indebted nation ever— the banks will basically own nations. This is not so far-fetched, as can be seen in the situation of Greece.

But by this means the king of the north **“will rule over the hidden treasures of gold and silver and over all the desirable things of Egypt.”**

14 – DOWNFALL OF AMERICA

“A day belonging to Jehovah is near.
A day of clouds, an appointed time of nations it will prove to be.”

- Ezekiel 30:3 –

The world now stands at the brink of one of the most shocking events in history. What may be deemed by many today to be very unlikely, even *unthinkable*, will become tomorrow’s bold-cap headlines. It will take place because the Sovereign Lord Jehovah has decreed it; for the “event” will herald the very commencement of the fear-inspiring day of Jehovah. According to Ezekiel, that day will be a dark time for the peoples of the world, **“a day of clouds, an appointed time of nations it will prove to be.”**

What exactly is the “appointed time of nations”?

The phrase is very similar to the expression Jesus used when referring to the appointed times for the nations to trample Jerusalem. The “appointed *times* of the nations,” as it is called in the 21st chapter of Luke, is the period when Christ begins ruling as king in the midst of his enemies. And in response the terrified and enraged nations cling defiantly to their power and will viciously persecute the sons of the Kingdom.

The “appointed time of nations” commences with the outbreak of global war and the leading nations of the world experience a resounding crash.

Although the prophecies of Isaiah and Ezekiel portray the coming crash in an ancient setting in connection with the overthrow of Tyre and Egypt, is it apparent that the fall of both Egypt and Tyre cast profound prophetic shadows that extend down to the actual “day belonging to Jehovah.” The fate of Tyre and Egypt portend nothing less than the astonishing downfall of the present Anglo-American dual world power. (Tyre typifies the City of London, whereas Egypt represents the United States of America.)

Actually, that ancient Egypt symbolizes America is not a new concept for Jehovah’s Witnesses. About 50 years ago the Watchtower interpreted “Egypt” in Daniel’s prophecy, in connection with the war between the king of the north and south, as applying to the United States.

The Watchtower insightfully recognized that since the Ptolemies’ Egypt was the original prophetic king of the south following the breakup of Alexander’s vast empire, the appearance of “Egypt” during the time of the end, as foretold in Daniel, represents of the king of the south at that time. Inexplicably, though, the Watchtower has

interpreted the prophecy as having been fulfilled during the Cold War. According to their commentary on Daniel, America did not “prove to be an escapee” from the expansionist thrusts of the now non-existent USSR. However, although their interpretation of Daniel is badly out of focus, at least the Watchtower has introduced Jehovah’s Witnesses to the concept that “Egypt” typifies America.

“NO OTHER TREE IN THE GARDEN OF GOD”

The prophecy in the 31st chapter of Ezekiel likens the nation of Assyria to a towering cedar of Lebanon; a tree so grand it was as if it put its top into the very clouds of heaven. But God had that nation cut down by Babylon. So, in speaking to Pharaoh, God likens Egypt to a lofty cedar, too, a cedar that is destined to have the same fate as the Assyrian cedar. Verses 1-4 read: **“Son of man, say to Pharaoh king of Egypt and to his hordes, ‘Whom are you like in your greatness? There was an Assyrian, a cedar in Lebanon, with beautiful branches like a shady thicket, lofty in stature; Its top was among the clouds. The waters made it grow big, the deep springs of water caused it to grow high. Streams were all around where it was planted; Their channels watered all the trees of the field.’”**

At the time the prophecy was conveyed to Ezekiel, the Babylonian kingdom was just beginning to challenge Egypt for supremacy. After the fall of Nineveh, the Assyrian capital, and Pharaoh Necho’s humbling defeat by Nebuchadnezzar at Carchemish in 629 BCE, Babylon fully established itself as the newly ascendant imperial power. Nevertheless, because Egypt had been an established civilization for well over a thousand years before Nebuchadnezzar came on the scene, and it had accumulated great wealth and prestige in the eyes of the surrounding nations, those nations, including Judah, ill-advisedly looked to Egypt for their security—as if it were a luxuriant shade tree under whose shadow they could find refuge.

Because of the expansive apocalyptic language employed in the denunciation against Egypt, it is apparent that Jehovah is projecting his judgments far beyond the ancient land of the Nile. And indeed, the Watchtower teaches that there is a modern parallel to the prophecy.

According to Bethel’s preferred interpretation, though, the giant cedar does not symbolize any single nation; instead, it is believed to represent Satan’s entire political system. But if that is the correct interpretation, how must it be understood that no other trees could compare with the Egyptian cedar? If the cedar represents the *entire* system, of which all nations are a part, there would be no *other* treelike national entities to compare it to, would there?

The Watchtower awkwardly tries to grapple with this obvious discrepancy in the May 15, 1977, *Watchtower*, saying: *“This worldwide political system of things has produced many boughs to carry its abundance of shade-giving foliage, so as to cover*

and protect the political needs of all worldly nations. Each treelike nation would like to be a world power to dominate all else, thus being an enviable organization.”

The Watchtower’s explanation does not really address the fact that the prophecy compares the Assyrian cedar to *other* trees and that no other treelike nation could compare to the towering cedar of Lebanon. Reasoning on the matter further: Egypt was a single nation, obviously, and all other national groups in existence then were lesser nations in relation to Assyria and Egypt. It is true that both Egypt and Assyria were part of the same imperial system —at least from God’s perspective; but it is inarguably true that only one nation can be the most dominant nation at any given time. So, after Assyria was felled, Egypt then became the dominant nation, at least until Babylon toppled it too. In fact, the fall of Assyria was used as a portent of Egypt’s demise.

It is simply not reasonable that Egypt represents a world power comprised of all nations on earth. Besides, that is not even consistent with the identity the Watchtower has assigned to the “Egypt” that is subjugated by the king of the north during the time of the end.

The seers of the Watchtower have blindly overlooked the fact that Ezekiel strongly emphasizes the point that all other nations stand relative, but are incomparable, to the majesty of the Egyptian cedar. The prophecy describes it this way: **“Other cedars were no match for it in the garden of God. As for juniper trees, they bore no resemblance as respects its boughs. And plane trees themselves did not prove to be like it in branches. No other tree in the garden of God resembled it in its prettiness. Pretty is the way that I made it in the abundance of its foliage, and all the other trees of Eden that were in the garden of the true God kept envying it.”** (Ezekiel 31:8-9)

The prophecy under consideration is indisputably intended to convey a simple truth; namely, that in ancient times no nation on earth could compare to Egypt.

But by extension, it is apparent that the description of the Egyptian cedar applies even more especially to the United States. Truthfully, what other nation in the world can compare with America? Who can argue against the fact that America is the greatest nation that has *ever* existed? It is a fact of modern history that many peoples have envied the freedom and prosperity of the United States, and have looked to it for leadership, inspiration, protection and financial assistance. The United States now stands as the sole superpower and the wealthiest nation on earth—a bastion of liberty and font of freedom. And that is why the scripture says: **“all the other trees of Eden that were in the garden of the true God kept envying it.”**

Since it was founded as the first sovereign nation of the New World, millions of individuals fleeing oppression and poverty have flocked to America’s shores in order to avail themselves of an opportunity for a better way of life. And since breaking free from

the British Empire America has inspired many nations in Europe, Asia and South America to adopt the American model and emulate the American system of economy.

The 20th century was called the [American Century](#) for good reason. It is as if all nations have lived under the shadow cast by the antitypical Egyptian cedar. Because of empowering and educating the common man and tapping into that vast reservoir of human creativity the American system has unleashed the greater human potential and brought about astounding discoveries and inventions that have benefited all of mankind. By elevating its citizens from the level of serfs and attracting ambitious and brilliant emigrants from around the globe, by fostering development, research, and an entrepreneurial spirit and by building an extensive infrastructure, the American system has developed into the most successful and prosperous economic system ever devised.

Apparently that is what is meant by the water source that feeds the Egyptian cedar—waters being a biblical symbol for peoples and nations, hence: **“Waters were what made it get big; the watery deep caused it to grow high.”**

Of course, in the past America has also oppressed its own native and African populations and done many other wicked things. But to put things in perspective, ancient Assyria and Egypt also utilized slavery and oppressed other peoples, yet the prophecy speaks of them as being the envy of all the other nations. So, it is in a relative sense that any nation stands above the others.

But why does God refer to the political nations under Satan’s control as if they were trees in the Garden of Eden? Did God actually establish the present system of nations? Yes, he did, at least indirectly. When God ‘came down’ and confused mankind’s languages to thwart the building of the Tower of Babel, in effect, Jehovah established the basis for the various national groups that have since evolved.

Furthermore, the Hebrew prophecies contain God’s many judgments against ancient nations, some of which God condemned to oblivion and which have long since ceased to exist as a result. No doubt this is why Paul stated at Romans 13:1: **“The existing authorities stand placed in their relative positions by God.”** So, it is only by God’s authority that the present ordering of nations exists.

When the Devil was tempting Jesus by offering him all of the kingdoms of the earth, even he admitted that the glory and authority of those kingdoms had been delivered to him by God. Ever since mankind was expelled from Eden, and especially since post-Flood Babel, God has allowed for various authorities to exist and exercise authority in order to serve as an alternative to tribalism, anarchy or absolutism, until such time as Jehovah hands over the Kingdom to Christ. Since **“there is no authority except by God,”** it is as if the nations were “planted” by God in the sense that they only exist by his permission, and ultimately they serve his purpose.

“TYRANTS OF THE NATIONS WILL CUT IT DOWN”

It is a fitting illustration, then, that the various trees in Eden should logically symbolize all the nations on earth up until the time Jehovah himself becomes king; whereas Egypt represents the *leading* nation—as if the grandest tree in the entire garden of God’s planting. However, when Jehovah’s work nears completion the nations are to be cut down—felled just like timber—beginning with the grandest tree in Eden! Ezekiel 31:10-13 foretells: **“Therefore this is what the Sovereign Lord Jehovah says: ‘Because it became so tall, lifting its top among the clouds, and its heart became arrogant because of its height, I will hand it over to the mighty ruler of the nations. He will surely act against it, and I will reject it for its wickedness. And foreigners, the most ruthless of the nations, will cut it down, and they will abandon it on the mountains, and its foliage will fall in all the valleys, and its branches will lie broken in all the streams of the land. All the peoples of the earth will depart from its shade and abandon it. All the birds of the sky will live on its fallen trunk, and all the wild animals of the field on its branches.’”**

The prophecy goes on to state that although the greatest tree goes down first, all the national trees are destined for “the land down below”—Sheol, the pit of death: **“This is so that no tree near the waters should grow so tall or lift up its top among the clouds and that no well-watered tree may reach up to them in height. For they will all be given over to death, to the land down below, along with the sons of mankind, who are going down into the pit.”**

The prophecy definitely speaks beyond the affairs of the ancient world. That is evident from the fact that God’s judgment includes all the nations and kings—“all of them being given in death.”

It should be noted, too, the Babylonian conquest of Egypt did not spell death for the nation. Egypt existed in the days of Jesus. And, of course, there is a modern state of Egypt as well. So, it is evident that the prophecy foreshadows something on a much grander scale. As the Watchtower has recognized, the fall of the “trees of Eden” presages an awesome judgment yet to come. But, how will the greater Egypt be brought down? Jehovah answers through Ezekiel: **“I will hand it over to the mighty ruler of the nations. He will surely act against it, and I will reject it for its wickedness. And foreigners, the most ruthless of the nations, will cut it down, and they will abandon it on the mountains, and its foliage will fall in all the valleys, and its branches will lie broken in all the streams of the land. All the peoples of the earth will depart from its shade and abandon it.”**

In Ezekiel’s day, the nation-destroying despot proved to be Nebuchadnezzar. But who might serve in the role of the “most ruthless of the nations”? As shocking as it may seem, the Watchtower claims Jesus Christ is the modern-day tyrant prefigured by Nebuchadnezzar. The 1977 *Watchtower* previously quoted, states: *“Who is the modern ‘despot of the nations,’ and who are the ‘strangers, the tyrants of the nations’? They are the fear-inspiring Communist bloc of nations, are they not? To this we flatly answer,*

No! For the Communist nations dwell under the spreading boughs of the symbolic “cedar in Lebanon” as much as the liberal, democratic nations do... It will not be Jehovah’s Christian witnesses, who today number just some two million scattered among 210 lands around the globe. They are not despotic, not tyrannical, and strike no terror in people’s hearts, for which reason they are openly persecuted as a helpless, defenseless religious minority. Not a puny earthly instrument, but a mighty heavenly instrument is what Jehovah will use. Jehovah’s instrument is the glorified Jesus Christ and his armies of heavenly angels.”

The Watchtower offers no valid explanation for assigning Christ the unflattering role of the modern despot of the nations. It is bewildering that the article states that Jehovah’s Witnesses are not tyrannical or despotic, yet Jesus is! But reasoning on the matter further, if Nebuchadnezzar prefigures Christ at Armageddon, what is foreshadowed by the fact that the Babylonian kingdom was also “cut down” by Cyrus, whom Jehovah referred to as “my anointed one”?

This fact has thus far eluded the seers of Bethel: According to prophecy, Jehovah God has an imperial “woodcutter” who has been assigned that task of cutting down the nations *prior* to Armageddon. Afterwards, then “the mighty ruler of the nations” will be destroyed by Christ. That is apparent from the 14th chapter of Isaiah, where the nations are said to rejoice when the “woodcutter” is finally cut down. The prophet Isaiah was told to raise up a proverbial saying against the king of Babylon in view of his own demise at Jehovah’s hand. Isaiah 14:5-8 reads: **“Jehovah has broken the rod of the wicked ones, the staff of the ruling ones, the one striking peoples in fury with a stroke incessantly, the one subduing nations in sheer anger with a persecution without restraint. The whole earth has come to rest, has become free of disturbance. People have become cheerful with joyful cries. Even the juniper trees have also rejoiced at you, the cedars of Lebanon, saying, ‘Ever since you have lain down, no woodcutter comes up against us.’”**

Verse 12 says of Babylon: **“How you have been cut down to the earth, you who were disabling the nations!”**

Clearly, the “despot of the nations” does not foreshadow Christ. Jesus could hardly be described as persecuting nations “without restraint.” So who are the “tyrants of the nations”?

The modern despot or tyrants of the nations is most assuredly the small clique of ultra-wealthy bankers, businessmen and property holders, who have a feudalistic mindset and make up what is known as the Anglo-Dutch-Swiss financier oligarchy. Since the days of the privately-owned East India Company associated with the British Empire, this financier cartel has gradually established an invisible empire over the world’s financial, economic and political systems. But the parasitical, wealth-extracting financial system imposed upon the underlying productive economies of the nations is now in an advanced state of decay. The day is rapidly approaching when the two

systems will be drawn into an all-out war for domination. God's prophetic word reveals that the imperial system will prevail and the United States of America and the entire system of sovereign nation-states will be cut down—destroyed.

The felling of the nations at the hands of the tyrant occurs as a result of the opening of the sixth seal of Revelation, which results in the symbolic political luminaries of the heavens being plunged into darkness. Ezekiel uses apocalyptic language very similar to Revelation in describing the ramifications of the fall of Egypt. The prophet says: **“And when you are extinguished I will cover the heavens and darken their stars. I will cover the sun with clouds, and the moon will not give its light. I will darken all the shining luminaries in the heavens because of you, and I will cover your land with darkness,”** declares the Sovereign Lord Jehovah.” — Ezekiel 32:7-8

Bible students will immediately recognize that Jesus also used the exact same symbolism when he was foretelling the earth-shaking events that would occur during his presence. At Matthew 24:29 Jesus said: **“Immediately after the tribulation in those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.”**

Just imagine the horror and sickening dread the nations will feel when the greatest nation in the world is slain by Jehovah's tyrannical executioner! Jehovah's prophet goes on to depict the reaction to Egypt's downfall: **“On the day it goes down to the Grave, I will cause a mourning... and the trees of the field will all wither away. At the sound of its downfall, I will cause nations to shudder when I bring it down to the Grave along with all those going down into the pit, and all the trees of Eden...”** — Ezekiel 31:15-16

Ezekiel 32:9-10 continues: **“I will distress the hearts of many peoples when I lead your captives to other nations, to lands that you have not known. I will cause many peoples to be awestruck, and their kings will shudder in horror over you when I brandish my sword before them. They will tremble continually, each fearing for his life, on the day of your downfall.”**

“ITS FOUNDATIONS ARE TORN DOWN”

In the prophecy of the king of the north and south, Daniel 11:42-43 says, in part: **“And he will keep thrusting out his hand against the lands; and as regards the land of Egypt, she will not escape. And he will rule over the hidden treasures of gold and silver and over all the desirable things of Egypt.”** The king of the north is to rule over “all the desirable things of Egypt.” Since America's wealth has never been ruled over by the Soviet Union—whom the Watchtower contends was the king of the north—the prophecy must await a future fulfillment. Interestingly, Ezekiel 30:4b confirms that Egypt's wealth will be confiscated. That verse reads: **“Its wealth is taken and its foundations are torn down.”**

What does this portend for “Egypt” during the time of the end? Not only will its great wealth and resources be taken, but also the very “foundations” of the United States, which are the Constitution and various institutions, will be “torn down”—destroyed. We may expect the Supreme Court and both congressional houses to be dismantled. Likely, the office of the president will be dissolved in favor of a military dictatorship. So, the prophecy has forecasted the complete end of the constitutional republic of the United States of America.

The 32nd chapter of Ezekiel is even more graphic as to what is to occur. There, it depicts Egypt as the gutted carcass of a marine monster that becomes mere carrion for the beasts of all the earth to feast upon: **“I will abandon you on the land; I will cast you onto the open field. I will cause all the birds of the sky to settle on you, and I will satisfy the wild beasts of the whole earth with you. I will cast your flesh on the mountains and fill the valleys with your remains. I will drench the land with your gushing blood up to the mountains, and it will fill the streams.”** — Ez 32:4-6

What does this grisly imagery signify? The prophecy certainly seems to be overstating the fall of the ancient land of Egypt. After all, how is it that the national “wild beasts of all the earth” could feed upon the fallen pharaoh? Yet, when we consider what would happen to the United States in the event of a catastrophic financial blowout of the Dollar, it would seem to be the perfect analogy.

Such a disaster would render the United States into a Third World nation literally overnight. Instead of towering over other nations as before, the world’s greatest nation would bear little distinction from them, as if the other beast-like nations literally consumed its flesh, and blood! Instead of towering over lesser nations like a mountain, the valleys being filled with the remains of the fallen king indicates there is to be a leveling of the playing field, as the saying goes.

It is well-known that the United States has both an enormous budget and trade deficit, and is sustained only upon its supposed creditworthiness. As it stands presently, the world’s sole superpower is totally dependent upon attracting foreign investors to continue to finance its massive deficits. All sober economists admit that the situation is unsustainable—but no one has a solution. The sudden withdrawal of foreign capital from U.S. treasuries would have a disastrous impact upon not only American institutions, but the entire dollar-denominated global financial system would also quickly unravel.

By its refusal to regulate Wall Street in the wake of the 2008 crash, Congress has since then foolishly committed the resources of the U.S. Treasury and taxpayers to backstop the gambling debts of the too-big-to-fail banks, thereby setting up the scenario whereby the gold and secret treasures of the nation will be confiscated by the bankers.

The 19th chapter of Isaiah also foretells economic doom is in store for Egypt. In verses 5-7, Jehovah says that he will dry up the Nile River and all its canals. The Nile was the lifeblood of ancient Egypt. The Egyptians had devised an ingenious system of irrigation canals, whereby the entire region was watered and thus produced abundantly. It would have been an unprecedented national calamity if the Nile were to dry up. Of course, Babylon's army engineers did not literally cause Egypt's mighty Nile River to run dry and it is doubtful that God caused or even foresaw a disastrous drought. God's prophet merely portrayed the utter ruin that would come upon the once-thriving breadbasket of the Mediterranean, a ruin so complete it was *as if* God had literally caused the Nile to run dry. In reality, Jehovah would merely "deliver up Egypt into the hand of a hard master."

The 9th and 10th verses indicate the extent of that economic collapse by saying: **"Those who work in combed flax and those making white fabric on the loom will be put to shame. Her weavers will be crushed; all the hired workers will grieve."** It would seem that Jehovah's prophet has, by extension, forecasted a great economic depression that will destroy many of the wealthy and the working class and from which the American Pharaoh will never recover.

"THE PRINCES OF ZOAN ARE FOOLISH"

According to the prophecy recorded in the 19th chapter of Isaiah, internal strife and political ineptitude was also a determining factor that doomed Egypt to fall.

What might this portend for the Greater Egypt?

In order to appreciate where we stand today, it is necessary to take a broader look at modern history. Until the 1648 Treaty of Westphalia ended the strangle hold the Roman Catholic Empire had upon Western Europe, there was no such thing as a truly sovereign nation-state—only empires and their subjects. Since that time, history can only be fully understood in the light of the antagonism and struggle between the two competing systems of the empire and the sovereign nation-state. The long-range goal of the procurators of the British Empire is to eventually eliminate the nation-state altogether and revert to imperial rule—using the United Nations in New York as the administrative and judicial capital of the New World Empire. The call for an end to the Westphalian system is growing louder.

In recent decades, the ongoing rivalry between the American system and the British system has been reflected in policies such as the British free trade versus American protectionism. Whereas, formerly the American system built the nation through investment in industry, infrastructure development and education, thereby empowering all citizens to most effectively transmit the power of their labors into the physical economy, decades of neglect and looting the world through usury and financial gimmickry has now brought the United States and the entire financial system it dominates to the brink of collapse.

Obviously, this situation did not just happen overnight. It is the result of gross mismanagement and corruption over many years. Accordingly, at Isaiah 19:11-13, Jehovah ridicules Pharaoh's counselors for their incompetence, saying in verse 13: **"The princes of Zoan are foolish. The wisest advisers of Pharaoh give unreasonable advice. Where, then, are your wise men? Let them tell you if they know what Jehovah of armies has decided concerning Egypt. The princes of Zoan have acted foolishly; the princes of Noph have been deceived; the chiefs of her tribes have led Egypt astray."**

With amazing acumen, the prophecy describes the present political situation within the United States. The princes of Noph and Zoan may well represent the cabinet members and other advisers of the modern-day Pharaoh. "The chiefs of her tribes" appropriately depict the elected representatives of the American people. Foolishly, the very leaders have allowed themselves to be deceived into adopting policies and initiatives that are intended to destroy their own nation!

The doom of the United States is virtually sealed by corrupt, cowardly and inept politicians, who simply cannot bring themselves to legislate against or regulate the financial predators who are bringing the nation to ruin and who are now demanding to be paid for their work! No wonder Jehovah derides the nation's leaders as mere deluded fools!

Many American patriots have voiced their concern that their once-prosperous nation is being run into the ground, but in spite of all the talk by a few well-meaning political leaders and businessmen, the downward spiral relentlessly continues. How true, the prophet's following words: **"Jehovah has poured out on her a spirit of confusion; and they have led Egypt astray in whatever she does, like a drunk staggering in his vomit. And Egypt will not have any work to do, whether for the head or the tail, the shoot or the rush."**

It matters little which political party is in control, no modern-day Egyptian leader can lead their doomed nation back from the precipice of catastrophe. Jehovah has, in effect, weighed the nation in the balance and found it wanting.

THE CITY OF TEARING DOWN WILL ONE CITY BE CALLED

One of the most intriguing aspects of Isaiah's prophecy against Egypt is what is written in the 18th verse. There, it says: **"In that day there will be five cities in the land of Egypt speaking the language of Canaan and swearing loyalty to Jehovah of armies. One city will be called The City of Tearing Down."**

At the time the prophecy was recorded the language of Canaan was Hebrew. So, in the modern application, the "language of Canaan" is the spiritual dialect spoken by the Christian Israel of God, with a "vast mixed company" of non-Israelites also being fluent in speaking the language of Scripture. Just as ancient Egypt was at various times a haven for Jehovah's people—including the infant Jesus— the United States

has also provided an environment that has allowed Jehovah's Witnesses to thrive and flourish. As evidence of that fact, approximately one million souls, consisting of both spiritual Israelites as well as a vast mixed company of "Egyptians," are "swearing loyalty to Jehovah of armies" by their public ministry.

The United States is often called a melting pot because of its ethnically diverse population. Because the work of Jehovah's Witnesses originated in America in the late 1800's, immigrants from various nations took the message back to their native homelands, thus proving a blessing to them. The United States has also served as a fertile seedbed for thousands of missionaries, who have in turn gone to the far corners of the earth with the message of Jehovah's Kingdom, such as it is. And, because of the relative prosperity of the States compared with less affluent nations, the worldwide work of Jehovah's Witnesses has advanced because of the many material contributions and support of generous American contributors. That is why the last verse of the 19th chapter of Isaiah says: "**Blessed be my people, Egypt.**" But, what about the one city called "The City of Tearing Down"?

Since ancient Egypt was invaded and torn down by hostile forces that came from outside the nation, it is interesting that one of Egypt's own cities would bear the prophetic designation as "The City of Tearing Down." Keep in mind that both Assyria and Babylon were each Jehovah's instruments for tearing down the nations at different times. And as such, in prophecy Jehovah specifically calls his agent the "the destructive man." Isaiah 54:16 says: "**I myself also created the destructive man to bring ruin.**"

Isaiah 13:5 outlines the nature and extent of the work of Jehovah's executioner saying: "**They are coming from a distant land, from the extremity of the heavens, Jehovah and the weapons of his wrath, to bring ruin to all the earth.**"

In the modern fulfillment, the eighth king serves as Jehovah's ultimate imperial executioner. The Watchtower long ago recognized that fact, but no longer seems to emphasize it. However, Jehovah's Witnesses have yet to appreciate a vital truth and that is this: The seventh and eighth kings do not rule concurrently. Just as all of the previous empires were supplanted by their successors, so, too, the seventh king. Although the two-horned beast gives life to the image, the fact that the eighth king springs from the seven indicates that the last kingdom will rule supreme, supplanting even the nation that brought it to power.

So, if America is eventually supplanted by the United Nations Organization and the present Westphalian, nation-state system is torn down — as is the intention of the globalist cabal — then New York City would replace Washington D.C. and London as the primary world capital.

To underscore the point, various other influential institutions devoted to the subversion of America call New York City home — such as the Council on Foreign Relations. Although ostensibly designed to promote the Anglo-American partnership,

the [CFR is the primary agency pushing for global governance](#) and the end of national sovereignty — particularly the sovereignty of the United States. The city is also a prime media center. Some of the world's most influential publishing houses, newspapers, advertising agencies, recording and television companies, are located in the towers of Manhattan, New York City, and are the source of a virtual flood of degrading entertainment, misinformation and globalists' propaganda, which have saturated the minds of the masses.

Not only that, perhaps the most pernicious institution in New York City is Wall Street, which is an appendage of the Empire of the City of London. As has been demonstrated already, the mega banks of Manhattan pose an existential threat to the United States and will undoubtedly be instrumental in bringing about the destruction of the nation in the near future.

So, "the City of Tearing Down" is a most-apt designation for New York City.

Perhaps, even more astoundingly accurate, the 19th chapter of Isaiah goes on to say: **"In that day there will be an altar to Jehovah in the middle of the land of Egypt and a pillar to Jehovah at its boundary. It will be for a sign and for a witness to Jehovah of armies in the land of Egypt; for they will cry out to Jehovah because of the oppressors, and he will send them a savior, a grand one, who will save them."**

Located in the same prophetic City of Tearing Down, on the coastal boundary of modern Egypt, is the Bethel headquarters of Jehovah's Witnesses. While most people of the world do not attach any special importance to the name of Jehovah, Jehovah's Witnesses do. So does God. Despite various opinions as to the exact pronunciation of God's name, Jehovah's Witnesses have spearheaded the effort to make the sacred name of God known in hundreds of languages and dialects around the world.

Just as Jehovah acknowledged the crude stone altars his true worshipers erected in his honor during Bible times, from God's vantage point the Bethel headquarters of Jehovah's Witnesses stands before him as an altar and monument to his name. The grand savior, whom Jehovah will send to his oppressed people during that time, can be none other than Jesus Christ when he is fully empowered as earth's new king.

According to the prophecies of Isaiah and Ezekiel, the fall of the modern nation of Egypt will mark the beginning of Jehovah's Judgment Day upon the present wicked system of things. Ezekiel indicates this very thing, where he says: **"This is what the Sovereign Lord Jehovah says: Wail, 'Alas, the day is coming!' For the day is near, yes, a day of Jehovah is near. It will be a day of clouds, an appointed time of nations."**

For a certainty, the sudden downfall of America will shock the world. But the United States does not fall alone. The Anglo-American dyad comprising the seventh king must fall together, which is the topic of the next chapter.

15 — LONDON HAS FALLEN

“I will reduce you to ashes on the earth before all those looking at you.”

-Ezekiel 28:18-

Just as all the nations of the earth are likened to symbolic trees planted in the Garden of Eden, Jehovah’s forest of treelike nations has an appointed overseer, as did Eden originally. The overseer of nations in Ezekiel’s prophecy is the king of Tyre, of whom Ezekiel 28:13-14 says: **“You were in Eden, the garden of God. You were adorned with every precious stone —Ruby, topaz, and jasper; chrysolite, onyx, and jade; sapphire, turquoise, and emerald; and their settings and mountings were made of gold. They were prepared on the day you were created. I assigned you as the anointed covering cherub. You were on the holy mountain of God, and you walked about among fiery stones.”**

While it is evident that Jehovah was referring to Satan the Devil before his rebellion, why does God link the king of Tyre with the anointed cherub of Eden? The answer has to do with the fact that the real rulers of our world are not human at all. Jesus and his enlightened apostles revealed that wicked spirits in heavenly places are the real authorities and principalities that have dominated this wicked system of things since Adam and Eve listened to the lying cherub of Eden.

It is only logical, then, that any judgment against the spirit rulers in the invisible realm would also become manifest upon the earthly powers under their control. That is why Jehovah’s judicial decision expressed against the king of Tyre is intertwined with the judgment against the evil spirit creature now known as Satan.

But what relevance could this ancient prophecy possibly have today? Although God’s judgments against the maritime empire of Tyre were fulfilled long ago, the prophecies apply in amazing detail to the British Empire and the modern City of London in particular. Since the Devil and his demons were not judged at the time that Babylon or Alexander the Great destroyed Tyre, it is apparent that the prophecies against Tyre have a much grander future fulfillment related to Jehovah’s forthcoming judgments against the entire wicked system of things—both heavenly and earthly.

In the 27th chapter of Ezekiel, the prophet is commanded to compose a dirge for the passing of Tyre. The opening words of the dirge say of Tyre: **“You who dwell at the gateways of the sea, the merchant for the peoples of many islands.”** The

Phoenician coastal city of Tyre is recorded in history as dominating the Mediterranean Sea with her fleet of merchant ships, even plying the waters of the north and south Atlantic.

However, whatever dominance Tyre once exerted over the world the description of one who dwells at the gateways of the sea and an international merchant applies more especially to London's British Empire. During the days of the formal empire she controlled virtually every major waterway in the entire world. This was vital in view of the fact that London's was a maritime empire.

One of the most important "gateways of the sea" is the natural sea-gate through the Straits of Gibraltar. The Straits of Gibraltar are, of course, the vital entryway connecting the Atlantic Ocean and the Mediterranean Sea. Interestingly, the Phoenicians and Tyrians once held that sea gate too, and for the last several centuries it has been a British-held fortress. Gibraltar was a strategic British asset during both World Wars. And ["the rock" remains so to this day.](#)

The Suez Canal is another vital waterway that makes it possible to travel from the Indian Ocean, through the Red Sea and into the Mediterranean Sea without looping all the way around Africa. It was particularly vital for British imperial interests to control the Gibraltar and Suez sea gates because that allowed Britain more direct access to her most important colony at that time—India.

By 1900, British naval bases were maintained around the world at strategic choke points, which gave London a presence on virtually every major sea-lane on the planet. For example, since around 1860, the Royal Navy's Pacific fleet has been harbored at Esquimalt, British Columbia. On the Atlantic side of the Western Hemisphere, a British naval presence was maintained in Halifax, Nova Scotia, as well as Bermuda, Jamaica, and St. Lucia. On the opposite side of the Atlantic, the Royal Navy was based at Gibraltar and Freetown in the African colony of Sierra Leone. From 1814, after wresting control from the Dutch colonialists, the British established a naval presence at Cape Town, South Africa, which allowed them to control the shipping lanes around the southern tip of Africa. On the east side of Africa, at the turn of the 20th century, the Royal Navy was harbored at Mombassa, Kenya. Other critical choke points included Aden and Yemen— which are at the entryway of the southern end of the Red Sea where it joins the Indian Ocean. From bases in Bombay, Ceylon, Singapore, Hong Kong, and Sydney, Britain controlled the vital waterways of the Indian subcontinent and the entire Orient, as well as the sea-lanes of the countless islands of the South Pacific. And, of course, the English Channel itself has been the main waterway that has set the Island kingdom apart from the tumultuous continent. Unquestionably, Great Britain once sat at the "entrances of the sea," and to a great extent it still does.

But besides controlling crucial shipping lanes, sea-gates and other vital infrastructure, the Crown maintains an empire composed of dozens of islands

scattered across the seven seas of the globe—Anguilla and Barbuda, Bermuda, the Falklands, British Virgin Islands, Jamaica, the Solomon Islands, Saint Helena and the Cayman Islands, to name a few. Of these, the Cayman Islands appear to be the most important—serving as a virtual modern day pirate cove for offshore drug money laundering, tax evasion and other illegal operations, which are carried out through the thousands of hedge funds registered there.

As of 2007, of the nearly 10,000 hedge funds in the world, over 8,000 are registered to the Queen’s Cayman Islands. For an island grouping with a total population of less than 60,000, that means that there is one hedge fund for every 7.5 people on the islands.

But perhaps the most strategically important island in the realm of the empire is the one London no longer controls —Hong Kong. Once an offshore staging area for the importation of opium into the mainland, Hong Kong became a very wealthy British colony. And the Chinese who ruled Hong Kong up until London’s 100-year lease expired in 1997 were trained colonial masters. When communist China adopted Western capitalism in the early 1980’s, they turned to the British-vetted Chinese tycoons. The British bankers’ connection to China may yet prove to have far-reaching implications, as has already been considered in connection with the king of the north.

At any rate, to whatever extent Tyre may have colonized the Mediterranean region, we may be sure that the prophet’s words apply even more so to the far-flung British Empire: **“Your territories are in the heart of the sea, and your builders have perfected your beauty.”** (Ezekiel 27:4)

Also, Ezekiel 27:15 accurately describes the British maritime system, saying of it: **“...You employed merchants on many islands.”**

Ezekiel appropriately likens the city of Tyre to a ship—what might have been called a ship of state. A sailing vessel is an appropriate symbol for the maritime power of the British Isles. Not only because she maintained her far-flung empire by means of an extensive navy and merchant marine, but also because Great Britain was once the world’s leading shipbuilder—and not just of warships. At the time of the First World War, British-built merchant ships accounted for a staggering 60% of the tonnage of all the world’s ships. And because the Royal Navy once dominated, being larger than the combined navies of the next two contenders, London was able to control merchant-shiping globally.

Like her Tyrian forerunner, London is aptly likened to a sailing vessel, manned by skilled sailors and craftsmen from many lands. That is because Canada, Australia, New Zealand, India and many other territories in the imperial realm, have made significant contributions to the upkeep of the British Empire, especially during times of war. Hence, Ezekiel 27:8-11 is relevant for Tyre’s modern incarnation as the British Empire: **“The inhabitants of Sidon and of Arvad were your rowers. Your own skilled men, O Tyre, were your sailors. The experienced and skilled men of Gebal caulked**

your seams. All the ships of the sea and their mariners came to you to trade merchandise. Men of Persia, Lud, and Put were in your army, your men of war. They hung their shields and helmets in you, and they brought you splendor. The men of Arvad in your army were stationed on your walls all around, and brave men manned your towers. They hung circular shields all around your walls and perfected your beauty.”

One difficulty that may present itself to the Bible student concerning the connection between ancient Tyre and the British Empire is the fact that Great Britain no longer has such a far-reaching static naval presence. But, one of the reasons is that nuclear submarines have reduced the need for land-based control of strategic choke points, of which the United Kingdom maintains a fleet of Tridents based at Faslane, Scotland.

As is the case with its American military partner, at least one of Her Majesty's submarines is prowling beneath the oceans of the earth at any given moment, armed with the most lethal weapons ever devised.

Although Great Britain no longer controls maritime commerce to the extent that she did during her glory years, nevertheless London still dominates the world in significant ways. [Contrary to popular myths](#), the power that the British Empire acquired during the past 300 years has not significantly diminished. London has merely transformed itself into a financial empire, while the United Kingdom itself remains part of the most powerful alliance on earth—the Anglo-American dyad.

“THE MERCHANT FOR THE PEOPLES”

London certainly fits the description of being the merchant for the peoples of many islands. In times past, the privately-owned British East India Company and the British merchant marine and navy brought in the booty from the far reaches of the realm. While the East India Company no longer exists, many of the world's largest corporations today began years ago as part of London's global trading enterprise. For example, the Bank of England, founded in 1694, is one of the oldest commercial institutions in existence and sits at the center of London's mercantile and financial system. Names like Barclays and HSBC, otherwise known as The Hong Kong and Shanghai Banking Corporation, was founded in 1865 in order to process the money taken in from selling opium to the Chinese peasantry. Headquartered in London, HSBC is now one of the largest financial institutions on the planet – touting itself as “the world's local bank.” Until selling out to Anglo-American, De Beers had a virtual monopoly over diamond production in Africa and was a key component of the empire. Lloyd's of London is the oldest and largest insurer in the world. Wall Street's J.P. Morgan & Company has an Anglo pedigree that extends back to 1838. GlaxoSmithKline originated as a drug store in London nearly 300 years ago and has grown into the fourth largest pharmaceutical company in the world. These are just a

few well-known companies that have roots that reach back to the heyday of Queen Victoria's British Empire and that still presently control vast riches on a global scale.

In the modern era, companies associated with the British Empire dominate raw materials and precious metals mining. Companies like Anglo-Gold-Ashanti, Lonmin (formerly Lonrho, short for London/Rhodesia), Anglo-American PLC and the British-Australian companies Rio Tinto and BHP Billiton, are recognized as key components to London's domination of precious metals and raw materials production globally.

But London's dominance of the raw materials production is enhanced through trading mere contracts for such materials. As an example of the global reach of the City of London's financial district, until a few years ago the international price of gold was fixed twice a day at exactly 10:30 a.m. and 3:00 p.m. by the office of London's N.M Rothschild. Furthermore, until recently futures contracts controlling more than two-thirds of the world's oil were traded on the floor of London's International Petroleum Exchange.^{xvii}

It has been estimated that once an oil tanker leaves the Persian Gulf its cargo may be bought and sold a hundred times in the virtual oil markets before ever it reaches its final destination. Also, the London Metal Exchange is the world's leading trader in non-ferrous metals. On a busy day the LME may facilitate contracts worth more than \$10 billion.

While England itself has no raw materials except coal, as of 1997, British and Commonwealth-allied firms controlled 60% of the world's annual gold production, amounting to a stake of nearly 15 billion dollars! Furthermore, London-centered groups control fully one half of all diamond production; 25% of the world's copper; 29% of silver production and 78% of the mining of the precious metal platinum. Today, London's share is even greater than it was in 1997. Like Tyre, London has also amassed silver and gold in great quantity. The Scripture says: **“Tyre built herself a rampart. She piled up silver like dust and gold like the dirt of the streets.”** (Zechariah 9:3)

In addition to mining, British Petroleum and Dutch Royal Shell are the Crown's flagship oil companies that trade in that precious commodity. And since all international oil contracts are denominated in what is called petrol-dollars currency traders and hedge funds control the value of the U.S. Dollar. And undoubtedly, ever since the industrial age created an insatiable thirst for petroleum, Anglo-American interests have exerted a strong controlling hand in the affairs of the oil-rich Middle East.

Besides controlling much of the earth's raw materials, a handful of companies hold sway over the most important commodity of all—food. Unilever, for example, headquartered in London and Rotterdam, is the one of the oldest and largest food production companies in the world. The interlocking British, Dutch, and Swiss companies are the world's leading merchants of food commodities and constitute a cartel by virtue of owning controlling interests in several giant food processing

companies. And just as with metals and petroleum, food commodities contracts are a substantial part of the trading strategies of London's hedge fund managers and brokers.

According to Isaiah's prophecy against Sidon, the merchants of Tyre and Sidon enriched themselves off of the harvest of the nations. Isaiah 23:3 says: **“Over many waters went the grain of Shihor, the harvest of the Nile, her revenue, bringing the profit of the nations.”**

How true that has been for the traders located in modern Tyre as well. The British system has become the model for the present global financial system and is designed to extract the wealth of nations.

Tyre was not even a nation in and of itself, but it was merely an island city on the Phoenician coast, even as Isaiah 23:7 acknowledges, saying: **“Is this your city that was exultant from long ago, from her early times? Her feet used to take her to distant lands to reside.”**

London certainly qualifies as having existed from long ago, “from her early times.” The Romans originally established an outpost called Londinium on the Thames. But metropolitan London is not even the *real* London. The one-mile square financial district in the heart of London called the City of London, or sometimes simply—The City, is the actual nexus of today's global financial system. The City even has its own mayor who carries the title of The Right Honorable Lord Mayor of the City of London. (Due to the rapid growth of the financial industry in recent years, the City of London has spilled over into Canary Wharf.) The City of London and the British monarchy and their many satrapies around the world comprise a secret empire over the nations.

“SKILLFUL TRADING BROUGHT YOU GREAT WEALTH”

Whereas, in the past commerce between peoples and nations depended upon either overland trade routes or navigating the seas and waterways, today much of what passes for economic trade has very little to do with the actual exchange of goods, but is merely what is called “financial turnover.” Because of structural changes in the global monetary system, money itself has become the most bought-and-sold commodity and it is exchanged electronically around the world, 24 hours a day. In times past some tangible asset backed a nation's currency— usually gold and silver—more recently, particularly since 1971, the gold standard was scrapped and a so-called floating exchange rate was adopted, which allows the world's various currencies to “float” in their value relative to each other.

The present financial system has allowed modern money-changers to make enormous profits selling one currency and buying another as the floating exchange rate of each currency ebbs and flows on a daily basis like the lunar-driven tides. The relevance of this, as it relates to the Tyre-on-the-Thames, is that London dominates

today's global financial system,xviii which it has invented to replace the mercantile system Britannia used to monopolize.

As reported by London's Reuters, as of January 2015, daily global financial turnover of approximately \$2.6 trillion dollars flows through the banking houses of London, which controls the lion's share of the lucrative FOREX (Foreign Exchange) markets, along with sizable shares of all other so-called hot-money speculative schemes, including derivatives. Some estimates say that London controls anywhere from 35% to 50% global financial turnover.

Besides being the center of currency trading and all sorts of derivatives, the British Bankers Association fixes the daily LIBOR (London Interbank Offered Rate). LIBOR determines the wholesale cost of borrowing money for banks and major borrowers around the world. Unquestionably, the London-dominated financial system wields more power than even national governments.

Whereas London used to dominate mercantilism by means of the sea, today even greater control of the world's business and financial affairs is exercised through London's domination of the electronic floating exchange rate system and the associate banking and equity markets. In that way London still sits at the heart of an informal empire.

How true Ezekiel's words in the 33rd verse: **“When your goods came in from the open sea, you satisfied many peoples. Your abundant wealth and your merchandise enriched earth's kings.”**

“THE BESTOWER OF CROWNS”

Isaiah 23:8 poses the question: **“Who has decided this against Tyre, the bestower of crowns, whose merchants were princes, whose tradesmen were honored in all the earth?”** The next verse answers: **“Jehovah of armies himself has decided this, to profane her pride over all her beauty, to humiliate all those who were honored throughout the earth.”**

To Jehovah, a timeless Being in a realm far above the comings and goings of our tiny planet, there is no such thing as yesterday and tomorrow. What from our standpoint appears to be the future, to God is as yesterday? That is why Jehovah *knows* the future, because he has already been there, so-to-speak.

So, while Jehovah's Word was written down thousands of years ago and originally applied to primitive nations and peoples, due to Jehovah's unfathomable insight and foresight the patterns established in Scripture make God's counsel relevant for the judgment to come.

No wonder the apostle once exclaimed: **“O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!”**

As for what Jehovah has decided against Tyre, this aspect of prophecy seems to apply to London in greater measure. Just a brief glance at the history and origin of many contemporary nations reveals that London is indeed the “bestower of crowns.”

The following is a partial list of a few nations that were originally established in their modern form by the Crown: Zimbabwe, Botswana, Malawi, Malaysia, India, Egypt, Sudan, and Aden. Nations such as Afghanistan, Iraq, Pakistan, Kuwait, Qatar, Kashmir, United Arab Emirates, Saudi Arabia and Iran, exist in their modern form as a legacy of British imperialism.

After the First World War, the victorious Great Britain received from the newly-formed League of Nations, which London was instrumental in creating, what is referred to as the British Mandate. The mandate was for Great Britain to administer the region of the Middle East, which had formerly been part of the Ottoman Empire. This led to the eventual establishment of the modern state of Israel in 1948. But long before their “mandate” London had quite literally redrawn the map of a large geographical area of the world.

The success of the British Empire in dominating such a vast area of the world was due in part to the fact that the British were excellent administrators and they sat up domestic kings and governors (satraps) to rule under the British Crown. By establishing subservient governments, the Empire alleviated the need to continually subjugate people by the edge of the sword.

And even as the formal Empire was dissolved, numerous nations have stayed under the Crown as members of the so-called British Commonwealth and other dependent territories. Up to the present time, 54 nations are part of the British Commonwealth. There are 16 nations that still have the Queen of England as their sovereign, although each now has a great measure of autonomy.

Besides the nations of the United Kingdom itself, the most prominent members of the Commonwealth are Canada, Australia and New Zealand. Through the Queen’s Privy Counsel, London’s political power is extended over all the nations in the royal realm.

Besides being the “bestower of crowns,” the scripture says that Tyre’s “merchants were princes, whose tradesmen were honored in all the earth.” True to the pattern of her Tyrian forerunner many of the most honored men and women in the world today are dukes and duchesses, lords and ladies, barons and baronesses of the British peerage and honours system. The British monarchy itself is even known as “the Fount of Honour and the source of all dignities.”

Although a relic of the feudal system, British knighthood is a coveted honor today. Many members of the Britain’s House of Lords sit on company boards as directors of some of the most powerful corporations in the world. Others who are not born into British nobility, and hence not considered peers of the aristocracy, may, nonetheless, also receive an honorary knighthood from the Queen.

It is not at all uncommon to find names prefaced by “Sir” listed as CEOs and other high-ranking corporate executives. While perhaps not princes in the traditional sense, such men are nonetheless wealthy merchants and tradesmen who are indeed the honorable ones of the earth under the present Anglo, aristocratic system.

Some well-known American businessmen and political leaders have even attained honorary knighthood in the British honors system. For instance, George Bush Sr., Henry Kissinger, Colin Powell, Ronald Reagan, Brent Scowcroft and the late Ken Lay of Enron infamy, carry the honorary title of Sir. More recently, the name most associated with the British system of free trade and usury, and some say the one most responsible for the financial collapse now rocking America, Federal Reserve Chairman, Alan Greenspan, was knighted by the Queen— presumably for services rendered to the Crown.

“BECAUSE OF YOUR DISHONEST TRADING”

As the anointed cherub that is covering, obviously Satan the Devil is not directly involved in commerce. Yet, Ezekiel prophesied against the king of Tyre, saying: **“Because of your abundant trade, you became filled with violence, and you began to sin. So I will cast you out as profane from the mountain of God and destroy you, O covering cherub, away from the stones of fire. Your heart became haughty because of your beauty. You corrupted your wisdom because of your own glorious splendor. I will throw you down to the earth. I will make you a spectacle before kings. Because of your great guilt and your dishonest trading, you have profaned your sanctuaries.”** (Ezekiel 28:16-18)

Without question, London is one of if not *the* most important commercial centers in the world, but is it guilty of dishonest trading?

Besides the control London has exerted over the world’s raw materials and credit creation and the many wars that have been fought in the last 200 years due to British geo-political machinations, history shows that London’s insatiable desire for global domination has led her to shamelessly exploit mankind’s many vices and weaknesses in order to control her subjects and make them more pliable and submissive. Just as a cunning predator can sense the weakness of its intended prey, in the same manner the Empire has made it their aim to exploit and cater to debased human inclinations and ignorance. Like their imperial Roman predecessors used the bread-and-circuses approach to placate and demoralize the masses, so, too, London has great guilt for having promoted the degradation of mankind and employing dishonest trading. How have they done this?

From the earliest times of colonization, London has trafficked in tobacco and dope. In fact, tobacco once served as currency for English settlers in the New World. Great Britain, for the most part, invented the tobacco industry and to this day British-owned tobacco companies are among the world’s largest producers of the noxious

weed. For instance, the British American Tobacco Company (BAT) was formed over 100 years ago for the purpose of promoting and profiting from tobacco throughout the entire world and is in fact the largest international tobacco company. And although now headquartered in New York City, the giant cigarette company, Phillip Morris, began as a tobacco shop on Oxford Street in London.

It is also well-documented that London established the illicit drug trade, and the merchant banks of London have reaped enormous profits pushing dope on the peoples of lesser nations.

Back during the 1800's, British plantations in India grew the narcotic-producing poppy that was processed into opium, which was then imported by British merchants into China. The former British colony of Hong Kong was originally an offshore staging area for the importation of dope into Mainland China. When the Chinese rulers resisted the destruction of their people by the lords of London and moved to stop the destructive drug trade, the British navy responded with gunboats, in what became known as the Opium Wars.

The London-centered capital of the financiers is best described as a vast criminal enterprise with tentacles that embrace the entire globe. To illustrate the criminal nature of the Empire, in modern times it has been documented that the driving force behind the illegal drug industry does not originate in the jungles of Columbia or in the poppy-strewn hillsides of Turkey or Afghanistan, or elsewhere where peasants cultivate the plants that produce narcotics. The real beneficiaries and primary promoters of the lucrative drug trade are not the street pushers or even the notorious drug lords. What is seldom mentioned, but no less true, is that without the money-laundering services of the banking system, the drug trade would soon choke on its own flood of cash. Hence, the laundering of drug money is a vital necessity: That is where the global financial system comes in. The trillion-dollar per-year drug trade nets the banks and hedge funds involved hundreds of billions of dollars. As recently as 2012, the New York HSBC outlet has been implicated for laundering a reported one trillion dollars of drug money from the Mexican cartels. Without question, dope still is one of the most important parts of the dishonest trading of the British Empire.

London has been implicated in all sorts of bid rigging as well. Such as the [LIBOR rigging scandal](#) and more recently the same usual suspects have been charged with rigging the current markets. It is well-known that the banks have rigged the market to suppress the price of gold. But the most outrageous act of dishonesty has not occurred yet, but as of January 1, 2016, the British banking system has legally imposed the so-called [bail-in mechanism](#) upon nations of the Euro. This law makes it legal for banks to violate the trust of their clients and merely confiscate money held on deposit.

SPREADING TERROR THROUGH ALL THE EARTH!

Not only is she guilty of dishonest trading, Ezekiel says of Tyre at its demise: **“How you have perished, you who were inhabited from the seas, the praised city; you and your inhabitants were mighty on the sea, spreading terror to all the inhabitants of the earth!”**

If you were to ask the so-called man on the street what nation might be most responsible for promoting international terrorism, more than likely the respondent would cite Syria, Iran, or perhaps some Asian nation. However, London itself is known as the most welcoming haven for terrorists of all stripes. The name “Londonistan” is not without merit.

In November 2001, the USA Today reported that London was a Mecca for Islamic radicals and terrorists, including al-Qa'eda.

That same year Egypt's then-president officially protested that London provides sanctuary for international Islamic terrorists. Terrorist organizations that are outlawed in the United States have headquarters in London itself. These have included some of the most notorious terrorist groups known, such as The Tamil Tigers of Sri Lanka and the Shining Path of Peru. In recent years, whistle-blowers from inside MI5 and MI6 have detailed how British intelligence goes about recruiting Islamic radicals, who are then injected into larger terrorist groups, which can then be controlled from London and used by the Empire.

A case in point, it has long been known that Osama bin Laden and the Islamic Mujahedeen were originally created and controlled by British and American intelligence during the Soviet-Afghan War. There is really no reason to assume that that connection has ever been severed. Bin Laden even applied for asylum in Britain as recently as 1995.

Of course, Osama bin Laden was considered to be the sole mastermind of the most devastating terror attack in history. But the congressional report called “the 9-11 Report” indicates otherwise. To date, 28 pages of the report have been classified, making it illegal for anyone with knowledge of its contents to speak of it. But those redacted pages most assuredly reference the names of Saudi princes who, in subservience to the British Crown, financed and directed the operation.

While these matters have received relatively little press, more recently it has become plain for all to see that Islamic radicals are being used by the West as a weapon to overthrow and destroy nations, such as Syria. And while the US is clearly at the center of the spotlight, it is merely following the script handed it by the British, who have a long history of intrigue in the Middle East, going back to Lawrence of Arabia. But even before that, the British Empire nurtured Wahhabism in Arabia back in the mid-19th century. The fact is, London has been sponsoring, finding and training ISIS through its allies, such as Turkey, Saudi Arabia and Qatar.

Another form of terror and thievery emanates from London as well—piracy.

The London Guardian of May 11, 2009, reported that the Somali pirates involved in a rash of ship hijackings were being guided to their targets via satellite telephone by a “consultant team” within British intelligence in the “praised city” of London. Captains of hijacked ships have reported that the pirates had detailed knowledge of the ship’s cargo, such as which flag it was flying under and their destinations; the entire layout of the ship, before ever the pirates boarded the vessel. It is hard to believe that a rag-tag team of impoverished Somalis could attain such information without help from insiders.

Predictably, no sooner had the Guardian article hit the press the official line from London was that the pirate operation was the work of a sole renegade agent. Truly, though, reality confirms what the Scriptures long ago foretold: the modern king of Tyre is the brain-center for the manifold forms of terror that threaten the nations today.

Great Britain long ago earned the name of Perfidious Albion, which means “treacherous England,” because she became very adept in the ways of duplicity and treachery in order to win the Great Game of international geo-politics and financial warfare. In order to stay on top of the heap, it has always been the policy of the Empire to set peoples and nations against each other in order to further its own interests. Divide and conquer is a time-tested and effective strategy.

Should it really be surprising that the earthly place of Satan’s throne should use terrorism, piracy, and fraud to further its own ends, even against its closest allies if necessary?

While America may provide the brawn, London provides the brains of the Anglo-American Special Relationship. In order to weaken the independent nation-states through its network of operatives the London-centered oligarchy has deployed various terrorist groups so as to create tensions and destabilizations throughout the world and as a pretext for war.

To what extent the Tyre-on-the-Thames may yet spread terror throughout the world remains to be seen. At any rate, Jehovah’s judgment against the Devil applies to his earthly agents as well: **“Your heart became haughty because of your beauty. You corrupted your wisdom because of your own glorious splendor.”** (Ezekiel 28:17)

SUDDEN TERRORS FOR TYRE

Ezekiel 26:21 says: **“I will bring sudden terror upon you, and you will no longer be. They will search for you, but you will never again be found,” declares the Sovereign Lord Jehovah.**” But in what way could ancient Tyre have possibly experienced “sudden terrors”? There was nothing *sudden* about the downfall of Tyre. In reality Nebuchadnezzar waged a grueling and laborious 13-year siege against the island kingdom.

At Ezekiel 29:18-20, Jehovah acknowledges that Nebuchadnezzar performed a service in behalf of God against Tyre, but he received little compensation for his efforts.

For that reason, Jehovah said he would give Egypt to the king of Babylon as compensation for Tyre.

Significantly, even though Tyre fell many years before Egypt, the prophet Isaiah makes no distinction between the two, and in fact, seems to suggest that Egypt falls first, which historically was not the case. Isaiah 23:5 says: **“As when they heard the report about Egypt,+**

People will be in anguish over the report about Tyre.”

The seeming discrepancy in the prophecies is better understood in light of the fact that the real fulfillment has to do with the simultaneous fall of the Anglo-American dyad.

Jesus Christ foretold that the day of Jehovah will erupt suddenly and that it **“will come in upon all those dwelling upon the face of all the earth,”** so that **“men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken.”**

The present day preeminent “powers of the heavens” are the Anglo-American kings. The shaking of the powers of the heavens is something entirely unanticipated and unique. That is why Ezekiel 26:15-16 goes on to prophesy against Tyre: **“This is what the Sovereign Lord Jehovah says to Tyre: ‘At the sound of your downfall, when the dying ones are groaning, when a slaughter takes place in your midst, will the islands not shudder? All the princes of the sea will come down from their thrones and remove their robes and strip off their embroidered garments, and they will be seized with trembling. They will sit on the ground and tremble constantly and stare at you in amazement.’”**

The 12th chapter of Revelation indicates the order of events when Christ assumes power in his Kingdom. First, Satan and all of his demons are ousted from heaven and confined to the regions of this earthly sphere in preparation for the final decisive battle. But because Satan is the god of this present, wicked civilization, the judgment against him will have profound, far-reaching repercussions upon the world under his influence.

The death-stroke leveled against the Anglo-American seventh head of the wild beast is actually the indirect result of the judgment against the symbolic seven-headed dragon, which represents the Satan, the Devil. In reality, the earthly seven-headed wild beast is a mere reflection of the symbolic, seven-headed dragon in heaven. That is evident by reason of the fact that both the ouster of Satan and the death-stroke of the beast are said to initiate the aforementioned three-and-one-half-year period of intense persecution of the holy ones.

When Christ ultimately casts the Devil down to the earth the entire system will convulse with shudders of death. The sudden crash of the Anglo-American king will mark the beginning of the end for Satan’s entire wicked system of things—a time of tribulation that has no equal.

The kings of the earth will come down off their thrones in the catastrophic fall of “Egypt” and “Tyre,” which will signal the end of the nation-state system and lead to the implementation of a totalitarian world government as the final gathering of the nations for Armageddon.

The 17th and 18th chapters of Revelation confirm that the kings of the earth will forfeit their own power and authority to an eighth king, whom they greatly fear. In harmony with that judgment, Ezekiel 28:8-9 says to the king of Tyre: **“They will bring you down to the pit, and you will die a violent death in the heart of the open sea. Will you still say, ‘I am a god,’ to the one killing you? You will be a mere man, not a god, in the hand of those defiling you.”**

For over two centuries, the British Crown has dominated the world—first through the exploitative, seafaring mercantile system; and, more recently, through the sophisticated global financial system. Less overtly, but just as effectively, the Empire has set about to undermine, weaken and impoverish the nations through a variety of means, such as terrorism, flooding the world with dope, assassinations and threat of assassination of political figures, financial chicanery through mafia-like financial and commodities cartels and so forth.

With its ruling monarchy and a circle of ultra-wealthy European oligarchs making up a what is called the Club of the Isles ([EIR pdf](#)), served by secondary tiers of Anglophile lackeys and an army of dupes around the world, London is the operational nexus of a vast criminal enterprise —the most influential power center on earth. London is the location of Satan’s earthly throne. But when Jehovah himself becomes King and his judgments are executed against the gods of this world—both human and otherwise—then the god-like king of Tyre will come down off his throne!

Ezekiel 28:16-17 issues God’s judgment against the Devil and his human counterpart. **“So I will cast you out as profane from the mountain of God and destroy you, O covering cherub, away from the stones of fire. Your heart became haughty because of your beauty. You corrupted your wisdom because of your own glorious splendor. I will throw you down to the earth. I will make you a spectacle before kings.”**

In view of the obvious similarities between the king of Tyre and the modern London-centered British Empire, it is evident that Jehovah’s judgment against the covering cherub of Tyre is in reality describing Satan’s eventual ouster from heaven.

The prophets indicate that the visible manifestation of the satanic cherub being thrown “down to the earth,” will be the sudden and horrifying downfall of the Anglo-American dyad.

A correct interpretation of relevant apocalyptic prophecies completely debunks the notion that Satan was cast down from heaven in 1914 and that the Anglo-American kingdom suffered its apocalyptic sword-stroke during the First World War. That is

evident from the fact the casting down of the covering cherub results in the sudden and complete destruction of the powers that be.

The last verse of the Ezekiel's denunciation of the king of Tyre says: **“I will cause a fire to break out in your midst, and it will consume you. I will reduce you to ashes on the earth before all those looking at you. All who knew you among the peoples will stare at you in amazement. Your end will be sudden and terrible, and you will cease to exist for all time.”** — Ezekiel 28:18b-19

16 — AN EIGHTH KING

“And the wild beast that was but is not, it is also itself an eighth king, but springs from the seven, and it goes off into destruction.”

-Revelation 17:11-

After the collapse of the USSR, a small clique of so-called neoconservatives (neo-cons) saw an opportunity to use the economic and military power of the United States to establish a new world order — an Anglo-dominated world government. Seizing upon the Saudi 9-11 operation as a pretext for war, the US and its NATO allies have set about to rearrange the nations of the Middle East for the purpose of [militarily encircling Russia and China](#).

One more step in that direction was the orchestration of a [neo-Nazi coup in Ukraine](#), with the intention of bringing NATO up to Russia’s very border. However, in September of 2015 Vladimir Putin announced before the UN Annual General Assembly that the present state of affairs was no longer tolerable. A few days later Russian warplanes began bombing ISIS positions in Syria. By doing so Russia has unequivocally demonstrated that it is not going to submit to America’s bid for world domination. This development has brought two blocs of nuclear-armed nations into direct conflict.

Although there has been no direct military engagement yet, the prelude to open warfare is already in motion; namely, propaganda war, cyber war, and financial/monetary war.

Confronted with that stark reality, it is more timely than ever to give consideration to the 13th and 17th chapters of Revelation, which preview the sudden and unexpected death of the present political powers. Specifically, Revelation 13:3, reads: **“I saw that one of its heads seemed to have been fatally wounded, but its mortal wound had been healed, and all the earth followed the wild beast with admiration.”**

The Watchtower has identified the seventh head of the wild beast as the Anglo-American dual world power. This seems to be reasonable, especially in view of what the angel told John at Revelation 17:10. It reads: **“And there are seven kings: Five have fallen, one is, and the other has not yet arrived; but when he does arrive, he must remain a short while.”**

The five kings that had fallen before Revelation was written are those kings mentioned in the Bible that have dominated God's people in the past, namely: Egypt, Assyria, Babylon, Medo-Persia, and Greece, in that order. The one that "is" was the Roman king that was ruling when John received the Revelation. The Roman king held domination by means of the Roman Catholic Church far beyond the time that historians mark as the fall of the formal Roman Empire. Finally, as a former Roman outpost, England gradually emerged in the place of the Roman king. And with the ascendancy of the British Empire in the late 1700's, London has held that position up to the beginning of the 20th Century. The king that had "not yet arrived" (from John's perspective) has proven to be the Anglo-American dual world power.

But the question to consider is whether the prophecy that calls for one of the heads of the wild beast to receive a mortal wound and then revive has been fulfilled yet.

In the *Revelation's Grand Climax* book, published in 1988, the Watchtower had presented the case that the prophecy was fulfilled back during the First World War. According to the Watchtower's commentary WWI was so devastating with its appalling loss of life and destruction of resources, it was as if the old order came to an end and then miraculously came back to life again. But is that really true? Is it really in accord with the facts of history? Moreover, does it harmonize with prophecy? And can the answer be definitively determined?

Without question, World War One was a colossal disaster for the nations of Europe, but was it the actual fulfillment of the prophecy that calls for the leading power of the world to suffer a catastrophic, death-like experience?

Decidedly, the First World War was largely fought in the trenches of France. Unlike during the Second World War, civilian population centers and seats of government were not directly targeted. Unlike during the Vietnam War, there were no anti-war protesters marching in the streets, threatening to overturn the government. There was no social instability of any consequence in either London or Washington during or even after the Great War. The *only* European government that received anything comparable to what might be termed a death-stroke was Tsarist Russia and perhaps the House of Hapsburg and the Ottoman Empire. Certainly America was not shaken by its brief involvement in the war in Europe.

Frankly, there is simply no historical evidence that would justify the Watchtower's interpretation of the prophecy.

Because all the prophecies of the Bible are interrelated the task of any would-be-interpreter is to discover patterns in the overlay of related prophecy. Putting the pieces of prophecy together to see the larger picture might be likened to working a complex jigsaw puzzle. As with picture puzzles, it might initially seem as if all the pieces are in their right place, but as the puzzle progressively develops into its whole, it eventually becomes obvious if some pieces are ill-fitted. So it is, that years ago the Watchtower's

interpretations may have *seemed* plausible, but as the First World War recedes further and further into obscurity, it is now evident that some of the major pieces of the prophetic puzzle are askew.

One example of an ill-fitted piece in the prophetic puzzle is the Watchtower's interpretation of the beast from the abyss—or in the case of the Watchtower's interpretations—*beasts* (plural) from the abyss.

THE WILD BEAST THAT ASCENDS OUT OF THE ABYSS

Consider Revelation 11:7, which reads: **“And when they have finished their witnessing, the wild beast that ascends out of the abyss will wage war with them and conquer them and kill them.”** According to the Watchtower's explanation the beast that ascends out of the abyss is the entire political system, which supposedly came back to life after it was put into a death-like state as a result of the Great War of 1914. Similarly, Revelation 17:8 also foretells that a wild beast will ascend out of an abyss. Inexplicably, the Watchtower has an entirely different interpretation of what is symbolized by the scarlet-colored wild beast that emerges from the abyss. That symbolic monstrosity is said to be the League of Nations, which purportedly fulfilled the prophecy when it was plunged into a death-like state during WWII, only to reemerge after the Second World War in the form of the United Nations.

But is it reasonable that God intended the beast that emerges from the abyss to symbolize two different political entities that are put into a death-like state on two separate occasions? Or is it not rather the case that the Watchtower has offered a private interpretation and violated the natural harmony that exists in God's prophetic word?

This is an extremely important issue in view of the fact that during the Lord's day when the vision is fulfilled, the eternal destiny of every living soul on this planet will be determined on the basis of whether they admire and worship the resurrected wild beast or its image. Such is the nature of Judgment Day. By contrast, in regards to the salvation accorded to the anointed sons of God, Revelation 15:2 refers to **“...those who are victorious over the wild beast and its image and the number of its name...”**

Also, Revelation 20:4b speaks of those who are martyred, **“executed for the witness they gave about Jesus and for speaking about God, and those who had not worshipped the wild beast or its image and had not received the mark on their forehead and on their hand.”**

Those judged adversely regard the resurrected beast with adoring admiration. Revelation 13:8 says of them: **“And those who dwell on the earth will worship it; the name of not one of them stands written in the scroll of life of the Lamb who was slaughtered, from the founding of the world.”**

Revelation 14:9-10 is even more to the point. It reads as follows: “Another angel, a third, followed them, saying in a loud voice: **“If anyone worships the wild beast and its image and receives a mark on his forehead or on his hand, he will also drink of the wine of the anger of God that is poured out undiluted into the cup of His wrath, and he will be tormented with fire and sulfur in the sight of the holy angels and in the sight of the Lamb.”**”

Also, Revelation 17:8b issues the very same judgment concerning the scarlet-colored beast from the abyss, saying: **“And the inhabitants of the earth—those whose names have not been written in the scroll of life from the founding of the world—will be amazed when they see how the wild beast was, but is not, and yet will be present.”**

The Scriptures teach that anyone who accepts “the mark” of the beast is disqualified from receiving salvation when the Kingdom of God replaces man’s corrupt political system. It is evident that the mark of the beast is intended to represent Jehovah’s irreversible condemnation. Revelation also expresses that judgment another way by saying that their names are excluded from the symbolic book of life.

The judgment will result in mankind being separated into two distinct camps. Those with the mark of the beast can by no means lose the mark. They are doomed. It is as if everyone who compromises with the resurrected political beast receives an irremovable tattoo that identifies them in the eyes of God as deserving of death. That is evident from the judgment of God that calls for **“a hurtful and malignant ulcer”** to afflict **“the people who had the mark of the wild beast and who were worshipping its image.”** (Revelation 16:2)

With the foregoing in mind, the question is—when does this judgment take place? Has it already begun, as Jehovah’s Witnesses have been led to believe? In regards to the verse above, the *Revelation’s Grand Climax* commentary states that the nations have already been put under compulsion to worship the beast and that mankind has been cursed since 1922: *“Mankind has been put under compulsion to accept the mark of the wild beast, with the intent that “nobody might be able to buy or sell except a person having the mark, the name of the wild beast or the number of its name.” But there is a price to pay for this! Jehovah regards those who accept the mark as being stricken with “a hurtful and malignant ulcer.” Since 1922 they have been marked in public as having rejected the living God.”*

Now consider what the October 1, 1983, *Watchtower* magazine had to say in regards to the scarlet-colored beast ascending from the abyss: *“That symbolic “wild beast” was known at first as the League of Nations. It descended into the abyss of inaction during World War II of the years 1939-45 and then ascended out of the abyss in the form of the United Nations after that war. So since 1945 a perilous situation prevails that might affect the seeker after life eternal on a Paradise earth. He may be*

deceived into taking a course that will disqualify him for having his name written on “the scroll of life.”

Incredibly, just as the Watchtower has two different interpretations for the beast from the abyss, they also have assigned two different dates for the beginning of the final judgment of the world—both 1922 and 1945! But regardless of the embarrassing contradiction, if either date is correct the real question is—why is God so capricious? Does the impartial Judge of all the earth callously blot a person’s name out of the book of life simply because they were once casual supporters of an impotent institution like the League of Nations, an institution that no longer even exists? Moreover, is it reasonable that everlasting condemnation should come upon those who might have approved of the political system in the aftermath of WWI; or that some may have praised the United Nations since 1945?

If the Watchtower’s interpretations are correct it would mean that everyone who has supported the League of Nations or the United Nations since 1945 have already been doomed to everlasting death! It means that by-gone generations have forfeited their own resurrection for no other reason than they may have gone along with the political arrangement almost 100 years ago!

In reality, the Watchtower’s teaching is blasphemous for the reason that it makes Jehovah’s judgments arbitrary and petty. But as Paul might say: *Never may that happen!* Given that the symbolic mark of the beast is permanent and results in irreversible damnation, it is not possible for anyone with the mark of the beast to ever repent and gain Jehovah’s approval. Clearly, then, no one has the mark of the beast yet. Otherwise, it would even be impossible for anyone who has ever supported the political system in the past to repent and receive salvation. What would be the point of preaching the good news of salvation to a world that had been irrevocably condemned to everlasting destruction? But the fact that even large numbers of Jehovah’s Witnesses were formerly quite active in supporting the present political system—even serving in the military— proves that the Watchtower’s interpretations are in error.

Jehovah is the God of justice. His judgments are not random. His judicial decision decrees the sentence of permanent death for every person who worships the wild beast or its image after the point at which the beast revives and its image miraculously comes to life, because doing so at that time will demonstrate an unequivocal rejection of Christ as ruler. That is the basis for the judgment to come.

The notion that the Anglo-American head of the beast suffered the prophetic fatal stroke during the First World War is simply not based in reality. It is a fiction. Likewise, the Watchtower’s assertion that the mere formation of the United Nations after WWII was somehow the beginning of the awesome judgment of Jehovah is absurd. Furthermore, it is unreasonable that God would judge mankind based upon their attitude towards the now-irrelevant League of Nations or its presently enfeebled successor—the United Nations Organization.

Not only that, but how is it that no one may buy or sell without acknowledging the United Nations, as the Watchtower implies is the case? There is nothing in modern history that would mark such a profound and definitive turning point such as is described in prophecy. It is therefore apparent that the circumstances surrounding the death and revival of the head of the symbolic wild beast is a totally unique circumstance that will mark the commencement of the great day of judgment.

With reference to that day, Revelation 17:8a reads as follows: **“The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction. And the inhabitants of the earth—those whose names have not been written in the scroll of life from the founding of the world—will be amazed when they see how the wild beast was, but is not, and yet will be present.”**

The cryptic expression above uses three different tenses of time—past, present and future. The point at which the prophecy speaks in the present tense is during the Lord’s day, during the brief interlude when the beast “*is not*”—immediately before it ascends out of the abyss. Since there is nothing in history that matches what Revelation describes, it should be apparent that we are facing the *future* catastrophic collapse of the Anglo-American dominated system—a calamity that has no precedent in ancient or modern history.

Doubtless, the downfall of America will rock the world to its very foundation and call into question whether the present global civilization will be able to continue in existence at all. The terrible death stroke upon the Anglo-American system may perhaps seem as if civilization is coming to an immediate end. This unique and terrifying phenomenon is described in prophecy by the unsealing of the sixth seal: **“And I saw when he opened the sixth seal, and a great earthquake occurred; and the sun became black as sackcloth made of hair, and the entire moon became as blood, and the stars of heaven fell to the earth as when a fig tree shaken by a high wind drops its unripe figs. And the heaven departed as a scroll that is being rolled up, and every mountain and every island was removed from its place. Then the kings of the earth, the high officials, the military commanders, the rich, the strong, every slave, and every free person hid in the caves and among the rocks of the mountains. And they keep saying to the mountains and to the rocks: ‘Fall over us and hide us from the face of the One seated on the throne and from the wrath of the Lamb, because the great day of their wrath has come, and who is able to stand?’”** (Revelation 6:12-17)

The Watchtower has acknowledged that it is reasonable that Revelation’s seven seals are unsealed in rapid succession. The problem that confronts Jehovah’s Witnesses’ antiquated 1914-centric interpretations is that it is obvious that the apocalyptic events unleashed by the opening of the sixth seal have not yet taken place. Nevertheless, the Watchtower’s *Revelation’s Grand Climax* commentary

diminishes the uniqueness of the events betokened by the unsealing of the sixth seal by insisting that the prophecy has been *partially* fulfilled by the occurrence of literal earthquakes and metaphoric temblors in society since 1914.

But the Watchtower ventures into the realm of absurdity by thus suggesting that the First World War initiated the terrible day of Jehovah's wrath. Supposedly the tectonic tumult that brings about the collapse of the mountain-like institutions and causes the political firmament to go into eclipse has already begun. If, though, the horrific events initiated by the opening of the sixth seal have not yet occurred, as they surely have not, it also becomes apparent that the five preceding seals have not been unsealed either.

Since Satan himself is depicted in Revelation as a seven-headed dragon, it is evident that his invisible cosmocracy has been manifest through the corresponding seven heads of the beast-like political apparatus on earth. And although it has already been stated in the previous chapter, it seems worth repeating here: The seventh head that is slaughtered to death is merely a reflection of the blow that Satan himself receives as a result of Christ ousting him and his angels from heaven.

More than likely the Devil's wrath will provoke the use of nuclear weapons and other weapons of mass destruction. Apparently, it is at the stage when all seems lost and civilization is poised to simply unravel and disintegrate, that the seemingly, fatally wounded beast makes a miraculous recovery, so as to appear as the savior of the world.

“AND ITS NUMBER IS SIX HUNDRED AND SIXTY-SIX”

Sober-minded persons who may know nothing of Bible prophecy are becoming aware of the fact that the present strategic confrontation between the nuclear powers poses an existential threat to civilization. The coming crash of the present system will serve as the pretext for implementing an earth-wide totalitarian regime. The 13th chapter of Revelation foretells that after the beast is revived from its sword-stroke, the image of the beast comes alive so as to **“cause to be killed all those who refuse to worship the image of the wild beast.”**

To date, none of Jehovah's Witnesses, nor anyone else for that matter, have been executed or persecuted for refusing to bow before the United Nations. Clearly, neither the Anglo-American power, nor the United Nations, has sought to coerce all of mankind into recognizing their authority.

At some point, however, under critical circumstances far beyond the scope of any previous crisis, the United Nations stands poised to become the eighth king of prophecy; imposing its rule to the extent that **“It puts under compulsion all people—the small and the great, the rich and the poor, the free and the slaves—that these should be marked on their right hand or on their forehead, and that nobody can**

buy or sell except a person having the mark, the name of the wild beast or the number of its name.”

The scripture goes on to say: **“This is where it calls for wisdom: Let the one who has insight calculate the number of the wild beast, for it is a man’s number, and its number is 666.”**

In further confirmation that Judgment Day will involve the idolization of a political image, Isaiah 41:1-5 echoes the prophecy of Revelation concerning the sword stroke upon the beast: The first verse reads: **“Listen to me in silence, you islands; Let the nations regain their strength. Let them approach; then let them speak. Let us come together for judgment.”**

What are the circumstances under which Jehovah calls the national groups “together for the judgment”? Apparently, Jehovah’s allowance for the national groups to “regain strength” coincides with the beast returning from the abyss. So, Jehovah is speaking to the nations during Judgment Day. Without question, Jehovah’s calling the nations to judgment is a fear-inspiring development. But just how the national groups were gathered for the judgment in 1914 is anyone’s guess. The Watchtower offers no explanation.

While it is evident that Cyrus, whom Jehovah refers to as his anointed liberator, serves as a pattern for Christ during the parousia—the similarities between the warrior Christ of Revelation and Cyrus being obvious—the application to 1914 is dubious, at best. For example, Isaiah 41:2 states: **“Who has raised up someone from the sunrise, calling him in righteousness to His feet, to hand over nations to him and to make him subdue kings? Who reduces them to dust before his sword, like windblown stubble before his bow.”**

In view of the Watchtower’s interpretation of the preceding verse, what evidence is there that Christ subdued the kings of the earth in 1914? Frankly, there is none. The nations have continued on as they have pleased since the time when Christ was supposed to have reduced them to dust with his sword.

Isaiah’s prophecy also parallels the making of an image of the beast in the vision of Revelation, in that, after God calls the nations to judgment, the terrified national groups busy themselves fabricating and venerating a crude idol. Isaiah 41:5-7 states: **“The islands have seen it and have become afraid. The ends of the earth began to tremble. They draw near and come forward. Each one helps his companion and says to his brother: ‘Be strong.’ So the craftsman strengthens the metalworker; the one who flattens with the forge hammer strengthens the one hammering at the anvil. He says about the soldering: ‘It is good.’ Then it is fastened with nails so that it will not topple over.”**

Seeing that there are unmistakable similarities between the prophecy of Isaiah and Revelation, specifically with regards to the nations fabricating what amounts to an idol in response to a traumatic global event, and that through Isaiah Jehovah calls the

nations “to come together for the judgment,” it should be apparent that the establishment of the United Nations in 1945 simply could not have initiated Jehovah’s fear-inspiring Judgment Day.

Furthermore, contrary to what Jehovah’s Witnesses presently believe, the downfall of the seventh world power and the emergence of the eighth king is a sequential event. Expressed differently, the fatal stroke upon the seventh head of the beast is what gives rise to the eighth king. Moreover, the eighth king has not yet begun to rule. Since the eighth king “springs from the seven,” evidently the Anglo-American king not only breathes life into the image and commands the world to worship the image, but the seventh king also takes a back seat to his own Frankenstein-like creation.

The crash of the present governmental system will likely be followed by the imposition of a form of global communism. In that way, everyone on earth would be brought into a situation that no one could buy or sell without acknowledging the image of the beast. The “one hour” allotted to the eighth king coincides with the hour of test Jesus referred to in the third chapter of Revelation, where he promised the faithful: **“Because you kept the word about my endurance, I will also keep you from the hour of test, which is to come upon the entire inhabited earth, to put to the test those dwelling on the earth.”**

The test that is coming upon the world will force all men to demonstrate their allegiance either to Satan’s “miraculously” resuscitated political beast or to Jehovah’s kingship. That is when the angel announces to the world: **“Fear God and give him glory, because the hour of judgment by him has arrived.”**

17 — HABAKKUK

“O Jehovah, for a judgment you have set it;
and, O Rock, for a reproof you have founded it.”

-Habakkuk 1:12-

The vision of Habakkuk opens with a series of questions the prophet directs to God, asking: **“How long, O Jehovah, must I cry for help, but you do not hear? How long must I ask for help from violence, but you do not intervene? Why do you make me witness wrongdoing? And why do you tolerate oppression? Why are destruction and violence before me? And why do quarreling and conflict abound?”**

Since Adam and Eve’s rebellion and expulsion from the paradise of peace and pleasure, trouble of all kinds— including quarreling, violence, strife, despoiling, and other forms of hurtfulness—have marked mankind’s futile existence outside of Eden. And now that numerous nations and despots possess weapons with the potential to cause destruction and death on a scale that staggers the imagination, the issue of divine intervention becomes all the more urgent.

Realistically, without taking God’s eventual intervention into consideration, there is valid basis to believe the human race will not survive. Although most people prefer not to think about such an unpleasant outcome for the world, the message of the prophets is that this present wicked civilization is eventually going to be squarely confronted with the *unthinkable!*

People generally are inclined to scoff at the idea of any sort of judgment from God. But while you may not ridicule the notion of a judgment day, still, likely you have been conditioned to dismiss any suggestion of a conspiracy to subvert the present world order. But considering that this world is ruled over by the evil spirit whom Jesus identified as the “father of the lie,” how could there *not* be a conspiracy against mankind and God’s Kingdom? With Satan as its ruler, it is no wonder that modern society has been subtly conditioned to categorize anyone who talks about a new world order conspiracy as paranoid nut-cases who believe that boogymen in government are hiding the truth about saucer-flying extraterrestrials leaving crop circles around the planet and other such nonsense. Thus, the idea that there could be an ongoing conspiracy to subvert the world into an anti-God, supranational, totalitarian state is made to appear preposterous.

Even Jehovah's Witnesses may be inclined to scoff at the suggestion of a conspiracy for a so-called new world order. It is assumed by some that if it were *that* important, then the Governing Body would surely be aware of it.

Because there is so much disinformation coming from all angles, complicated by a natural skepticism and even a deep-seated reluctance to believe that a sinister plot to commit genocide on a global scale could even exist, otherwise intelligent people are unable to recognize the truth regarding these matters related to Jehovah's future judgments.

In recognition of the tendency of many to dismissively deride such things, Jehovah opens his response to Habakkuk's inquiry by saying: **"Look among the nations and pay attention! Stare in amazement and be astounded; for something will happen in your days that you will not believe even if it is told to you."**

According to the *Septuagint* translation, Habakkuk 1:5 reads: **"Behold it you scorners, and look, and wonder marvelously, and vanish away, because I am working a work in your days, which you will by no means believe even if anyone relates it in detail."**

What is the *"work"* that God is working to which the prophet refers? Here is what one of the most recent *Watchtower* on Habakkuk had to say on that question: *"Is Jehovah going to do an unbelievable "work" in our day? Be assured that he will, even though that seems unbelievable to doubters. This time, Jehovah's unbelievable work will be the destruction of Christendom. Like ancient Judah, she claims to worship God but has become thoroughly corrupt. Jehovah will see to it that every vestige of Christendom's religious system will soon be wiped out, as will all of "Babylon the Great," the world empire of false religion."* –[Watchtower February 1, 2000 paragraph 22](#)

Although the *Watchtower* asserts that the vision of Habakkuk pertains to the destruction of Christendom, which would mean that the Chaldean symbolizes the eighth king, they do not even attempt to explain the prophecy in that light. True, according to the vision of Habakkuk the work that Jehovah was working originally had to do with allowing the Babylonian armies to conquer Judah and Jerusalem. However, Nebuchadnezzar was also authorized by God to tyrannize and subjugate a large portion of the world of that day. So, if the destruction of Judah establishes a pattern for Christendom's end, what is foreshadowed by the fact that the Chaldean likewise conquered all the other nations in that region of the earth?

"YOU APPOINTED THEM TO EXECUTE JUDGMENT"

After describing the ferocious nature of the invaders, Habakkuk was inspired to explain that the Chaldean war machine was going to serve as Jehovah's official punishing agent. Habakkuk 1:12 reads: **"Are you not from everlasting, O Jehovah? O my God, my Holy One, you do not die. O Jehovah, you appointed them to execute judgment; My Rock, you established them for punishment."**

Thus, the principle is established, that being: Although Jehovah does not create such beastly entities, it may suit his purpose at times to simply *allow* already existing institutions to serve as the executioners of his judgments by not stopping them from carrying out *their* evil work.

God originally communicated most of the Bible's prophecies by means of visions. And, just as the visions of Revelation, Daniel, Isaiah, Ezekiel and others, have not seen their ultimate fulfillment yet, so it is that the vision of Habakkuk is also reserved for the actual time of the end. That is why God tells his watchman, Habakkuk, to write down the vision so as to preserve a record of it, because as Jehovah says: **"For the vision is yet for its appointed time, and it is rushing toward its end, and it will not lie. Even if it should delay, keep in expectation of it! For it will without fail come true. It will not be late!"**

In spite of the fact that the scripture clearly states that the vision is for a future appointed time—an appointed time which even the Watchtower teaches is still future, according to Bethel's inchoate commentary on Habakkuk the many wars and atrocities of the past 20th Century are somehow the work of the modern Chaldean. For example, commenting on Habakkuk 2:5, the February 1, 2000, issue of the Watchtower states: *"Who is this man who "cannot be satisfied"? With voracity like that of Babylon of Habakkuk's time, this composite "man," made up of political powers—whether Fascist, Nazi, Communist, or even so-called democratic—fights wars in order to expand his lands. He also fills Sheol, the grave, with innocent souls. But this treacherous composite "man" of Satan's world, drunk with his own self-assured importance, meets with no success in "gathering to himself all the nations and collecting together to himself all the peoples." Only Jehovah God can unite all mankind, and he will accomplish this through the Messianic Kingdom."*

The article claims that the modern-day Chaldean is a composite of all the nations and that the atrocities the prophecy presages have supposedly already been committed. The aforementioned article also states: *"What bloodguilt we find on the earth today! Yet, in the 20th century alone, bloodguilty nations and ethnic groups have been responsible for the slaughter of more than a hundred million humans. Woe to those sharing in these bloodbaths!"*

Oddly, while asserting that the destruction of Judah envisioned in Habakkuk typifies Christendom's eventual annihilation, the Watchtower also attributes all of the genocides and atrocities of the 20th century to Jehovah's executioner!

Further betraying their lack of insight into the prophecy of Habakkuk, the Watchtower declares that the modern Chaldean "meets with no success." Obviously, though, the executioner of Jehovah's judgments does attain a measure of success, since he is doing God's work —such as it is. He only fails to reach his goal of eradicating Jehovah's worshipers from the earth.

However, if the Society's interpretation is correct, it means that the Nazis, Soviets, the Red Chinese, the Khmer Rouge and numerous other tyrants, were all serving Jehovah's purpose when they mercilessly destroyed tens of millions of lives. And still the questions remain unanswered: If those wicked regimes served as God's punishing agents, then why does injustice, strife and oppression still prevail earth-wide? And why does Christendom still exist? Furthermore, why has God not miraculously appeared to set things straight, as Habakkuk envisioned?

It should be obvious that those wicked governments did *not* serve God's purpose. Clearly, Habakkuk's prophecy concerns the future appointed time of Judgment Day—even as Jehovah told Habakkuk: "For the vision is yet for its appointed time."

As is the case with numerous other prophecies, it is evident that Jehovah has also concealed the true meaning of Habakkuk until such time as the vision comes to life. As if a sleeping leviathan suddenly awakens to prey upon an unsuspecting world, that is the way the vision is presented. That is why at Habakkuk 3:1 the prophet implores Jehovah with these words: **"O Jehovah, I have heard the report about you. I am in awe, O Jehovah, of your activity. In the midst of the years bring it to life! In the midst of the years make it known. May you remember to show mercy during the turmoil."**

At this late date, as the world seems to be on an unalterable death march towards eventual all-out war and the inevitable use of weapons of mass destruction, it seems particularly timely to consider what the vision of Habakkuk actually portends for the future.

Habakkuk introduces us to the Chaldean by describing him as a bitter, impetuous and fear-inspiring nation. The eighth verse reads: **"Their horses are swifter than leopards, and they are fiercer than wolves in the night. Their warhorses gallop forward; their horses come from far away. They swoop down like the eagle rushing to feed."**

In centuries past the fearless warhorse was the ultimate in military hardware. A charging cavalry or horse-drawn charioteers could quickly cover ground on the battlefield and easily overwhelm or outflank mere foot soldiers. This gives rise to the question: If the primitive Babylonian army was at one time described as such a formidable conqueror of nations, how much more fear-inspiring are modern mechanized military forces? Modern militaries possess the most awesome and terrible fighting forces ever devised.

And although Russia and China possess huge armies and formidable weaponry, the Anglo-American war machine is the most fearsome. Possessing hundreds of military bases all over the world and gigantic floating airbases in the seas, no land is more than a few moments removed from the reach of supersonic warplanes that can swoop down from the heavens, launching precision laser-guided missiles with deadly pinpoint accuracy. Ground-linked orbiting satellites even provide the soldier on the

ground the capability of guiding sea or air-launched cruise missiles and huge bunker-busting bombs to within mere feet of targets anywhere on earth. And those are just conventional weapons and technology. The United States has more than a dozen nuclear-armed submarines prowling under the oceans of the world night and day. Merely one of these vessels is capable of obliterating an entire nation with push-button ease at a moment's notice. Besides many thousands of nuclear weapons, reportedly there are various secret weapons that are either under development or that simply have not been used in battle yet.

Certainly, if the Chaldean army was considered to be fear inspiring, how much more so is the modern military of the Anglo-American superpower?

“THIS ITS POWER IS DUE TO ITS GOD”

Satan the Devil is more than content to maintain things as they are—as long as he is in power. For the last approximately 6,000 years the chief demon has misled the world in countless ways. But the time for the Devil to reign as god over mankind is only a temporary allowance on the part of the God of gods. Jehovah has already laid the groundwork for Christ Jesus and his 144,000 chosen ones to replace the Devil and his wicked angels.

It should not be supposed, though, that the demonic gods will quietly go off into the abyss when their time expires.

Since the Hebrew name of Satan literally means “opposer,” no doubt Satan and the demons will fiercely oppose Christ when he comes in his kingdom.

The 12th chapter of the Apocalypse reveals that Satan and his angels will wage a furious battle in heaven when once the kingdom of the world is given over to Christ. The result of that unseen war in the spirit dimension is that Satan and his legions are to be violently ejected from their residence in the realms above. The bad news is that they will be forced to make a last-ditch stand against the glorious Kingdom of Christ here in the vicinity of the earth! Needless to say, that development will not bode well for the physical realm we inhabit. The ouster of the great dragon from heaven will have profound earth-wide ramifications that far surpass any calamity that mankind has ever suffered.

Just like a cornered criminal madman may take hostages in a desperate attempt to stave off his inevitable capture and inflict as much damage as possible, in the same way when the gods of this system are faced with their own incarceration, it will be as if they take the world as their hostage and threaten the entire globe with annihilation should Christ attempt to take them out. During the critical last hour coinciding with Satan's “short period of time” the vision of Habakkuk will be fully realized when the modern Chaldean launches his world-conquering campaign.

Habakkuk 1:9-11 describes the demonically-driven empire with these words: **“All of them come bent on violence. The assembling of their faces is like the east**

wind, and they scoop up captives like sand. They scoff at kings and laugh at high officials. They laugh at every fortified place; they pile up a dirt ramp and capture it.”

The source of the great tempest of Jehovah that is to be destined to whirl itself upon the world is here revealed to be the demon-maddened king of Babylon, whose forces are likened to an onward sweeping wind. But, although the Chaldean is described as a fierce and formidable military force there are other subtler means of attaining world domination.

“TO SEIZE HOMES NOT THEIRS”

Empires have always prospered by means of plundering nations and peoples. According to Habakkuk the last empire is destined to pillage and enslave the whole world! Or as the sixth verse states: **“They sweep through vast stretches of the earth to seize homes not theirs.”** That is no small feat. How might such a calamity come about? In modern times, communistic governments have simply revoked the rights of their citizens and confiscated all private property. However, capitalism has the same capacity to dispossess— albeit in less overt ways. This may be accomplished through promoting excessive indebtedness, because as the Bible observes, the borrower becomes a slave of the lender. Governments may also enslave and impoverish their subjects through graduated heavier taxation, sudden currency devaluation, or hyper-inflating the amount of currency in circulation, thus rendering it worthless.

In view of the world’s precarious economic and financial condition presently; as individuals, corporations, and nations sink deeper and deeper into a quagmire of unpayable debt, there is now the looming specter of a debt default or hyperinflation triggering a sudden, catastrophic, meltdown-scenario with the potential to simply disintegrate the entire debt-burdened economic structure. Because of the interconnectedness of the global financial system, the collapse of a single large institution or nation may set off the dreaded chain-reaction, the so-called domino scenario, which could bring down the entire house of cards.

Without a doubt, the computer-wired age means that the entire world may be virtually foreclosed on in the event of a systemic crash. As has been demonstrated, stock markets can crash with breathtaking suddenness. Currencies may be devalued. Giant corporations that employ tens of thousands of people may go bankrupt. Banks that seem rock solid prove to be an illusion. Money itself is destined by the prophets to become as so much paper confetti to be thrown into the streets. How quickly might civilization change if common everyday financial transactions became impossible?

Habakkuk 2:6 further describes the work of Jehovah’s punishing agent and the curse he brings upon himself for his hatching such a villainous scheme, saying of him: **“Woe to him who accumulates what is not his —For how long?— And who makes even greater his own debt! Will not your creditors rise up suddenly? They**

will wake up and violently shake you, and you will become something for them to plunder. Because you plundered many nations..."

The Watchtower comments on the verses above, saying: "*Here the emphasis is on unrighteous gain. In the world around us, the rich grow richer, and the poor grow poorer. Drug dealers and swindlers amass great fortunes, while many of the common people starve. One fourth of the world's population is said to live below the poverty line. Living conditions are appalling in many countries.*"

Contrary to the Watchtower's milquetoast interpretation of Habakkuk, the "unrighteous gain" is not that of petty drug dealers and swindlers —unless, of course, one includes the City of London and Wall Street bankers.

The Chaldean king is the one who sets himself on high by seizing homes and plundering entire nations. The prophecy describes the dispossession of the all nations as part of the judgment work Jehovah has assigned to the Chaldean. In reality, the vision for the appointed time involves the utter collapse of the present system and the ushering in of a totalitarian, global super state. Apparently, private property will become nationalized—or in this case—internationalized.

Through Habakkuk, Jehovah foretells that when the appointed time for the vision to come to life arrives, the Neo-Chaldean empire "**keeps gathering all the nations and collecting for himself all the peoples.**"

The gathering and collecting of *all* the peoples and all the nations should not be mistaken for any sort of peaceful unification. They are gathered and collected into his fisherman's net as captured prey. The dispossession of the nations will make them dependent upon the largess of the merciless last king. The Chaldean is destined to bring all the nations to ruin. That is why at Jeremiah 51:25 Babylon is addressed as: "**You destroyer of the whole earth.**"

That is the day when men will be forced by sheer desperation of circumstance to give an accounting as regards whom they worship.

God's pronouncement against the Chaldean condemns him for coercing mankind into venerating a mere idol, saying: "**Woe to the one who gives his companions something to drink, adding to it rage and anger, to make them drunk, in order to look on their nakedness! You will be glutted with dishonor rather than glory. You too—drink and expose your uncircumcised condition. The cup in the right hand of Jehovah will come around to you, and disgrace will cover over your glory...**" (Habakkuk 2:15-16) Paul similarly condemns Christians who self-indulgently make a god of their own gut. Likewise, Jesus warned his followers to be very careful not to become weighed down by heavy eating and over drinking, so that the day of Jehovah might not be a snare for them.

Habakkuk indicates that spiritual neglect and over-indulgence may lead to being ensnared because of not having the spiritual strength to resist drinking from the cup of rage that the enraged king will pass among mankind. During a time of scarcity and

rationing many will allow themselves to become mere idol worshipers in a vain attempt to keep their souls alive.

Some are of the opinion that idolatry is a practice relegated to the ignorant peoples of the ancient past. They suppose that idol worship is solely that crude form of veneration carried on by brutish pagans as they groveled before grotesque images of their own contrivance. However, Jehovah has another perception of matters. From his standpoint, the peoples of our modern world are practicing a form of idolatry that is every bit as barbaric and disgusting as was the religion of the ancient Chaldean. Just as a literal carved image denigrates the illustrious God, paying homage to a political image that presumes to substitute for the Kingdom of God is blasphemous and idolatrous.

Jehovah considers it vain and presumptuous for sinful humans to boast that their wisdom and might will solve the world's complex problems. The prophecy of Habakkuk expresses this thought in harmony with others of the prophets, saying: **“Of what benefit is a carved image When its maker has carved it? Of what benefit is a metal statue and a teacher of lies, even though its maker trusts in it, making worthless gods that are speechless? Woe to the one who says to a piece of wood, ‘Awake!’ Or to a speechless stone, ‘Wake up! Instruct us!’ Look! It is overlaid in gold and silver, and there is no breath at all within it.”**

“A teacher of lies” is an appropriate description of the propaganda machine behind the scheme for world government. Those who are informed in such matters know that the United Nations has adopted the Bible's messianic prophecy, which foretells that men will beat their swords into plowshares when Jehovah sets matters straight, and it has shamelessly presumed that it will bring about world peace. But, as the above-quoted verse of Habakkuk infers, what benefit can it possibly bring to those who might make a molten statue, even of Isaiah's symbol of peace, thus idolizing its ideal, when they are powerless to achieve its realization?

No wonder Habakkuk 2:4-5 depicts the presumptuous Chaldean as being bloated with self-assurance, saying of him: **“Look at the one who is proud; he is not upright within himself. But the righteous one will live by his faithfulness. Indeed, because the wine is treacherous, the arrogant man will not reach his goal. He makes his appetite as large as the Grave; he is like death and cannot be satisfied.”**

In what way will the last king have an appetite as insatiable as death?

Modern civilization, for all of its many scientific advances and sophistry, is merely part of an ages-old wicked system of things, and as such, it is plagued with the very same problems that have afflicted human societies for centuries. The reason being: fallen human nature has not improved over time. People are still just as prone to acts of immorality, greed, and barbarism as in ancient times.

Because the world has spurned Jehovah's counsel and has sown winds of destruction, the laws of reciprocity demand an eventual reaping of the whirlwind of annihilation. As unpleasant and disturbing as it may be to contemplate, the fact is that men have a long history of murdering one another and are still no less disposed to do so. Indisputably, empires and their religious consorts are the worst blood-spillers on the planet. The Assyrian and Babylonian empires with their powerful priests were notoriously ruthless and cruel. So was the Roman Empire and Christendom. The British Empire is similarly guilty of perpetrating numerous genocides throughout its many colonies. Soberingly, though, the vision of Habakkuk foretells that the worst is yet to come.

“SLAUGHTERING NATIONS WITHOUT COMPASSION”

After Jehovah responded to Habakkuk's initial question by introducing the prophet to the Chaldean executioner, Habakkuk was appalled at what he next envisioned involving the fear-inspiring Chaldean. That is why the prophet addressed himself to God again, imploring Jehovah to explain why he allows a treacherous tyrant to swallow down someone more righteous than he. At Habakkuk 1:14, the prophet continues his query, asking: **“Why do you make man like the fish of the sea, like creeping things that have no ruler?”**

The answer is: Since Adam rebelled against Jehovah, leaving mankind without the direct oversight of our heavenly King, God has determined not to shield mankind from experiencing the inevitable horrific end result of rebellion. In the animal kingdom, the strongest or most cunning are considered most successful. According to the earthly, animalistic philosophical underpinnings of civilization, man is nothing more than a highly-intelligent, self-evolved animal. Such lack of spirituality has led men, originally made in the image of God, to view and treat each other in ways becoming of beasts. The ultimate end for this evil system is that entire nations are destined to be ensnared by the Chaldean, as if mere fish in a net. The 15th verse reads: **“All of these he hauls up with a fishhook. He catches them in his dragnet, and he gathers them in his fishing net. That is why he rejoices greatly.”**

The animalistic mindset of an Anglo-European imperialist regards other ethnic groups and lower social classes as belonging to a sub-human species. And like mere cattle and fishes, they are to be herded and culled as the ruling oligarchy sees fit.

No one should doubt that there are powerful men today who fully intend to use every means at their disposal to implement a Nazi-like global “final solution” to the real or imagined problems of global warming, over-population and dwindling natural resources.

Genocide is the foundational policy of the British Empire and, through Anglo influence, Malthusianism has been adopted as American policy too. Massive population reduction is also embedded into the policy of the United Nations. Think of

the ramifications—the most powerful alliance the world has ever known, the Anglo-American dual world power, has as its official policy the wholesale reduction of earth's billions! That is not to say that the peoples who inhabit Great Britain or America will not also be caught up in the “dragnet.”

Apparently, they will “succeed” in fully implementing their scheme to reduce humanity by a sizable percentage, which is why Habakkuk was inspired to write: **“Woe to the one who makes evil gain for his house, so as to set his nest on the height, to escape the grasp of calamity! You have plotted shame against your house. By wiping out many peoples you sin against yourself.”**

Through the prophets, Jehovah has stated his purpose to allow a predatory super-state to unleash a genocidal holocaust on a scale never before seen on this already blood-soaked planet. Habakkuk continues: **“That is why he offers sacrifices to his dragnet and makes sacrifices to his fishing net; for by them his portion is rich, and his food is choice. Will he then keep emptying out his dragnet? Will he go on slaughtering nations without compassion?”**

In true predator fashion, the last king is destined by prophecy to dine on mankind for his own pleasure. In that way he makes “his appetite as large as the Grave.”

The 14th chapter of Isaiah parallels Habakkuk, depicting the king of Babylon as the killer of nations. Isaiah 14:6 refers to **“The one furiously striking peoples with unceasing blows, the one angrily subduing nations with relentless persecution.”**

Verses 18-20 also depict the inglorious death of earth's last genocidal tyrant in grisly terms, saying: **“All other kings of the nations, yes, all of them, lie down in glory, each one in his own tomb. But you are discarded without a grave, like a detested sprout, clothed with the slain who were stabbed with the sword, who go down to the stones of a pit, like a carcass trampled underfoot. You will not join them in a grave, for you destroyed your own land, you killed your own people. The offspring of evildoers will never again be named.”**

The Chaldean is condemned for killing his own people; however, the Scriptures do not indicate that King Nebuchadnezzar committed genocide against the people of Babylon themselves. In that respect the prophecy seems to foreshadow something else.

What?

In the eventuality that the U.N. becomes a collectivist world government, all peoples and nations would become subject to it. If it were to implement a large-scale liquidation of the population, as it is already committed to, it would indeed become guilty of killing its own people—as the prophecy of Isaiah and Habakkuk foretell. The term for it is [democide—death by government.](#)

From our standpoint in the 21st century, it is as if all the previous empires have lain down in decorated memorial tombs. For example, the British Museum in London

houses many artifacts and treasures from ancient Assyria, Egypt, Babylon, Persia, Greece and Rome.

It is as if the Anglo king is the custodian of the treasures of his honored imperial predecessors. However, the last king leaves no such glorious legacy. It is as though he is left to rot like an animal carcass in the field for having perpetrated such an appallingly hideous, evil scheme.

“TO SAVE YOUR ANOINTED ONE”

Ultimately the Chaldean (eighth king) becomes guilty, as Habakkuk 1:11 foretells, due to directly attacking God’s people. In the third chapter of his prophecy Habakkuk describes Jehovah’s response to the attack, saying: **“You went out for the salvation of your people, to save your anointed one. You crushed the leader of the house of the wicked. It was exposed from the foundation to the top. You pierced the head of his warriors with his own weapons when they stormed out to scatter me. They were overjoyed to devour an afflicted one in secret.”**

Jehovah’s going forth to save his anointed one does not mean that the anointed are spared from experiencing death at the hands of the Chaldean. They are saved in the same sense that Jehovah saved his original anointed one—Jesus—not by sparing him from suffering death, but by resurrecting him from the pit of destruction.

Once the anointed kings of God’s kingdom have been finally sealed with Jehovah’s irreversible approval, there is nothing that any antichrist, Devil, or imperial tyrant can do to break their loyalty to God. Their salvation is assured. They are immortal and incorruptible from that point on. Their martyrdom only serves to instantaneously transform them into glorious, invincible, heavenly kings. From their heavenly station, Christ and his gathered 144,000 unleash total annihilation upon the killer of nations and the would-be usurper of God’s kingdom in the battle of Armageddon. Since Christ and his associate rulers have the legal right to protect their interests and assert their authority over the earth, it is perfectly just that the Chaldean be held accountable for his atrocities against the nations and the city of God.

Habakkuk 2:7-8 foretells how the kingdom heirs will pillage the pillager and kill their killer, saying: **“Will not your creditors rise up suddenly? They will wake up and violently shake you, and you will become something for them to plunder. Because you plundered many nations, all the rest of the peoples will plunder you, because of your shedding men’s blood and your violence to the earth, to the cities and those living in them.”**

“The rest of the peoples” represent the people of Jehovah who will ultimately inherit the earth after the last king is vanquished and in that way they will pillage the Chaldean.

Habakkuk concludes his prophecy by describing the physical and emotional toll that the vision had upon him personally: **“I heard and I trembled within; at the sound my lips quivered. Rottenness entered my bones; my legs beneath me were shaking. But I quietly wait for the day of distress, for it is coming upon the people who attack us.”**

Jesus once told his apostles that he had many things to tell them but that they were unable to bear the burden at that time. No doubt the future unveiling of Christ will mean that he will fully reveal all the things his followers must suffer, including the correct understanding of Habakkuk and the other prophets. Interestingly, several translations of the first verse of Habakkuk’s prophecy call it: **“The burden that Habakkuk hath seen.”**

But even though the prophet was distressed by the appalling vision concerning the future of the world, Habakkuk’s abiding faith in Jehovah empowered him to look forward to the realization of the vision, knowing it would ultimately lead to salvation for God’s people. Hence, the closing words of “the burden that Habakkuk” envisioned conclude on a positive note: **“Yet, as for me, I will exult in Jehovah; I will be joyful in the God of my salvation. The Sovereign Lord Jehovah is my strength; He will make my feet like those of a deer and cause me to tread on high places.”**

“What was left by the devouring locust, the swarming locust has eaten; and what was left by the swarming locust, the unwinged locust has eaten; and what the unwinged locust has left, the voracious locust has eaten.”

-Joel 1:4-

Swarming insects can be one of the most devastating natural forces on earth. A flying army of locusts can be as thick as a thundercloud—darkening the sky as they descend upon a ripened field—reducing it to mere stubble in a matter of minutes. In ancient times, and even today, the locust plague is the farmer’s most dreaded natural phenomenon.

The Bible book of Joel presages not only a locust plague, but also an onslaught by an array of bothersome pests; including the voracious creeping caterpillar, the unwinged locust, and the loathsome cockroach. However, even more disconcerting is that these are not ordinary swarming insects, but are a representation of a mighty contingent of warriors that also resemble lions in their ferocity. The prophecy of Joel foretells that this irresistible military force will sweep the globe and bring devastation to the entire earth! That is no ordinary insect infestation!

The horrific, unstoppable, insect-like assault is a precursor to the great and fear-inspiring day of Jehovah and initiates the beginning of Judgment Day for the house of God. What, then, does this peculiar insect plague signify? More importantly, what do Jehovah’s Witnesses believe the locusts of Joel represent?

As far back as the 1930’s, the Watchtower has taught that the pestiferous invaders of Joel represent Jehovah’s Witnesses. Even as recently as [July 15, 2008](#), the Watchtower stated: *“The prophet Joel likened the preaching activity of anointed Christians to a devastating plague of insects, including locusts. Advancing like an army, the locusts surmount obstacles, enter into houses, and devour everything in their path. What a vivid portrayal of the perseverance and thoroughness of God’s people in carrying out the witnessing work in modern times!”*

Jehovah’s Witnesses are depicted in the prophecy as an advancing army of locusts because they have been unstoppable as they go about devastating Christendom’s ‘fertile fields of operation.’

True, many of the people encountered in the “field ministry” consider Jehovah’s Witnesses to be nothing more than irritating pests; but realistically, how can it be said that Christendom has been devastated as a result of the preaching work of Jehovah’s Witnesses?

In view of the fact that Christendom is just as viable today (if not more so) as when Judge Rutherford taunted and infuriated the clergy by his vitriolic denunciations many decades ago, it is simply not in the realm of reality that the preaching of Jehovah’s Witnesses has somehow reduced the spiritual realm of Christendom to a barren field. Who *not* under the Watchtower’s influence would believe such nonsense?

Even a casual reading should impress upon the reader that the prophecy of Joel presages a visitation of a unique and horrific catastrophe upon the world; and in particular, how that calamity will impact those who are recognized by Jehovah as *his* people.

Couched in oracular vernacular, the book of Joel plainly sets forth that the symbolic insect invasion is a disaster for Jehovah’s people. That is why Jehovah calls it “my land, my vine, my fig tree”—stating at Joel 1:6-7: **“For a nation has come up into my land, mighty and without number. Its teeth are the teeth of a lion, and its jaws are those of a lion. It has devastated my vine and turned my fig tree into a stump, stripping them completely bare and tossing them aside, leaving their twigs white.”**

Unquestionably, the object of the devastation is God’s own possession.

At Joel 1:13-14, God addresses himself to the leading older men and priests who are ministering at the altar in the house of Jehovah, saying to them: **“Put on sackcloth and mourn, you priests; wail, you ministers of the altar. Come in and spend the night in sackcloth, you ministers of my God; for grain offering and drink offering have been withheld from the house of your God. Proclaim a fast; call for a solemn assembly. Gather the elders together, with all the inhabitants of the land, to the house of Jehovah your God, and cry to Jehovah for help.”**

As a supplementary exhibit of interpretational folly, here is what the May 1, 1998, *Watchtower* offered as commentary on the above verses: *“Today, Christendom’s clergy have assumed authority to serve at God’s altar, claiming to be his ministers, his “priests.” However, what is happening now that God’s modern-day locusts are on the move? When the “priests” of Christendom see Jehovah’s people in action and hear their warning of divine judgment, they become frantic. They beat their breasts in vexation and rage at the devastating effect of the Kingdom message. And they howl as their flocks slip away from them. With their pastures being denuded, let them spend the night in sackcloth, mourning over their loss of income. Before long, they will lose their jobs too! In fact, God tells them to mourn all night because their end is near.”*

But the prophecy of Joel does not indicate that the priests and ministers merely *claim* to be the priests and ministers of Jehovah. Joel prophesies from the standpoint

of such men actually being the authentic priests officiating at “the house of Jehovah *your* God.” That is why the prophet addresses them as “you ministers of *my* God.” Yet, following the Watchtower’s contorted line of reasoning, it would appear from the prophecy that Jehovah is appealing to the clergy of Christendom to supplicate him for relief from the preaching of Jehovah’s Witnesses.

Perhaps the most conspicuous incongruity in the Watchtower’s commentary on Joel is the fact that God promises to make recompense for the damages caused by the invaders. Joel 2:25 states: **“And I will make compensation to you for the years that the swarming locust, the unwinged locust, the voracious locust, and the devouring locust have eaten, my great army that I sent among you.”** Since Jehovah intervenes in the crisis and undoes the damage inflicted by the devouring army, it should be obvious that the invading hordes are enemies of God and his people and do not symbolize an army of peaceful ministers.

The book of Malachi contains a similar message from Jehovah; a prophecy intended to call his people to repentance during the time of judgment. Interestingly, at Malachi 3:11, Jehovah says: **“And I will rebuke for you the devouring one, and it will not ruin for you the fruit of the ground...”**

The footnote in the Reference Bible indicates that the “devouring one” literally means, “the eater” and is in reference to an insect. Malachi’s prophecy harmonizes with the fact that God’s ministers in Joel are not the ones doing the devouring; instead they become the victims of ferocious devourers!

“WAKE UP, YOU DRUNKARDS, AND WEEP AND HOWL”

The most worrisome aspect of the Watchtower’s interpretation of Joel is that the organization has held such a nonsensical view for over 80 years now! In spite of all the Bible study and deep research that Jehovah’s Witnesses have engaged in over the years, what can account for such gross lack of insight into these vital prophetic matters? The very prophecy of Joel sheds light on that question in the opening verses: **“Wake up, you drunkards, and weep! Wail, all you wine drinkers, because the sweet wine has been taken from your mouths.”**

Elsewhere in prophecy Jehovah describes his leading men—the priests and prophets—as drunkards. No, it is not that they over-indulge in wine or liquor—they are *spiritually* drunk.

In what sense?

Bible knowledge can have an intoxicating effect upon an individual. The apostle Paul condemned the “cocksureness peculiar to boasting” that afflicted some of the Corinthian Christians and he also warned that the acquiring of knowledge could cause one to become puffed up with self-importance.

Just as an intoxicated person lacks clear reasoning ability and good judgment and often is even unaware of his impairment, frequently with disastrous consequences,

apparently that is also the case with the leadership of God's organization at the time of his inspection.

Due to their unwarranted confidence in the permanence and righteousness of the organization and their positions within it they lack discernment into God's judgments. The previously quoted *Watchtower* commentary on Joel says of the drunkards: *"Yes, the spiritual drunkards of Judah were told to "wake up," to sober up. But do not think that this is merely ancient history. Right now, before the great day of Jehovah, Christendom's clergy are figuratively so full of sweet wine that they are barely conscious of this summons from the Most High. How surprised they will be when they are aroused from their spiritual drunken stupor by the great and fear-inspiring day of Jehovah!"*

Its condemnation of Christendom in reality applies more aptly to the Watchtower Society itself. Their absurd interpretation of Joel is proof that *they* are intoxicated with their own understanding—oblivious to Jehovah's onrushing day of reckoning with them! Indeed, "how surprised *they* will be when they are aroused from their spiritual drunken stupor by the great and fear-inspiring day of Jehovah!"

Like many prophecies in the Bible, the pronouncement of Joel is like a message in a time capsule. It is intended to serve as a rousing wake-up call for Jehovah's ministers, to be issued at a crucial juncture—during an unanticipated global calamity. It is a final appeal to spiritual sobriety and repentance from a merciful God.

Hence, we read at Joel 2:12-13 these words: **"Yet even now,' declares Jehovah, 'return to me with all your hearts, with fasting and weeping and wailing. Rip apart your hearts, and not your garments, and return to Jehovah your God, for he is compassionate and merciful, slow to anger and abundant in loyal love, and he will reconsider the calamity.'"**

Clearly, God is making an impassioned plea to those whom he recognizes as formerly serving him acceptably, but who, for whatever reason, have become estranged from their God. Obviously, that is why God implores his people to "come back to Jehovah *your* God."

Also, the prophecy refers to the "ministers of Jehovah" and the nation under siege as Jehovah's "inheritance"? For instance, Joel 2:17 reads: **"Let the priests, the ministers of Jehovah, weep and say: 'Do feel pity, O Jehovah, for your people; do not make your inheritance an object of scorn, letting the nations rule over them. Why should the peoples say, 'Where is their God?' Then Jehovah will be zealous for his land and show compassion on his people.'"**

What is the setting during which "Jehovah will be zealous for his land and show compassion on his people"? The circumstances that move God to act in behalf of his people are a result of the sorry state to which God's people are reduced as a result of the invasion of the great military force, when nations rule over them. According to the writings of Paul, the house of God is the organization made up of anointed Christians.

The mourning priests in the prophecy of Joel, called the “ministers of Jehovah,” must, therefore, picture the individual members of those anointed who are called to be priests. Just as the literal priests in the temple offered up regular grain and drink offerings, so too, the Bible symbolizes the spiritual offerings of anointed Christians as being priestly sacrifices in the sanctuary of God.

Joel harmonizes with the prophecy of Daniel, which depicts a fierce looking king trampling upon God’s spiritual sanctuary and causing the “constant feature” of sacrifice to cease for a time. So, in harmony with Isaiah and Daniel, and numerous other prophecies as well, the prophecy of Joel is foretelling how the congregation of Christ will be laid low during a time of unprecedented calamity.

“MINISTERS OF JEHOVAH ARE IN MOURNING”

It is the spiritual offerings within the house of God that are due to be eaten up, as it were, by the insect infestation. Joel 1:9-10 reads: **“Grain offering and drink offering have ceased from the house of Jehovah; the priests, the ministers of Jehovah, are in mourning. The field has been devastated, the ground mourns; for the grain has been devastated, the new wine has dried up, the oil has failed.”**

Verse 11 continues: **“Farmers are dismayed, vinedressers wail, because of the wheat and the barley; for the harvest of the field has perished.”** Just whom might these “farmers” and “vinedressers” symbolize? Isaiah 61:5 also refers to the farmers and vinedressers in connection with the restored anointed priests of Jehovah and calls them foreigners in relation to spiritual Israel. So, it must be that in relation to the priests of the altar the farmers and vinedressers represent the non-anointed “other sheep” who serve as publishers and pioneers in the symbolic field of harvest.

To fully grasp the meaning of the prophecy of Joel the reader must appreciate the importance of the Watchtower Society in the lives of Jehovah’s Witnesses. It is unquestionably accepted among all Witnesses that the Watchtower has provided a reliable prophetic outline of yet-to-occur events. It is simply out of the question that the future could unfold in any significant way other than what has been envisioned by the organization’s oracles. Among other things, the common perception among Jehovah’s Witnesses is that the Watchtower will always serve as an unfailing beacon of spiritual light all the way until the end. The previously-cited Watchtower article on Joel reinforces the assumption that Jehovah’s Witnesses are destined to march on to greater and greater glory, by saying: *“God’s locust army will not stop its work until the great and fear-inspiring day of Jehovah breaks out. The very existence of this unstoppable locust force is remarkable proof that Jehovah’s day is near. Are you not delighted to serve among God’s anointed locusts and their companions in the final onslaught before Jehovah’s great and fear-inspiring day?”*

Buttressing that assumption is the fact that the Watchtower Society has weathered many storms in the past. In fact, the *Watchtower Magazine* has been in

continuous publication since 1879. It has never missed a single issue. That is remarkable, considering all the hardships the Watchtower Society has endured; particularly the difficulties brought about during the First World War; the internal upheaval resulting from the sudden death of the Watchtower's Founder in 1916 and the false imprisonment of the leading officers of the Watchtower Society in 1918. The *Watchtower* was continuously printed even during the scarcities of the Great Depression and through the persecutions and bans during the Second World War.

All of Jehovah's Witnesses have come to depend upon Watchtower literature as the backbone of the public ministry, as well as the primary means of providing instruction in the congregations. Obviously, there is no provision in their prophetic outlook for Bethel's many presses to ever fall silent. If such were to unexpectedly happen, it would without question be an unparalleled disaster for the organization.

But speaking in the symbolisms of an agrarian culture, Joel 1:15-17 foretells that calamitous developments are destined to befall Christ's congregation as a result of God's denunciation: **“Woe because of the day! For the day of Jehovah is near, and it will come like a destruction from the Almighty! Has not food been taken from before our very eyes, and rejoicing and joy from the house of our God? The seeds have shriveled under their shovels. Storehouses are desolate. Granaries have been torn down, for the grain has dried up.”**

Just as Joel's prophecy is not foretelling a literal invasion of locusts, caterpillars and cockroaches, neither is it talking about literal food being “cut off before our very eyes.” It is describing the despoiling of spiritual food! That is apparent because the cutting-off of food is directly connected to rejoicing and joyfulness ceasing at “the house of our God.”

No wonder, then, that Joel's prophecy goes on to say: **“Even the livestock groan! The herds of cattle wander in confusion, for they have no pasture! And the flocks of sheep bear the punishment.”**

Plainly, Joel is not foretelling that literal cattle and sheep are going to become confused because of the despoiling of the Almighty. At many places in Scripture, God's congregated people are likened to a flock of sheep or cattle. What causes God's people to wander in confusion? As Joel 1:16 foretells, it is because food is cut off from the house of God—spiritual food that is.

The Watchtower inadvertently predicts the very thing that Joel long ago prophesied would befall Jehovah's people. Here is what the June 1, 1965, *Watchtower* had to say in regards to itself being the vital channel of Jehovah's communication: *“This slave class serves as an earthly channel of communication for God's people, providing them with an understanding of Jehovah's purposes and giving them direction in the doing of his will. With such direction they are enlightened, strengthened and are united in their worship of the only true and living God. Without this means of communication they would be scattered and lost.”*

Essentially, the prophets foretell the very thing that the organization only states as a hypothetical possibility in regards to individuals being “scattered and lost” should they ever be cut-off from “this means of communication.”

If the Watchtower is the channel of communication to God’s congregation, then the last verse of the first chapter of Joel does not bode well for Jehovah’s channel: **“The beasts of the field also keep longing for you, because the channels of water have dried up, and fire itself has devoured the pasture grounds of the wilderness.”**

Although the revised version of the *NWT* uses the word “streams” instead of “channels,” the meaning is the same. There is no other reasonable conclusion that can be drawn except that the prophecy of Joel portends the utter collapse of the house of God.

That means that the Watchtower Society is predestined for desolation!

Specifically, in the near-future Bethel’s massive printing operation will be shuttered.

Its bank holdings will be confiscated.

The Watchtower Society’s function as the source of streams of waters of truth will be reduced to a trickle.

The spiritual food, once so abundant, will become like succulent figs that have withered and shriveled up!

The many printing facilities presently used by the Watchtower will become like storehouses that have been laid desolate.

The thousands of kingdom halls throughout the world will resemble granaries that have been torn down because of disuse!

Jehovah’s Witnesses—like domestic cattle that depend upon their human owner for feedstock—will lose their spiritual pasturage and wander about dazed and confused at the unexpected turn of events!

Christ’s droves of sheep will bear the brunt of punishment for the Society’s lack of insight into the vital prophecies that foretell the very catastrophe that will soon cause the complete desolation of that which is known as Jehovah’s visible organization.

The collapse of the Watchtower institution will signal the end of the field ministry of Jehovah’s Witnesses in its present and familiar form. That is because the worldwide preaching work of Jehovah’s Witnesses is entirely dependent upon the constant direction from and regular publications of the Watchtower Society.

Tragically, those many householders who are at that time dependent upon the study aids and continual visits of Jehovah’s Witnesses, as well as those untold millions who have not yet been contacted, will then be lost—as the prophecy says: “the harvest of the field has perished.”

“SUN AND MOON THEMSELVES HAVE BECOME DARK”

Throughout the prophetic Scriptures are found numerous apocalyptic symbolisms denoting terrifying heavenly and earthly phenomenon. Joel is no exception. In three different places in Joel, the prophet foretells of awe-inspiring and foreboding heavenly phenomenon in connection with the day of the locust attack.

Accompanying the devouring army, the prophet foretells that the very heavens will be rocked. Joel 2:10 says: **“Before them the land trembles and the heavens rock. Sun and moon have become dark, and the stars have lost their brightness.”**

Joel 2:30-31 also reads: **“And I will give wonders in the heavens and on the earth, blood and fire and columns of smoke. The sun will be turned into darkness and the moon into blood before the coming of the great and awe-inspiring day of Jehovah.”**

Joel 3:15-16 similarly says: **“Sun and moon will become dark, and the stars will lose their brightness. And Jehovah will roar out of Zion, out of Jerusalem he will raise his voice. And heaven and earth will rock...”**

The fact that the passages from Joel use similar apocalyptic phraseology as employed by Jesus in explaining the sign of the conclusion indicates that the prophecy of Joel will also be fulfilled then, concurrent with unprecedented war; no doubt involving the terrifying use of man-made thermonuclear fire—producing the dreaded “columns of smoke” known as mushroom clouds. There should be no doubt that even the limited use of such horrific weapons would send devastating shock waves reverberating around the globe—shaking civilization to its very foundation—or as it is worded in the prophecy— “heaven and earth certainly will rock.”

The heavenly luminaries suddenly going into eclipse symbolizes that the present, presumptively permanent, political governments and related institutions will experience a catastrophic upheaval and collapse; no longer standing as beacons of light, hope, and security for mankind. The crash of the present system will be of such a magnitude it will provoke a reaction on earth as if the actual luminaries in the sky have been extinguished. Modern civilization will be brought to the brink of a terrifying new dark age.

The day of the locust attack apparently has to do with the disintegration and overthrow of the present ordering of nations, causing the existing democratic system to give way to a global, absolutist, totalitarian, military dictatorship. That development accompanies the coronation of Christ and the coming of his Kingdom and serves as the means by which the world will be squarely confronted with the issue of Jehovah’s universal sovereignty.

To establish the true interpretation of what is signified by Jehovah’s insect army it is helpful to note the parallels in the 13th chapter of Isaiah. By comparison, Joel 2:6 describes the effect of Jehovah’s military force upon the world, saying: **“Because of them, peoples will be in anguish. Every face will grow flushed.”**

Isaiah 13:7-8 reads similarly: **“That is why all hands will go limp, and every man’s heart will melt with fear. The people are panic-stricken. They are seized with convulsions and pain, like a woman in labor. They look at one another in horror, with faces inflamed by anguish.”**

Both prophecies use the exact same phrase in describing the event as a destruction from the Almighty. Whereas, the Watchtower posits that the despoiling foretold in Joel is a result of the ministry of Jehovah’s Witnesses, it is abundantly apparent that the destroying agent depicted in Isaiah is something quite different.

Isaiah 13:3-5 records Jehovah’s declaration of war, saying: **“I have issued the command to those whom I have appointed. I have summoned my warriors to express my anger, my proudly exultant ones. Listen! A crowd in the mountains; it sounds like a numerous people! Listen! The uproar of kingdoms, of nations gathered together! Jehovah of armies is mustering the army for war. They are coming from a distant land, from the extremity of the heavens, Jehovah and the weapons of his wrath, to bring ruin to all the earth.”**

Interestingly, God’s prophetic word also refers to the armies of both of his ancient imperial agents as locusts. For example, Jeremiah 46:23 says of the Chaldeans: **“For they have become more numerous than the locust, and they are without number.”**

Likewise, Nahum says of the Assyrians: **“Even there fire will consume you. A sword will cut you down. It will devour you as the young locusts do. Make yourself as numerous as the young locusts! Yes, make yourself as numerous as the locusts! You have multiplied your merchants more than the stars of the heavens. The young locust strips off its skin and flies away. Your guards are like the locust, and your officers like a locust swarm.”**

So, it is apparent that the locusts of Joel represent modern imperial forces that Jehovah has purposed to use in order to wreck the present nation-state system of things and bring himself into judgment with his people and the world.

THE NORTHERNER I SHALL PUT FAR AWAY FROM YOU

Another interesting interconnection between the prophecies is the fact that Joel 2:20 refers to Jehovah’s invasion force as “the northerner.” That verse reads: **“I will drive the northerner far away from you; I will disperse him to a dry and desolate wasteland, with his vanguard toward the eastern sea and his rear guard toward the western sea. The foul smell from him will ascend, the stench from him will keep ascending; for He will do great things.”**

It is noteworthy that Jehovah’s putting the northerner to flight is because of his intense love for his people. That is why we read in the 18th verse: **“Then Jehovah will be zealous for his land and show compassion on his people.”**

Just what is “the northerner”?

Students of prophecy likely recognize that every one of the major prophets of God—namely, Isaiah, Jeremiah, Ezekiel, as well as Daniel—all make mention of an avenging king from out of the symbolic north. A common thread woven through all prophecy is that God’s appointed tyrant for wrecking the world is depicted as coming out of the north. For example, Nebuchadnezzar was repeatedly referred to as coming out of the north. Similarly, the prophetic Gog of Magog is said to come from the remotest parts of the north. And, of course, there is the king of the north.

Just as the ancient nations of Assyria and Babylon were punishing agents in the hands of the Almighty, as they swept down upon Israel and surrounding nations from out of the literal north, there is a modern-day “northerner” that Jehovah is yet to unleash upon an unwary world.

According to the biblical principle that two or three witnesses establish every legal matter, God’s ancient prophets have all foretold the exact same development that is to occur in the finale; namely, that Jehovah’s organization is going to be devastated by a coalition of nations, spoken of as coming from out of the north. Joel is in harmony with the other prophets in foretelling that an unparalleled attack from the symbolic northerner will devastate God’s holy place.

In case there is any doubt, Joel 3:17 confirms that it is Jehovah’s possession that is victimized by the locust attack, and not the other way around. It reads: **“And you will have to know that I am Jehovah your God, residing in Zion, my holy mountain. Jerusalem will become a holy place, and strangers will pass through her no more.”**

Just as the Lord Jesus prophesied that a political disgusting thing would trample upon God’s holy place for an appointed time, it is evident that the military forces of the northerner are the “strangers” that violate the sanctity of God’s spiritual temple for an unspecified number of years.

The insect swarm symbolizes the agent of the last empire, the eighth king of Revelation, and it will serve as Jehovah’s means to shatter the nations and discipline his people.

The Israelites were frequently harassed, invaded and even occupied by surrounding nations when they strayed from pure worship. God allowed the Philistines, Moabites, Edomites, and others, to afflict Israel in order to bring them back to their senses. It is a common theme that runs through the Hebrew Scriptures.

And the six imperial forerunners of the modern Anglo-American alliance, namely Egypt, Assyria, Babylon, Persia, Greece and Rome, each ruled over Israel and Judah in their turn. The Hebrew prophecies and Revelation indicate that the Christian “Israel of God” is also destined to have the same fate before being brought to glory.

But how might modern nations rule over Jehovah’s “Jerusalem” during the finale?

As is well-known, during times of war and unrest even democratic nations that claim to value freedom have persecuted Jehovah’s Witnesses. There is no need to

recount the Watchtower Society's well-documented struggle to legally establish the good news. Suffice to say that the constitutional guarantees inherent in the legal systems of Western nations have served as a protection for Jehovah's Witnesses.

Even Paul appealed to Caesar. But the question to ponder is this: What would happen to freedom of religion, freedom of speech, freedom of the press and legal redress, and other cherished liberties, if the present Anglo-American world order were to be suddenly overturned— what then?

Let none of Jehovah's Witness scoff at the suggestion that America is destined to be overthrown and replaced by a tyrannical world government. It is destined to occur by the very word of Jehovah. The prophecy of Joel foretells that the relatively peaceful and secure world in which we now live will simply be devoured by Jehovah's rapacious marauders and its freedoms—enshrined in revered documents like the Bill of Rights and the Constitution of the United States of America—will be set a flame and go up in smoke.

The very institutions that presently serve as the foundations of modern civilization will be destroyed. Forebodingly, Joel 2:3 states: **“Ahead of it a fire devours, and behind it a flame consumes. The land ahead of it is like the garden of Eden, But behind it is a desolate wilderness, and nothing can escape.”**

What is the significance of the fact that the invading armies are said to rush into the city, scaling over every wall and entering into every dwelling like thieves through opened windows? It must betoken a total police state and conditions of martial law; where private homes may be electronically spied upon or physically entered and possessions seized with no protection or legal recourse for the occupant.

It may also well-symbolize how earth's inhabitants, even the wealthy, who may imagine that their riches are secure, as if behind a protective wall, are due to be plundered. Bank accounts, treasury bonds, stocks, annuities and pension funds, as well the paper currencies of the nations, may be devalued to the point of worthlessness through hyperinflation or confiscated by other forms of sophisticated financial chicanery.

At the time of the editing of this Final Edition the “bail-in” mechanism has been put in place in Europe and already exists in America in the Dodd-Frank bill, making it legal for insolvent banks to confiscate funds held on deposit. Thus, the London banking syndicate has within its reach the wealth of the millions of people, eliminating the need for an actual army of plunderers.

“FOR MY PEOPLE THEY CAST LOTS”

Eventually Jehovah's Witnesses will awaken from the delusion that Babylon the Great has already fallen, as well as the naive notion that the many prophecies that call for God's people to be persecuted and taken captive to a greater Babylon were fulfilled

when J.F. Rutherford and seven other Bethelites were incarcerated in the Atlanta penitentiary for eight months.

The truth that will inevitably confront Jehovah's Witnesses is that the organization is destined to go into babylonish captivity in the near future. That is because the religious system known as Babylon the Great will initially survive the take-down of the present economic and political system. And rather than Christendom being destroyed by the eighth king at the beginning of the tribulation, as the Watchtower unwarrantably insists, Jehovah's Witnesses will find themselves under the boot heel of the tyrannical last king and his whorish religious consort during the initial phase of the day of Jehovah. The following scripture is yet to be fulfilled with respect to God's people: **"For my people they cast lots; they would trade a boy to hire a prostitute and sell a girl for wine to drink."** (Joel 3:3)

If that is not the case, then let the Watchtower's seers coherently interpret the meaning of Joel 3:1-2, which reads: **"For look! in those days and in that time, when I bring back the captives of Judah and Jerusalem, I will also gather together all the nations and bring them down to the Valley of Jehoshaphat. I will enter into judgment with them there in behalf of my people and my inheritance Israel, for they scattered them among the nations, and they divided up my land among themselves."**

According to the Watchtower's moth-eaten interpretation of Joel, the clergy are the objects of devastation. Yet, the concluding chapter of the prophecy depicts Jehovah gathering back the captive ones of his people as an immediate prelude to Armageddon. Obviously, the captives are made such by the calamity described in the prophecy. So, it is apparent that the final gathering of those who will ultimately receive salvation takes place during the day of Jehovah.

The persecution and martyrdom of Christ's followers will then warrant a response from Jehovah. As was the case with Assyria and Babylon, even though Jehovah had authorized those empires to punish Israel and Judah they were also eventually called to account for having reveled in the destruction and mistreatment of God's inheritance. And God's dealings with the ancient nations establish a pattern for the judgment to come.

While the Christian Congregation of Jehovah's Witnesses has unquestionably brought reproach upon the name of God and will shortly have to pay the price, the evil entities that bring about the execution of Jehovah's judgments will also be made to render an account before the Almighty.

At Joel 3:4-6, God speaks to the nations at that time, as if saying to them: **"Are you repaying me for something? If you are repaying me, I will swiftly, speedily bring your repayment on your heads. Because you have taken my silver and gold, and you have brought my finest treasures into your temples; And the people of Judah and Jerusalem you have sold to the Greeks, in order to remove**

them far from their territory; here I am rousing them to come from the place where you sold them, and I will bring your repayment on your heads.”

To confirm that the symbolic insect invasion afflicts God’s possession, God declares that the plunderers will have actually taken what belongs to him —as if looting his silver and gold and special treasures.

By this we are reminded of the actual plundering of Solomon’s temple by Nebuchadnezzar. All of the temple treasures— no doubt including the golden ark of the covenant— were hauled off to Babylon. And special note is made of the fact that on the very night when the hand of God spelled out the writing on the palace wall, the king of Babylon was banqueting and drinking from the golden goblets his grandfather had looted from Jehovah’s treasures.

As regards the prophecy of Joel, the selling off of the residents of “Judah” and “Jerusalem” signifies the complete subjugation of God’s ministers and subsequently the cessation of the worldwide Christian ministry.

Nevertheless, God’s strange deed and unusual work is accomplished. The period of upheaval and the desolation of Jehovah’s holy place will serve as the means by which Christ’s angels will accomplish the concluding harvest— sifting out the faithless and wicked from among those destined to receive salvation.

But while Jehovah breaks down, he also builds up. Jehovah may break a bone, but he also binds up. Jehovah is a destroyer, but he is also the Savior.

The devastation of God’s earthly organization will prepare the way for God to pour out his blessing upon a chastened remnant of survivors. Joel 2:32 confirms that “those who escape” will receive salvation: **“And everyone who calls on the name of Jehovah will be saved; for on Mount Zion and in Jerusalem there will be those who escape, just as Jehovah has said, the survivors whom Jehovah calls.”**

Although the prophecy of Joel ostensibly is directed towards Israel, the prophecy was not fulfilled at any time during the past. That is apparent from the fact that during previous judgments the city of Jerusalem was utterly destroyed. Jerusalem and its Mount Zion were not a haven for the survivors— just the opposite. It is evident, then, that Mount Zion and Jerusalem are in reference to heavenly Mount Zion and New Jerusalem— that is to say, the Kingdom of God.

So, while the earthly organization will without doubt be plundered and trampled upon by during the appointed times of the nations, just as surely as was ancient Jerusalem and the temple, the spiritual organization, the members of which are citizens of heavenly Jerusalem, cannot by any means be overthrown.

After the fiery purge, the faithful will experience a dousing by the holy spirit not experienced since the original outpouring of spirit on the day of Pentecost. The 2nd chapter of Joel foretells that both the anointed (sons and daughters) and non-anointed (male slaves and female slaves) will receive the full measure of God’s holy spirit in

order to accomplish the final phase of God's work in the post-Watchtower period of the tribulation.

Joel 2:28-29 foretells: **“After that I will pour out my spirit on every sort of flesh, and your sons and your daughters will prophesy, your old men will dream dreams, and your young men will see visions. And even on my male slaves and female slaves I will pour out my spirit in those days.”**

However, unlike the day of Pentecost when the holy spirit begot the first sons of the Kingdom, the outpouring upon the sons and daughters during the day of Jehovah does not anoint them. That is because they will have already been anointed.

The ultimate fulfillment of the prophecy has to do with the body of Christ becoming fully accepted into the Kingdom by means of the final sealing; so that during the world's darkest period the chosen ones will shine as brightly as the sun in the Kingdom of their heavenly Father. That event will mark the long-anticipated revealing of the sons of God in connection with the manifestation of Christ himself.

The prophesying inspired by that outpouring of spirit will no doubt have to do with heralding the authentic parousia and the genuine establishment of the Kingdom. No, not in the manner that Jehovah's Witnesses presently preach, but with spirit and power. The visions they will see will be the first-ever true understanding of the prophetic visions originally recorded in the Bible. Most especially, the vision of the transfiguration will be fulfilled by the visible presence of Christ among the chosen.

But instead of offering the hope of salvation to the nations, Jehovah's true witnesses will then blow the horn and “shout a war cry.” Instead of exhorting men of the world to beat their swords into plowshares, God commands his witnesses to declare war upon the nations: **“Proclaim this among the nations: ‘Prepare for war! Stir up the mighty men! Let all the soldiers draw near, let them advance! Beat your plowshares into swords and your pruning shears into spears. Let the weak one say: ‘I am powerful.’ Come and help, all you surrounding nations, assemble together!’ To that place, O Jehovah, bring down your powerful ones. ‘Let the nations be roused and come up to the Valley of Jehoshaphat; for there I will sit in order to judge all the surrounding nations.’”**

“That place” where the nations are assembled for war against God, referred to in Joel as the “Valley of Jehoshaphat,” is in Revelation symbolized by the more familiar name — Armageddon. And those “powerful ones” whom God will bring down from heaven are the armies of angels and the 144,000 holy ones under the command of earth's new ruler — Jesus Christ.

“My heart is boisterous within me. I cannot keep silent, For the sound of the horn is what my soul has heard, the alarm signal of war. Crash upon crash is what has been called out, for the whole land has been despoiled.”

-Jeremiah 4:19-20-

A great crash is bearing down from the land of the north and Jehovah himself has set it into motion. The ruthless army of Babylon is like an onward sweeping tempest; a terrible juggernaut, crushing everything in its path. Blow the horn! Sound the alarm! Take cover! — **“Look! A people is coming from the land of the north, and a great nation will be awakened from the remotest parts of the earth. They will grab hold of the bow and the javelin. They are cruel and will have no mercy. Their voice will roar like the sea, and they ride on horses. They draw up in battle order like a man of war against you, O daughter of Zion.”** (Jeremiah 6:22-23)

Will Jehovah permit the pagan hordes from the land of the north to destroy his city? The prophets and priests were confident that no such calamity would befall them. Why, the very temple of Jehovah was located in Jerusalem and it was the place where Jehovah caused his name to reside. Likely the Judeans felt secure in the knowledge that Jehovah’s angel had previously destroyed Sennacherib’s mighty Assyrian army when it threatened Jerusalem during the reign of Hezekiah. Surely, God would intervene this time too?

Contributing to their misplaced confidence, competing prophets issued contradictory messages. Jeremiah, on the one hand, warned that a calamitous crash was exactly what Jehovah had decreed and God had even commissioned Nebuchadnezzar as his servant to carry out that work. Other prophets, though, whom Jehovah called “the prophets of Jerusalem,” wrote with what God described as a “false stylus.” They assured the people that all was well with Jehovah — that there was peace. According to them, Jehovah would break the Babylonian yoke from off Judah. Consequently, Jehovah advised the Judeans not to put their trust in the seeming permanence of the temple, nor in the utterances of the false prophets. Jeremiah 7:4 reads: **“Do not put your trust in deceptive words and say, ‘This is the temple of**

Jehovah, the temple of Jehovah, the temple of Jehovah!” Jeremiah, of course, was vindicated as the true prophet. Jerusalem and its temple fell in a great crash.

There are numerous reasons for believing that the prophecy of Jeremiah establishes a prophetic pattern for the future judgment of the house of God—a judgment that will be accomplished by means of a great global crash. The Watchtower, however, misinterprets the book of Jeremiah, applying its denunciation to Christendom. Commenting on Jeremiah 7:4, the September 15, 1982, *Watchtower* states: “*This Babylon the Great is no one else but the world empire of false religion, of which Christendom’s churches form the principal part. Christendom, which purports to be in covenant relationship with God, is the modern-day apostate Jerusalem.*”

Christendom is supposedly “the modern-day apostate Jerusalem” by reason of the fact that the Watchtower claims that Christendom merely “purports to be in covenant relationship with God.”

But honestly reasoning on the matter, did the Jews of Jeremiah’s day merely *claim* to be in a covenant relationship with God? No, Jehovah God held the Israelites and Judeans accountable, not merely because they might have presumed to be in a covenant, but because they actually were in a binding covenant arrangement with God. At Jeremiah 11:10, Jehovah very simply states: “**The house of Israel and the house of Judah have broken my covenant that I made with their forefathers.**” And the very fact that Jehovah inspired Jeremiah to write of a new covenant indicates that the old covenant was the basis for God’s dealings with the nations of Judah and Israel up until that time.

Besides being in a covenant agreement with Jehovah, the Jews were also intimately associated with the distinguished name of God. That is why Jeremiah pleaded with God for mercy on the basis of the fact that God’s name was called upon them. Jeremiah 14:9 says in part: “**For you are among us, O Jehovah, and your name has been called on us.**”

Not only as a national group, but God’s name was called upon individual Jews as well. For instance, the very name of Jeremiah may literally mean “Jehovah exalts.” Over 100 proper Hebrew names were derived from some form of the divine name. Even the name of Jesus, a form of the Hebrew name, Joshua, literally means “Jehovah is salvation.”

Because the Jews were also the custodians of God’s temple, Jehovah denounced them for disrespecting the place where he placed his sacred name, saying: “**Can you steal, murder, commit adultery, swear falsely, make sacrifices to Baal, and follow after gods you had not known, and then come and stand before me in this house that bears my name and say, ‘We will be saved,’ despite your doing all these detestable things?**” (Jeremiah 7:9-10)

As all of Jehovah’s Witnesses know, Christendom has gone to great lengths to erase the name of Jehovah from the minds of men, and even in the relatively rare

instances where some form of the *YHWH* is acknowledged as the personal name of God it is often falsely claimed to also be the name of Christ. So, how can the modern parallel of the people and house associated with the name of Jehovah possibly be the thousands of sects making up Christendom?

Just as there was only one temple where Jehovah placed his name in ancient times, there is only one “house” associated with the name of Jehovah now. It is the organization of Jehovah’s Witnesses and the Watch Tower Bible Society. For instance, every issue of the *Watchtower* magazine bears the very name of God emblazoned on its cover— “*Announcing Jehovah’s Kingdom.*” Some Bethel facilities even bear signage displaying the name Jehovah. Bethel is the modern “house upon which my name has been called.” And, of course, the name of Jehovah is quite literally called upon *Jehovah’s Witnesses*.

Not only that, but anointed Christians are in a binding covenant arrangement with Jehovah God, just as were the Jews—making them the modern spiritual house of God “upon which my name has been called.” This is so because Revelation depicts the 144,000 sons of God as having both the name of Jesus *and* Jehovah written upon their foreheads. And because since the days of Charles Taze Russell the anointed congregation of Christ has also been subjected to the authority of the Watch Tower, that institution must also come in line for a final inspection.

Furthermore, Jeremiah drew a contrast between the Jews who called upon the personal name of God and the people of the nations who did not call on the name of Jehovah. At Jeremiah 10:25, the prophet supplicated Jehovah to “**Pour out your wrath on the nations who ignore you and on the families who do not call on your name.**” An obvious parallel exists, in that, Jehovah’s Witnesses are not only literally called *by* God’s name, but they also call *on* the name of Jehovah—both publicly and privately—in contrast with the various other religious persons who do not use God’s personal name in worship and prayer.

Jesus quoted directly from Jeremiah the seventh chapter when he threw the moneychangers out of his Father’s house—charging them with having made it into a “cave of robbers.” The *Watchtower* insightfully recognizes that Jesus established a pattern for the future cleansing of Jehovah’s spiritual temple during the judgment phase. However, while on the one hand the *Watchtower* teaches that Jesus cleansed the spiritual temple back in 1918-1919, the very prophecy in Jeremiah, which the Lord Jesus Christ invoked when he threw the moneychangers out of his Father’s temple, is applied to Christendom.

The *Watchtower’s* interpretations are obviously self-serving. Like the prophets of Jerusalem in Jeremiah’s day, it is as though the reams of prophetic commentary penned by the *Watchtower* over the decades have been written with a “false stylus” and are not reliable indicators of Jehovah’s future activities. And as a consequence of

their falsity, Jehovah's Witnesses have been misled into believing that the organization will never come under his inspection or disapproval.

For example, the March 15, 1951, *Watchtower* said: "*We belong to God's theocratic organization under his kingdom. His visible organization will not pass away, but is as stable and permanent as his kingdom. Therefore, come what remarkable, violent changes may in the earth's physical appearance at the end of Satan's world, we will not fear.*"

By teaching that "his visible organization will not pass away, but is as stable and permanent as is his kingdom," Jehovah's Witnesses have been subtly seduced into putting their trust in "deceptive words"—mouthing, as it were: "the temple of Jehovah, the temple of Jehovah, the temple of Jehovah!"

As has already been considered in detail, the 1914 parousia doctrine, which is central to the Watchtower's claim of authority, is written with a "false stylus"—being cleverly crafted in trickiness.

And because the Watchtower speaks prophetically in the name of Jehovah the following words of Jeremiah are most fittingly applied to the very institution which boasts of being "God's theocratic organization": "**The prophets are prophesying lies in my name. I have not sent them or commanded them or spoken to them. A lying vision and a worthless divination and the deceit of their own heart is what they are prophesying to you. Therefore this is what Jehovah says concerning the prophets who are prophesying in my name, though I did not send them, and who say that no sword or famine will occur in this land: 'By sword and by famine those prophets will perish.'**" (Jeremiah 14:14-15)

Surely the clergy of Christendom cannot be charged with prophesying falsely in the name of Jehovah, can they? No, that is not reasonable. There is only one organization and one people today who could possibly be held accountable for speaking falsely in the name of Jehovah—Jehovah's Witnesses!

It is noteworthy too, that, Jeremiah's prophecy is in harmony with the apostolic revelation that the judgment starts with the house of God. Jehovah told his prophet to pass the symbolic cup of judgment among the nations, saying to them: "**For look! if I am bringing calamity first on the city that bears my name, should you go unpunished?**" (Jeremiah 25:29)

"NO CALAMITY WILL COME UPON YOU PEOPLE"

It is a weighty thing to speak in the name of Jehovah. Jeremiah himself originally tried to beg off from speaking Jehovah's judgment messages—modestly protesting that he was but a mere boy. But, unlike Jeremiah, it seems that the appointed shepherds of God's nation had no similar compunction motivated by fear of God. And Jehovah took note that they were evoking his name in falsehood, saying at Jeremiah 27:15: "**For I have not sent them,' declares Jehovah, 'but they are prophesying lies in my**

name, with the result that I will disperse you and you will perish, you and the prophets who are prophesying to you.”

Though their shepherds convinced them no calamity from God would come upon them, the eventuality for the Jews under the misleading influence of their preferred prophets was disastrous. Those who were not destroyed during the Babylonian siege were scattered from their homeland. Hence, Jehovah called down woe upon the negligent shepherds of his sheep at Jeremiah 23:1, which reads: **“Woe to the shepherds who are destroying and scattering the sheep of my pasture!”**

That was the case in Jeremiah’s day, but is there a modern parallel? Indeed, there is. Jeremiah 23:19-20 locates the ultimate fulfillment as occurring during the tempest, “in the final part of the days.” Those verses read: **“Look! The windstorm of Jehovah will burst out in fury; like a whirling tempest it will whirl down on the head of the wicked. The anger of Jehovah will not turn back until he has carried out and accomplished the intentions of his heart. In the final part of the days you will clearly understand this.”**

Consider, further, the 23rd chapter of Jeremiah.

Up to this point— having examined the Society’s prophetic interpretations in some detail— it is no exaggeration to say that virtually *everything* that Jehovah’s Witnesses have been taught regarding the modern-day fulfillment of prophecy is false. Whether it is the “artfully contrived false stories” of Jesus’ supposed invisible parousia in 1914; the fanciful tale of how Jesus liberated God’s people from anti-typical Babylon back in 1919, or the nonsensical notion that mankind began to receive the mark of the beast in 1921 and again in 1945; the misapplication of dozens of prophecies to Christendom, or the several prophetic dates that the Society has set, all of which have come and gone—stumbling many in their uneventful passing—the Watchtower is the fountainhead of the steady stream of falsities. It is beyond dispute that Bethel is guilty of prophesying falsely in the name of Jehovah. Therefore, it must be concluded that their prophetic message is not from God. Jehovah did not send them.

That being the case, to whom else but the leadership of Jehovah’s people must the following words apply? — **“I did not send the prophets, yet they ran. I did not speak to them, yet they prophesied. But if they had stood in my inner circle, they would have made my people hear my words and would have caused them to turn back from their bad way and their evil deeds.”** (Jeremiah 23:21-22)

It does not matter that the Watchtower does not claim to be inspired in the same sense as the biblical prophets. What does matter is that men who serve as the shepherds of God’s flock and who preach and teach in the authority of the name of Jehovah, do so falsely. The reason God’s judgments will only be understood in “the final part of the days” is because the false prophets have deluded Jehovah’s Witnesses regarding the true meaning of God’s prophetic word. Only when the judgments are

brought against the false prophets will the prophecies, such as Jeremiah, be given meaningful consideration.

Just as Hananiah, Pashur, and certain other unnamed prophets in the book of Jeremiah rose up to negate Jehovah's message, a similar scenario is being played out today. In spite of their abundant error, the Watchtower has proclaimed itself to be the true, Jeremiah-like messenger of Jehovah. It is true of them, "they ran"—being quick to prophesy doom upon the religions of Christendom, while proclaiming the Society to be the expression of pure worship.

As a result of their efforts to nullify Jeremiah's judgments, God's people have been deluded. Consider the span of verses preceding those above: **"This is what Jehovah of armies says: 'Do not listen to the words of the prophets who are prophesying to you. They are deluding you. The vision they speak is from their own heart, not from the mouth of Jehovah. They are saying again and again to those who disrespect me, 'Jehovah has said: "You will enjoy peace."' And to everyone who follows his own stubborn heart they say, 'No calamity will come upon you.'"**

Truly, the aforementioned litany of errors testifies against Bethel's prophets. "The vision" they promulgate is all about glorifying the Society.

True to Jeremiah's prophecy, "again and again" Jehovah's Witnesses are told that the organization is a spiritual paradise; thus, equating it with the very Kingdom of God.

In essence, that makes the Watchtower's message a mere variation of the theme the prophecy foretells: 'Stick with Jehovah's organization and no calamity will come upon you people.'

Jehovah's Witnesses have become vain—condemning Christendom while condoning various evils and indulging in their own forms of hypocrisy and self-righteousness—all the while being assured that the judgment of the house of God is a thing of the past.

As an example of such hypocrisy, as has already been presented in the chapter entitled *Strange Bedfellows*, the Society has shamelessly condemned Christendom for committing spiritual adultery by supporting the United Nations; and yet for ten years the Watchtower was actively involved as an associate NGO, which involved publicly promoting the UN. According to the Society's own reckoning, as regards the principle of community responsibility, that makes all of Jehovah's Witnesses who were active during that period guilty of spiritual adultery as well for sharing in distributing literature dedicated to declaring Jehovah's Kingdom, but which had been cunningly adulterated with United Nations propaganda. Not only is the Watchtower Society guilty of brazenly committing spiritual adultery, but the organization is rife with literal fornicators and adulterers too—as well as thousands of known pedophiles.xix

Hence, as is portrayed in the prophecy of Joel, the 23rd chapter of Jeremiah foretells that the pasture grounds will be dried up and the land will be enveloped in deadly gloom: **“For the land is full of adulterers; because of the curse the land has gone into mourning and the pastures of the wilderness have dried up. Their course is evil, and they abuse their power. Both the prophet and the priest are polluted. Even in my own house I have found their wickedness,” declares Jehovah. ‘So their path will become slippery and dark; they will be pushed and will fall. For I will bring calamity on them in the year of reckoning,’ declares Jehovah.”** (Jeremiah 23:10-12)

According to God’s judgments it is “in my own house I have found their badness.” Another way to express the phrase “my own house” is Bethel— the house of God.

The leadership of Jehovah’s Witnesses have undeniably abused their power in many ways. Most despicably they have shielded pedophiles from prosecution and become an adversary at law with the victims. Although Bethel claims that all such criticisms emanate from apostates and opposers, God certainly sees all. That is why God posed the rhetorical question at Jeremiah 23:23-24: **“‘Am I only a God nearby,’ declares Jehovah, ‘and not a God also from far away? Can any man hide in a concealed place where I cannot see him?’ declares Jehovah.”**

To be sure, Jeremiah 23:15b indicates that apostasy emanates from the top down: **“For from the prophets of Jerusalem apostasy has spread throughout the land.”**

This is in accord with the facts. It is the Governing Body of Jehovah’s Witnesses who have served as prophets—even boasting of being the modern Jeremiah class. It is they who determine prophetic interpretation and who twist the Scriptures to suit their agenda. It is they who have declared themselves faithful and discreet. It is they, and their Legal Department that have created ruinous child abuse policies, which have resulted in lasting injury to thousands of tender souls. It is they who refuse to take up the legal case of the proverbial “fatherless boy.”

It is the Governing Body who knowingly committed the entire organization to a secret political partnership with the United Nations, and who, to this very day, continue to faithlessly pander to the OSCE. In view of these undeniable facts there is no other conclusion that can be drawn except that the Governing Body and the many departments within the Watchtower organization have sown the seeds of apostasy against Jehovah God.

Just as the Christian prophet revealed that Christ’s congregation would be menaced by a man of lawlessness who would foment apostasy as an immediate prelude to the manifestation of Jesus Christ, Jeremiah 5:26-28 chillingly depicts the organization of God’s people as though they were hapless flying creatures stalked by wicked bird-catchers who are crouched down, as it were, lurking within Christ’s congregation— **“For among my people there are wicked men. They keep peering,**

as when birdcatchers crouch down. They set a deadly trap. It is men whom they catch. Like a cage full of birds, so their houses are full of deception. That is why they have become powerful and rich. They have grown fat and smooth; they overflow with evil. They do not plead the legal case of the fatherless, that they may gain success; and they deny justice to the poor.”

The writings of Jeremiah also harmonize with the teachings of Jesus on another matter as well. Just as Christ gave numerous illustrations depicting how both good and bad servants of God would exist within the same organization up until the final judgment—variously depicting them as wheat and weeds, faithful and sluggish slaves, wise and foolish virgins, etc., so, too, the 24th chapter of Jeremiah employs a similar illustration—likening the blessed ones and cursed ones to good and bad figs in a basket.

How does Jehovah intend to discipline his ignorant slave and purge the wicked men from their midst? Jehovah answers: **“This is what Jehovah of armies says: ‘Here I am sending against them the sword, the famine, and the pestilence, and I will make them like rotten figs that are so bad they cannot be eaten. And I will pursue them with the sword, with famine, and with pestilence, and I will make them an object of horror to all the kingdoms of the earth, and a curse, and an object of astonishment, something to whistle at, and a reproach among all the nations to which I disperse them, because they have not listened to my words that I sent to them with my servants the prophets,’ declares Jehovah, ‘sending them again and again.’”** (Jeremiah 29:17-19)

The intent of Jehovah’s judgment is that the men who have dishonored the name of Jehovah will no longer have the privilege of calling upon it—even as Jeremiah 44:26 states: **“‘Here I swear by my own great name,’ says Jehovah, ‘that my name will no longer be called on in an oath by any man of Judah in all the land of Egypt who says, ‘As surely as the Sovereign Lord Jehovah is alive!’”**

As has already been established in this chapter, and surely none of Jehovah’s Witnesses will dispute this fact, the organization of Jehovah’s Witnesses and their Watchtower Society are inseparably linked to the name of God. Of course, the fools will argue until the moon turns to blood that YHWH is not pronounced Jehovah. However, their misguided opinions are of no consequence. The truth of the matter is there are literally hundreds of various spellings and pronunciations for the YHWH depending upon the language and dialect into which it is translated and spoken. The fact that the name “Jesus” is an anglicized form of the Greek, which is itself a derivation of the Hebrew name Joshua proves that replicating the original Hebrew pronunciation of the divine name in the thousands of languages in which it is spoken is not the important thing. What does matter is that God long ago foretold that his name would be associated with a particular group of men “in the final part of the days.”

And as a consequence of those men falsely prophesying in God's sacred name, abusing the prestige and authority of that name, God will hold an accounting and ultimately remove his name from their mouths.

Obviously, then, if Jehovah has already determined to remove his name from the mouths of men who falsely speak in his name that means that prior to that they must use some commonly accepted form of the divine name. They must speak it. His name must be on their tongues. Now, obviously, the clergy of Christendom are not associated with the name of God as contained in Scripture; nor do they wish to be. In order for the word of God to be fulfilled the name of Jehovah must be removed from the very organization that has up until now possessed the name as if a corporate trademark. Yes, the name of Jehovah will be removed from the Watchtower Society and especially from the mouths of men who have misused their authority to falsely teach in the name of Jehovah.

“THE SWORD, THE FAMINE AND THE PESTILENCE”

Because Judah compromisingly sought out political alliances with the surrounding nations and refused to trust Jehovah, heaven's judicial decision called for the sword, famine and pestilence against her. Those three calamities are mentioned in that exact order fifteen times in the prophecy of Jeremiah alone. For instance, at Jeremiah 24:10, Jehovah said: **“And I will send against them the sword, the famine, and the pestilence, until they have perished from the land that I gave to them and to their forefathers.”** And Jeremiah 32:24: **“Look! Men have come with siege ramparts to capture the city, and because of the sword, the famine, and the pestilence, the city will certainly fall into the hands of the Chaldeans who are fighting against it; what you said has all happened, as you now see.”**

What is the relevance of the judgment of the sword, the famine and the pestilence? The sword, the famine and the pestilence are the means by which God destroyed the wicked and faithless from among his people in ancient times. Significantly, it also happens to be the same events that mark the beginning of the final part of the days, that is to say, the harvest, when the weeds are uprooted from among the wheat. With the addition of earthquakes, the gospel of Luke records Jesus as foretelling the events that will accompany the concluding harvest: **“Nation will rise against nation, and kingdom against kingdom (sword); and there will be great earthquakes, and in one place after another pestilences and food shortages.”** The opening of the second, third and fourth seals of Revelation similarly unleash symbolic horsemen: **“and authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague...”**

But even at the critical stage when Nebuchadnezzar actually began to lay siege to Jerusalem, Jehovah mercifully offered his people salvation from the sword, famine and pestilence. In order to keep living the Jews had to give up. Essentially, they had to

come out with their hands up and surrender. They would, of course, lose their homes and possessions and even their freedom. But Jehovah offered them their souls as spoil. God commanded Jeremiah to notify the people of Jerusalem of his terms for salvation: **“Here I am putting before you the way of life and the way of death. Those who remain in this city will die by the sword, by famine, and by pestilence. But whoever goes out and surrenders to the Chaldeans who are besieging you will keep living, and he will have his life as a spoil.”**

Christ’s enigmatic sign of the conclusion of the system of things bears certain other similar features to Jeremiah’s prophecy. Notably, in the context of war, famine and pestilence, Jesus also instructed his disciples to flee when the disgusting thing presented itself standing in the holy place—the same as Jehovah instructed the besieged Jews through Jeremiah. Christ specifically warned his disciples to be prepared to leave all behind— “let the man on the rooftop not come down...”

In the face of Nebuchadnezzar’s assault on the city of God and the threatened desolation of Jerusalem in the days of the apostles, in both instances the terms for survival were the same—God’s people had to flee from what had previously been Jehovah’s special property. In the anti-typical fulfillment discerning the disgusting thing standing where it ought not will serve as the signal to abandon a doomed Bible society.

The primary purpose of the oncoming calamity is that it will serve as discipline, as indicated at Jeremiah 30:11: **“For I am with you,’ declares Jehovah, ‘to save you. But I will make an extermination among all the nations to which I scattered you; however, you I will not exterminate. I will discipline you to the proper degree, and I will by no means leave you unpunished.”**

But considering the Watchtower’s interpretations, if the desolation of ancient Jerusalem pictures the extermination of all of false religion by the eighth king, how can that be reconciled with the fact that Jehovah specifically excluded the Jews from being annihilated along with the nations—only punishing them to the proper degree? God punished his people to correct them— to disabuse them of their folly. That is in harmony with the fact that Jehovah scourges every son of his. That was true of his nation-like son—Jacob, and it is also how God intends to correct his Christian sons “to the proper degree.”

It is worth noting here that Jesus also spoke on the matter of disciplining the otherwise faithful slave for his ignorance. Consider the concluding words of the illustration regarding the faithful and wicked slaves, where Jesus stated: **“Then that slave who understood the will of his master but did not get ready or do what he asked will be beaten with many strokes. But the one who did not understand and yet did things deserving of strokes will be beaten with few. Indeed, everyone to whom much was given, much will be demanded of him, and the one who was put in charge of much will have more than usual demanded of him.”** (Luke 12:47-48)

In Jesus' parable could it not rightly be said that both the willfully disobedient slave, as well as the slave who was ignorant regarding his master's will for him, were corrected by the lash to the proper degree? Since the Watchtower Society claims to be the voice of the faithful slave and occupies a position towards God as those who have been "put in charge of much" —it also being abundantly clear that some of the stewards of Bethel are ignorant as regards the judgments of their heavenly master, while others are willfully wicked —it is they who are "deserving of strokes."

According to the pattern established in the prophecy of Jeremiah, first God's judgment caused the desolation of Jerusalem and Judah. Then, God used the Chaldeans to wreck the surrounding nations too. Afterwards, Cyrus the Persian, whom Isaiah describes as Jehovah's anointed one, overthrew Babylon and released the Jews from bondage. By those means Jehovah punished and corrected his erring people, then he redeemed the faithful and renewed his covenant with them, and the repurchased people of God re-established true worship upon Jehovah's holy mountain.

God's prophetic word is assuredly a reliable reflection of the intelligence of its Author. That being accepted as a true statement, surely the ordering of events established throughout prophecy stands as a pattern for "the final part of the days."

The Watchtower's interpretation of Jeremiah, however, is badly distorted. Supposedly, the greater Babylon (Christendom) fell back in 1919 when the International Bible Students were set free from religious restraint. That is believed to be when God also disciplined his house for their indiscretions. However, there is no reasonable explanation as to how God's modern spiritual temple may have been destroyed at that time. But what is even more contorted, the Watchtower teaches that Jerusalem in Jeremiah's day prefigures apostate Christendom, which is yet to be destroyed by what was typified by the Babylonian Empire. Basically, the Watchtower's interpretation has Christendom being destroyed by Babylon the Great and the spiritual Israelites being redeemed by God before ever they are subjected to the judgment of the sword, the pestilence and the famine!

The falsity of the Watchtower's interpretation is evident. Perhaps more than all else, though, the fact that God brought vengeance upon Babylon for having destroyed his temple proves beyond all doubt that the temple of Jehovah does not typify Christendom. Here is what Jeremiah 50:28 says in that regard: **"There is the sound of those fleeing, those escaping from the land of Babylon, to declare in Zion the vengeance of Jehovah our God, the vengeance for his temple."**

Returning to the 23rd chapter of Jeremiah, Jehovah denounced the shepherds of his sheep because they were responsible for the sheep being destroyed and scattered by the sword, pestilence and famine. Their negligence necessitated God's intervention to rescue his scattered flock. Hence, Jeremiah 23:3-6 reads: **"Then I will gather together the remnant of my sheep from all the lands to which I have dispersed them, and I will bring them back to their pasture, and they will be**

fruitful and become many. And I will raise up over them shepherds who will really shepherd them. They will no longer be afraid or be terrified, and none will be missing,’ declares Jehovah. ‘Look! The days are coming,’ declares Jehovah, ‘when I will raise up to David a righteous sprout. And a king will reign and show insight and uphold justice and righteousness in the land. In his days Judah will be saved, and Israel will reside in security. And this is the name by which he will be called: Jehovah Is Our Righteousness.’”

The means by which God collects his scattered flock is through the “righteous sprout” of David. Of course, the Jews who were scattered by the Babylonian siege were not repatriated to the land of Judah under the renewed kingdom of David. So, the 23rd chapter of Jeremiah is really a messianic prophecy related to the coming of Christ to rule the world.

But the obvious fact remains: First, the symbolic sword of war, famine and pestilence disperses the sheep. Only afterwards does Jehovah bless them. That being the case, let the self-proclaimed “Jeremiah class” explain how the sword, famine and pestilence connected to the supposed coming of Christ in 1914 may have accomplished the foretold judgments of God.

“I WILL CONCLUDE...A NEW COVENANT”

The 31st chapter of Jeremiah goes on to foretell of a new covenant that God would establish with Israel. In reality, though, Jehovah did not conclude a new covenant with Israel after their return from Babylon. He merely renewed the relationship that had been severed, which is referred to as a “repurchase.” The new covenant did not come into existence until Jesus became the mediator of the new covenant with his apostles. Nevertheless, according to Jeremiah, Jehovah establishes a new covenant with his people immediately after they are disciplined to the “proper degree.” Not only that, but the establishment of the new covenant results in God’s people coming to know Jehovah to the extent that none of God’s sons and daughters who are drawn into the new covenant will need to be taught about Jehovah anymore—they will simply *know* him.

It is apparent that even though Jesus mediated the new covenant with his apostles and first century disciples, the original Christians did not experience the ultimate realization of the new covenant. That is evident from the fact that the apostles and disciples carried on a teaching campaign intended to help others to come to know Jehovah. Likewise, the Watchtower Society is also currently engaged in an educational campaign to acquaint people with Jehovah. But, the full realization of the new covenant results in a cessation of all such teaching. Here is what the prophecy foretells: **“‘Look! The days are coming,’ declares Jehovah, ‘when I will make with the house of Israel and with the house of Judah a new covenant. It will not be like the covenant that I made with their forefathers on the day I took hold of their**

hand to lead them out of the land of Egypt, ‘my covenant that they broke, although I was their true master,’ declares Jehovah. ‘For this is the covenant that I will make with the house of Israel after those days,’ declares Jehovah. ‘I will put my law within them, and in their heart I will write it. And I will become their God, and they will become my people. And they will no longer teach each one his neighbor and each one his brother, saying, ‘Know Jehovah!’ for they will all know me, from the least to the greatest of them,’ declares Jehovah. ‘For I will forgive their error, and I will no longer remember their sin.’” (Jeremiah 31:31-34)

Since the establishment of Christianity, no Christian, not even the apostles, can boast of knowing God and Christ completely. The apostle Paul acknowledged that he only had partial knowledge, saying: **“For now we see in hazy outline by means of a metal mirror, but then it will be face-to-face. At present I know partially, but then I will know accurately, just as I am accurately known.”**

So, even though Jehovah inaugurated the new covenant with anointed Christians in the first century, the ultimate purpose of the new covenant has not been realized yet. That is where the pattern established in the prophecy of Jeremiah illuminates future developments.

The modern movement of Jehovah’s Witnesses has brought into existence an organization that is called by God’s name—as were the Jews in the time of Jeremiah. Because the core of the organization is composed of anointed persons who are in a covenant with Jehovah, the Watchtower Society has become the modern-day city of God and temple whereupon the name of Jehovah has been called. As such, Jehovah God will judge the organization— as he did Jerusalem.

Following afterwards, God will renew his covenant with his chastened people. Only this time the restoration of God’s friendship will come about by the outpouring of the full measure of God’s spirit upon those already in the new covenant. The fact that the new covenant produces a people who know God and who no longer need anyone to teach them to know Jehovah, indicates that the prophecy of Jeremiah is pointing forward to the culmination of the Christian era.

Having Jehovah’s law written upon their hearts means that those redeemed Christians will inherit the incorruptibility reserved for them. They will never, *ever*, defect again or require God to chastise them “to the proper degree.” God will forgive their error and they will at last, along with all the resurrected holy ones, become one with the Son of God —seeing him “face-to-face.”

20 — AMOS AND OBADIAH

“You alone I have known out of all the families of the earth.
That is why I will call you to account for all your errors.”

-Amos 3:2-

All of the prophetic books of the Bible are intertwined with overlapping themes. While many of the Psalms and prophecies directly foretell events having to do with the ultimate coming of God’s Kingdom and the end of this present system, other prophecies establish shadows of things to come. It is Jehovah’s preferred means of communication to establish types and patterns that are to be later repeated in different settings and circumstances. Essentially, the prophecies make up the pre-recorded judicial decisions of Judgment Day for God’s people, as well as the unbelieving world.

As an example, at Acts 15:15-18a, James and the apostles quoted directly from the book of Amos and applied it to the original Christian congregation. Those verses read: **“And with this the words of the Prophets agree, just as it is written: ‘After these things I will return and raise up again the tent of David that is fallen down; I will rebuild its ruins and restore it, so that the men who remain may earnestly seek Jehovah, together with people of all the nations, people who are called by my name, says Jehovah, who is doing these things, known from of old.’”**

Jehovah was, of course, “known from of old” in the first century, whereas Jesus was a relative newcomer on the earthly scene at that time. So, any secondary fulfillment would similarly involve a people called by the name of Jehovah. At any rate, “the tent of David” has reference to Christ’s Kingdom. The house of David fell to the Babylonians approximately 600 years before our Common Era; but Jesus, being a son of David and an heir to David’s throne, erected it again when he fulfilled the messianic prophecies and began to rule as king over the Christian “Israel of God” in 33 CE. It is clear, then, that the so-called minor prophecy of Amos had import for followers of Christ in the first century—far beyond the time when the prophecy was initially fulfilled.

But the prophecy also lends itself to a final fulfillment during the ultimate unveiling of Christ. How can we be sure of that? The actual prophecy in the 9th chapter of Amos, from which the apostles quoted, went on to say: **“‘So that they may take possession of what is remaining of Edom, and all the nations on whom my name has been called,’ declares Jehovah, who is doing this.”**

However, by the time of the first century, the nation of Edom no longer existed; there was nothing “remaining of Edom”—it had been annihilated out of existence, even as others of the prophets had foretold.

However, students of prophecy recognize that Edom, along with Ammon and Moab, have prophetic significance. This is evident from the book of Daniel, where Edom, Ammon, and Moab are mentioned in connection with the incursions of the king of the north during the time of the end. Since the prophecy at Daniel 11:41 had no minor fulfillment in ancient times, but specifically foretells events that are to occur during the time of the end—long after Edom, Ammon and Moab ceased to exist—it is evident that Edom, Moab and Ammon have significance in relation to the Christian Israel— “the land of the Decoration.”

The opening chapter of the prophecy of Amos denounces Edom for killing his brother, saying: **“This is what Jehovah says, ‘For three revolts of Edom, and for four, I will not reverse it, because he pursued his own brother with the sword, and because he refused to show mercy; in his anger he keeps tearing them apart relentlessly, and he remains furious with them continually.’”**

The November 15th, 2004, Watchtower correctly points out that Edom, Ammon and Moab were closely related to the Hebrews. The Edomites were the descendants of Esau—Jacob’s twin brother. Ammon and Moab were the two sons that Lot had by his daughters when they were reduced to living a caveman-like existence in the aftermath of the destruction of Sodom and Gomorrah. The three nations that descended from Esau, Moab and Ammon had similar customs and dialects and were geographic neighbors to the sons of Jacob after the Exodus. What is the significance of that as it applies to the prophetic Edom, Ammon and Moab? The Watchtower offers no interpretation—for reasons that will become apparent. But, it should be evident that Christendom is aptly symbolized by those three nations; seeing that nearly all sects of Christendom today have evolved from the three main branches of Catholicism, Orthodoxy and Protestantism. And, just as Edom was the most dominant nation of the three and is mentioned most frequently in prophecy in relation to Jacob, it appropriately pictures the Catholic Church.

Relative to the Christian Israel, Christendom has similar customs and speaks a comparable language of scripture, so to speak, in that, nominal Christians use the Bible and profess Jesus to be their spiritual father—even as ancient Edom, Moab and Ammon recognized Abraham as their father, or in the case of the descendants of Lot, Abraham’s father, Terah, was their common ancestor.

Because Jehovah’s Witnesses share a common heritage with Christians of all denominations, biblical stories and principles are not foreign concepts to modern-day spiritual Edomites and Moabites.

It is crucial to recognize the relationship between ancient Israel and Edom, Moab and Ammon because it has significance for the ordering of events in the judgment to come.

According to the established order in the Bible, God's judgment begins *first* with his people. Ezekiel 9:6 confirms the same sequence of events, wherein, God orders the judgment to commence in his very temple sanctuary. And the apostle Paul, likewise, states in the second chapter of Romans that judgment starts with the (spiritual) Jew *first* and then the Greek (non-anointed) secondly. Seeing that the Scriptures clearly establish that the judgment commences first with God's household, how is it that the Watchtower dogmatically insists that the tribulation begins when Christendom and all of Babylon the Great is destroyed by the eighth king? This brings us back to the relationship between Edom and Israel and the basis for God's judgment against false religion.

"MY PEOPLE IN THE DAY OF THEIR DISASTER"

The short prophecy of Obadiah, which follows the book of Amos, is also a record of God's judgment directed specifically against Edom. The prophet reiterates that the reason Jehovah determined to destroy Edom was because Edom was gleeful over the disaster that befell the Israelites. Verse 10 says: **"Because of violence to your brother Jacob, shame will cover you, and you will have to be cut off to time indefinite."** Similarly, the 13th verse says: **"You should not come into the gate of my people in the day of their disaster, you should not gloat over his calamity in the day of his disaster, and you should not lay your hands on his wealth in the day of his disaster."**

For better or for worse, the Israelites were God's people. Even when Jehovah brought disaster upon them for their many sins and transgressions, they were still his people. That is why, through Obadiah, Jehovah calls them "my people." Accordingly, even though Jehovah God chastised his people for their sins, he also punished other nations that rejoiced and reveled in their disaster or directly participated in it.

The third verse of Obadiah describes Edom's elevated level of haughtiness: **"The presumptuousness of your heart has deceived you, you who reside in the retreats of the crag, dwelling in the height, saying in your heart, 'Who will bring me down to the earth?'"**

Edom's presumptuous attitude smacks of the same haughty spirit exhibited by the harlot of Babylon, who similarly boasts that she will never be brought down from her lofty pedestal.

Another interesting facet of the brief prophecy of Obadiah is the relationship Edom had with the eventual despoiler. Obadiah 6-8 says: **"O how Esau has been searched out! How his hidden treasures have been sought after! They have driven you to the border. All your allies have deceived you. The men at peace**

with you have prevailed against you. Those eating bread with you will place a net under you, but you will not discern it. In that day,' declares Jehovah, 'Will I not destroy the wise ones out of Edom and discernment out of the mountainous region of Esau?'"

The prophets portrayed Edom, also known as Esau, as dwelling on a lofty, fortified crag, from where the Chaldeans brought him down and his great wealth was despoiled. Apparently Edom felt a false sense of security in his presumed good relations with the Babylonians. Edom was deceived. They did not discern that Jehovah had appointed the Chaldeans as the earthly executor of divine judgments. ([Five facts about the business of the Catholic Church CNN](#))

In a similar pattern as Edom, the Vatican also possesses tremendous wealth, including priceless works of art and other treasures —the “hidden treasures.” The Holy See even maintains formal diplomatic relations with 174 nations and countless international organizations, including the United Nations. In fact, of all the religions of the world, only the Vatican enjoys what is called Permanent Observer Status at the United Nations. However, the Vatican is no mere passive observer. It exerts a powerful influence over policy makers as regards reproduction and overpopulation issues. The Catholic Church is so powerful and influential it must surely feel secure in its special relationship with the political rulers.

Amazingly, the modern counterpart of Edom has also forged an ill-advised covenant of peace with the very agency that may well become Jehovah’s executioner in the future. The more familiar prophecy of Revelation says that God will put it into the hearts of the kings of the earth to carry out their *own* thoughts in order to destroy false religion from the earth.

The Catholic Church is unquestionably the most prominent segment of Babylon the Great—dwelling on a craggy pinnacle, as it were —secure in its cozy relationship with the kings of the earth—oblivious to the thoughts her “allies” will be certain to think against her when the time comes for the execution of God’s judgments. Truly, the antitypical Edom will be deceived as to the true intentions of the last king, even as Jehovah’s prophet, Obadiah, foretold. But, again, what is the justification in making modern applications of such obscure prophecies?

Like Amos the prophet Obadiah prophesied of things to come that simply did not fit into the original setting. For example, the prophecy of Obadiah says: **“The house of Jacob will become a fire, the house of Joseph a flame, and the house of Esau like stubble; they will set them ablaze and consume them, and there will be no survivor of the house of Esau, for Jehovah himself has spoken.”**

But how could that be? In actuality, Edom was destroyed by Babylon, not the house of Jacob. The Jews did not directly avenge themselves against the Edomites, as the prophecy seems to suggest. How could they have when the house of Jacob was in

captivity in Babylon when Edom was destroyed? The only reasonable explanation is that the prophecy has much greater application than to the Israel and Edom of old.

Furthermore, the prophecy of Obadiah concludes by saying: **“And saviors will go up on Mount Zion to judge the mountainous region of Esau, and the kingship will become Jehovah’s.”**

Since it would be several centuries before the fallen “tent of David” would be erected in the form of the Christian congregation, how could it be true that “the kingship will become Jehovah’s” upon the destruction of ancient Edom? Besides, the Jews were held captive in Babylon for 70 years after the destruction of Jerusalem, during which time Nebuchadnezzar also annihilated the nations of Edom, Moab and Ammon. How did the kingship become Jehovah’s then when Mount Zion was a mere desolated waste?

The plurality of “saviors” and judges associated with Jehovah’s asserting his own kingship can be none other than the 144,000 kings and priests as they are also depicted in Revelation standing upon the pinnacle of heavenly Mount Zion with the Lamb of God. Their judging Edom relates to Christ and his 144,000 associate saviors as they perform a grand salvation for the great crowd of Jehovah’s worshippers and avenge themselves upon Babylon the Great for having spilled the blood of God’s servants down through the centuries up to the very moment when the last one of the saints is martyred.

Revelation 6:11 establishes that God’s judgment of the present system is withheld until the full number of the brothers of Christ who are to be killed, have been killed. Presumably, that is when the sins of Babylon the Great will have finally amassed clear up to the heavens and God will then judicially call her many acts of injustice to mind. So, it is manifest that the prophecy of Obadiah relates to something much grander than literal Edom.

The kingship becoming Jehovah’s on the occasion of the destruction of Edom is really a parallel prophecy to the vision of Revelation; when, in the aftermath of the destruction of Babylon the Great, the angel proclaims: **“Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king.”**

The reason the Watchtower does not generally recognize that Edom, Moab and Ammon symbolize Christendom is because doing so would necessitate recognizing that Israel does not represent apostate Christendom in prophecy. And if the prophecies are to be interpreted correctly, then instead of Christendom being judged first during the oncoming tribulation, “the Israel of God” and those associated with the genuine Christian congregation are brought to ruin with the aid and approval of Christendom. Apparently, that is also why the prophecy of Daniel depicts Edom, Moab and Ammon escaping the initial thrusts of the king of the north during the time of the end, while the land of the Decoration succumbs to the tyrannical king. Christ will only afterwards

judge Christendom for having approved of the atrocities that are yet to be committed against Jehovah's people.

Imagine the shock and humiliation when the Watchtower and Jehovah's Witnesses are brought to ruin while the churches of Christendom look on in smug satisfaction! But why would Jehovah allow such a thing to happen? Consider now the prophecy of Amos.

"NOT A FAMINE FOR BREAD"

Amos 8:11 is one of the most oft-quoted verses of Amos by the Watchtower, and which reads: **"'Look! The days are coming,' declares the Sovereign Lord Jehovah, 'When I will send a famine into the land, not a famine for bread or a thirst for water, but for hearing the words of Jehovah.'"**

The Watchtower always applies Amos 8:11 to Christendom's supposedly spiritually famished condition. But, rather than a spiritual famine the exact opposite seems to be the case in some respects; inasmuch as many of Christendom's denominations seem to be experiencing a revival of sorts. Consider a few relevant facts.

Compared to the medieval age when the Catholic Church had a stranglehold on the Bible and forbade it to be preached or even translated into the common languages of Europeans, modern churchgoers now have been given much greater access to God's Word. Although the Catholic Church used to oppose the translation of the Bible, more recently there are numerous Catholic Bible translations and commentaries available.

Although shrinking in numbers relative to the growing population, where is the evidence of a modern spiritual famine in the Catholic organization?

Evangelical and fundamentalist denominations also offer in-depth Bible studies and their numbers are growing rapidly as a result. Those desirous of hearing a Bible-based message, skewed though it may be, do not even have to go to church anymore to hear it since Bible preachers of various persuasions dominate the radio. Mega-churches and their celebrity evangelizers are also quite popular on television. The Internet has literally thousands of Christian-oriented websites and online Bible study programs. The rapid growth of the modern evangelical movement, particularly in Latin America, has been hailed as nothing less than a modern phenomenon. Certainly there is no evidence of spiritual famine among many of the evangelical denominations. As for the orthodox branch of Christendom, the Russian Orthodox Church has seemingly returned from the grave after having been suppressed for decades under the communistic USSR. There is no evidence of spiritual famine from that quarter either.

In the past, the Watchtower has pointed to the declining numbers of churchgoers as being the fulfillment of prophecy regarding the so-called "waters" of Babylon drying up. The truth is, though, many religious denominations are much more vibrant today

than in the past. While they have never taught the correct doctrines of the Bible, it is simply not in the realm of reality to insist that Christendom is more spiritually impoverished now than before.

As regards the spiritual famine foretold in Amos, since the “famine” specifically concerns **“hearing the words of Jehovah,”** and since the Watchtower is inseparably linked with the distinctive name of Jehovah and is the only channel recognized by Jehovah’s Witnesses as offering true spiritual nourishment, the spiritual famine must relate to the coming collapse of the Watchtower Society.

Virtually every prophecy and many of the Psalms offer foregleams of the coming judgment upon the house of God. Amos is no exception. Besides, the Watchtower seems to be overlooking the fact that the spiritual famine described in Amos is not the result of slow attrition. The verse preceding makes it very plain that the famine is caused by a sudden disaster that Jehovah brings upon his people. Amos 9:9-10 words it this way: **“For look! I am giving the command, and I will shake the house of Israel among all the nations, just as one shakes a sieve, and not a pebble falls to the ground. They will die by the sword, all the sinners of my people, those who are saying, ‘the calamity will not come near us or reach us.’”**

But the question arises as to *why* Jehovah would cause a modern-day spiritual famine to afflict his people? The prophecy of Amos sheds some light on that question.

According to Amos 3:2, the reason that God held the wayward Jews accountable—more so than any other people on earth—is because of the special relationship that Jehovah had with the nation. Of all the peoples and national groups that existed before the time of Christ, Israel is the only nation that Jehovah had direct dealings with. Hence, Jehovah spoke through Amos, saying: **“You alone I have known out of all the families of the earth. That is why I will call you to account for all your errors.”**

Jehovah’s Witnesses boast of being the one true religion. If that is the case, then Jehovah’s Witnesses are as inescapably accountable before God as were the Israelites. Not as faithless faultfinders or unspiritual malcontents, but as people of God with true Christian humility, let Jehovah’s Witnesses now consider how Jehovah looks upon the modern organization, doing so through the lens of prophecy. At Amos 3:13 Jehovah commands his prophet to sound the warning: **“‘Hear and warn the house of Jacob,’ declares the Sovereign Lord Jehovah, the God of armies.”**

Contrary to the prevailing mindset among Jehovah’s Witnesses that all internal scandals must be kept secret so as not to bring reproach upon Jehovah, Amos was commanded by God to publicize to the nations Israel’s spoiled spiritual condition. At Amos 3:9 Jehovah told Amos: **“Proclaim it on the fortified towers of Ashdod and on the fortified towers in the land of Egypt. Say: ‘Gather together against the mountains of Samaria; see the turmoil in her midst and the defrauding within her. For they do not know how to do what is right,’ declares Jehovah, ‘Those who are storing up violence and destruction in their fortified towers.’”**

It is in the same spirit of the prophecy of Amos that the Watchtower's turmoil and defrauding is now exposed to public view by this publication.

“YOU TURN JUSTICE INTO WORMWOOD”

According to the fifth chapter of Amos, Jehovah brings judgment upon his people because they became unjust and acted immorally and faithlessly. Amos 5:7 says: **“You turn justice into wormwood, and you cast righteousness to the earth.”**

True justice is a sweet thing. The Scriptures reveal Jehovah God to be a lover of righteousness and justice. He has deep concern for those who are afflicted and disadvantaged and he expects—yes, he *demand*s—that his people and especially their leaders follow his laws and principles and always strive to honor the name and person of Jehovah by doing what is right and just. Because the name and reputation of Jehovah was bound up with ancient Israel it brought enormous reproach upon God's good name when the Jews acted unjustly—as if turning justice into the bitterness of wormwood.

Today the overseers and Governing Body of the Watchtower Society are especially accountable before Jehovah to make sure that the name of God that Jehovah's Witnesses publicize is not brought into disrepute in some way. But regrettably, Jehovah's Witnesses have unquestionably brought tremendous reproach on the name of Jehovah. And the leading men of the organization are especially reprehensible. How has that come about?

One aspect of unfaithfulness to God has become manifest in the recent, widely-publicized reports drawing public attention to numerous cases of seduction, rape and child abuse among Jehovah's Witnesses. Over the years literally thousands of children and teens have been sexually molested by adult Jehovah's Witnesses and also by minor children of Jehovah's Witnesses. But as shocking as the reports of child sexual abuse are, even more disturbing has been the scandalous way in which the Watchtower has dealt with the problem.

Alas, though, according to the Watchtower's media spokesmen there is no real problem with the way that child abuse has been handled in the congregations. In the view expressed by Brother J.R. Brown, the scourge of child abuse is no worse among Jehovah's Witnesses than in other religious organizations that are grappling with the problem. Ironically, critics have said all along that Jehovah's Witnesses are no different than other religions. But should the Governing Body really take pride in the fact that the “spiritual paradise” of Jehovah's Witnesses is no worse than the world that the Watchtower often characterizes as the modern Sodom and Gomorrah?

The Watchtower insists that there is an effective Bible-based policy in place to justly deal with child abuse and the victims are given the highest priority. However, since both as an organization and as individuals, all are accountable to God for the way in which afflicted ones are treated within the congregations, should not the

Watchtower's claims be examined more closely? If Jehovah is in fact going to judge the leaders of his people, is it not the responsibility of each individual to honestly evaluate the policies and practices of the organization that elders are obligated to defend? After all, it is not human opinion that determines how God judges. If even one child has suffered harm due to the negligence of appointed overseers or because of their having enforced tactics and policies emanating directly from Bethel's Legal Department, is that not reason enough for them to humbly confess and repent of such badness? That is the choice Jehovah placed before the house of Israel: Either they repent, or Jehovah would set their house on fire. In fact, Jehovah pleaded with his people to repent of their wickedness so as to keep living. Amos 5:6 reads: **"Search for Jehovah, and keep living, so that he does not burst out like a fire on the house of Joseph, consuming Bethel, with no one to extinguish it. You turn justice into wormwood, and you cast righteousness to the earth."**

Surely those who fear Jehovah cannot dismiss such divine warnings as somehow applying exclusively to Christendom. Searching for Jehovah means seeking to gain his viewpoint on matters of importance and adopting his values. That requires each Christian to use their God-given thinking ability to honestly reason upon matters and arrive at righteous conclusions. With that in mind, take the matter of the Watchtower's policy regarding two witnesses: According to the Law of Moses at Deuteronomy 19:15, **"No single witness may convict another for any error or any sin that he may commit. On the testimony of two witnesses or on the testimony of three witnesses the matter should be established."**

Although in other matters, such as observing a weekly sabbath, the Watchtower is quick to point out that Christians are not bound by the law that God gave exclusively to the ancient Hebrew nation, when it comes to allegations of child sexual abuse the Watchtower has come to view the "two witness" aspect of Jewish law as more than a mere principle, but rather, as a binding law.

One reason that God gave his nation a law requiring two witnesses was so that it might work as a safeguard to prevent wicked individuals from falsely accusing an innocent person. That is why the law went on to say at Deuteronomy 19:16-18: **"If a malicious witness testifies against a man and charges him with some transgression, the two men who have the dispute will stand before Jehovah, before the priests and the judges who will be serving in those days. The judges will thoroughly investigate, and if the man who testified is a false witness and has brought a false charge against his brother, you should do to him just as he had schemed to do to his brother, and you must remove what is bad from your midst."**

Analyzing the passage above, even the Jewish law stipulated that in case there were not the mandatory two or three witnesses to substantiate the charges the judges and priests were under obligation to investigate and make a determination. How could

the judges know if the accuser was scheming against his brother? As it says, they were to make a “*thorough* investigation.” The case was not simply dropped because there were no other witnesses. The accuser and the accused were not told to “wait on Jehovah.” It was up to the men serving as judges to establish the guilt or innocence of the accused; and consequently, the guilt or innocence of the accuser as well. So, if the elders of Bethel are going to make a pretense of following Jewish law in the administration of Christian affairs they are obligated to follow the *whole* law, even as Paul wrote at Galatians 5:3.

Of course, Jesus Christ also invoked the two-witness principle contained in the Law of Moses when he instructed his followers on how to resolve problems in the Christian brotherhood. At Matthew 18:15-17 the Lord Jesus said: **“Moreover, if your brother commits a sin, go and reveal his fault between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take along with you one or two more, so that on the testimony of two or three witnesses every matter may be established. If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector.”**

Jesus outlined a three-step process that is intended to make peace between Christian brothers. However, it is apparent that the judicial process is not primarily intended to establish the guilt of the accused. It is already a given that there has been a sin committed, even as Jesus said: “If your brother commits a sin, go and reveal his fault.” The intent of the inquest is to *convince* the guilty party of his guilt; laying bare his fault in order to move him to repentance. Furthermore, Jesus did not say that the one or two outside witnesses that are brought in had to be witnesses to the specific act that caused offense. The accuser brings along one or two witnesses in order that they may be witnesses to the fact that the accuser at least tried to gain his brother. They also may be witnesses to the validity of the charges and give additional reproof to the wrongness of the act committed. Also, the third step in the process Jesus outlined does not establish guilt either. It is the burden of the accused to listen to the reproof of the congregation or else face ostracism. At any step along the way if the accused admits to the accusations and takes appropriate steps toward repentance the accuser regains his lost relationship with his brother. If the accused refuses to accept guilt or responsibility for his actions the congregation may withdraw their hand of friendship.

The Watchtower claims to follow this legal precept of Christ and so therefore insists that in the absence of a confession there must be at least two witnesses to the actual crime of child abuse in order to substantiate the accusation of the abuse victim. Without a second witness and without a confession no judicial action may be taken against the accused abuser. The matter is just dropped and as the Watchtower is so very fond of saying, the victim is told to “wait on Jehovah” to set things straight. This

appears to be a gross misapplication and perversion of Christ's law to the congregation.

According to Jesus, even if the accused refuses to acknowledge the reproof of the congregation, he is to be viewed as being guilty—if the evidence warrants that judgment. Jesus did not instruct his followers to simply drop the matter if the offender refuses to take responsibility for his actions.

The Watchtower has announced to the public that Jehovah's Witnesses abhor child abuse, but Bethel's actions belie that claim. Instead of allowing congregation elders to make their own thorough investigation of these abhorrent crimes, as was called for in the Jewish Law, perhaps even availing themselves of professional police investigators and forensic evidence, the Watchtower's legal department has used the very law of God to tie the hands of congregational elders and has therefore denied justice and protection to thousands of victims of sexual abuse.

As a result of this wicked policy pedophiles have been shielded from exposure and other innocent children have been recklessly exposed to the depredations of child molesters within the congregations of Jehovah's Witnesses.

In certain cases, reported by victims' advocates, the courts have found the crimes committed by some of Jehovah's Witnesses (so-called) to be so heinous that the abusers were convicted and sentenced to long prison terms even though the congregations took no action whatsoever against the perpetrators. In one nationally publicized case in New Hampshire, in order to defend the Society's coffers from a civil judgment the Watchtower even provided free legal representation to a convicted pedophile that had received a 56-year prison sentence, representation that is reputed to have cost \$500,000. Meanwhile not one cent was spent ministering to the victims of his crimes. Think about the implications of the Society's doings: They will spend untold sums of money donated by hardworking Jehovah's Witnesses in order to legally defend and support convicted pedophiles, so as to avoid admitting error or compensating the victims of their harmful policies. Is that not a case of turning justice into wormwood and casting righteousness to the earth?

Another instance, this one in Washington State, U.S.A., is the case of young Erica Rodriguez, who, while between the ages of 4-11, was raped on a weekly basis by Manuel Beliz, an elder in her congregation. When she dutifully went to the elders to report the crime, no doubt imagining she would receive some sort of justice, she was told that the matter would be handled. Nothing was ever done. The crimes were not even reported to the police—in violation of Washington state law. Apparently there was no collaborating testimony of an independent witness to verify Erica's accusation, so the matter was just brushed aside. Not only was nothing done to the abuser, Erica was threatened with disfellowshipping if she spoke about the matter with anyone in the congregation. It seems as if poor Erica was raped again, the first time by the despicable Manuel Belize and then again by the entire body of elders and the Legal

Department of Watchtower Inc. However, against the orders of her feckless congregational elders, Erica eventually did report the rapes to the police and Manuel Beliz is behind bars serving an 11-year sentence. Jehovah apparently deemed it necessary to use his civil servants to do what the organization's shepherds refused to do! In 2002, [Erica filed a lawsuit](#) against the Watchtower.

Unfortunately, the case of Erica Rodriguez is not uncommon. According to Law.com, a widely-read journal for lawyers, an attorney by the name of Kimberlee Norris has been contacted by over 2,000 victims of abuse from among Jehovah's Witnesses!

Another case involved *Amy B. VS the Watchtower Bible and Tract Society*. Apparently, Larry Kelly was an elder in the Dumas, Texas, congregation at the time he sexually abused a child. To his credit, the abuser confessed to his fellow overseers and was removed as an elder. Sometime later, however, Brother Kelly moved to another congregation in Amarillo, Texas. In keeping with procedure, the Dumas elders notified the Amarillo elders of Larry Kelly's past offense. Although Kelly was not appointed as an elder in the Amarillo congregation, he evidently was allowed to lead the field service group. By doing so, he won the trust of the unsuspecting brothers and sisters—young 8-year old Amy being one of them.

But the issue at stake is not that Larry Kelly molested another victim. The real issue is that the friends in the Amarillo congregation were not notified by their local elders that a *known* sexual predator had moved into their congregation from Dumas. Perhaps one could argue that it was an oversight on their part—a mistake, which, as egregious as it may have been, is certainly forgivable. But in arguing the case the Watchtower's hired lawyer claimed that congregation elders have *no responsibility whatsoever* to protect congregants from sexual predators!

On the Law dot com website can be found the following excerpt: "*Marvin W. Jones, a shareholder in Amarillo's Sprouse Shrader Smith who represents the Jehovah's Witnesses organization at the congregational (Amarillo Southwest and Dumas) and national (New York and Pennsylvania) levels, has offered a spirited defense against Amy B.'s suit. Collectively representing all the "Watchtower defendants," he wrote in a motion for summary judgment that his clients owed no duty to protect Amy B. from the crime of a congregant. Besides, he argued, the First Amendment also bars the suit.*"

Just how it is that shielding sexual predators from exposure might fall under the Watchtower's First Amendment right of freedom of religion is anyone's guess. But if the Watchtower and her elders are not duty-bound to at least *try* and protect Jehovah's little sheep from becoming the prey of greedy sexual perverts, why do they insist on being called shepherds in the first place? What are shepherds supposed to do if not protect the sheep? Jesus is called the Chief shepherd and he gave his life for Jehovah's sheep. The Watchtower's lawyers, on the other hand, have repudiated

Christianity itself and denied God and Christ. Amos 6:12 is quite fitting: **“For you have turned justice into a poisonous plant, and the fruit of righteousness into wormwood.”**

Elders are all the more accountable before God in view of the undeniable fact that it is deeply-inculcated into Jehovah’s Witnesses to trust and rely upon their congregation overseers. Jehovah’s Witnesses are trained to consult with their elders on all weighty matters of life. It would, in fact, be unthinkable for anyone in the congregation to report a sexual crime to the police without the consent of the elders. And as numerous documented court records show, the elders often ordered the victims’ families not to contact the police.

While the Watchtower’s Legal Department hypocritically appeals to the Law of Moses in regards to the need for two witnesses in child abuse cases, under different circumstances the Watchtower alternately argues that the Law of Moses is not binding upon Christians. Yet the Watchtower’s own policies violate key legal principles embodied in the Law.

For example, Exodus 21:28-29 states: **“If a bull gores a man or a woman and that one dies, the bull must be stoned to death and its meat is not to be eaten; but the owner of the bull is free from punishment. But if a bull was in the habit of goring and its owner had been warned but he would not keep it under guard and it killed a man or a woman, the bull is to be stoned and its owner is also to be put to death.”**

According to God’s law, the owner of a bull who knew that the animal in his possession posed a danger to others, and yet did not take appropriate measures to protect the unwary from being gored, and someone ended up being gored to death by the bull, then, the negligent owner was held accountable for manslaughter.

The principle certainly applies in cases where child predators are allowed to remain in congregations and the elders neglect to even warn parents and children of the lurking danger.

In the case of Larry Kelly, he even confessed to the Dumas elders and the Amarillo elders knew of his crime as well but allowed Brother Kelly to serve alongside his unsuspecting brothers and sisters. Clearly, in accord with the principle of law regarding the negligent owner of a goring bull, the elders who knew of Kelly’s perverse propensities were responsible to warn the families in their charge and make sure that he was never allowed to befriend the children in the congregation. In this they failed to provide even a modicum of protection.

But alas, the local elders were not the only ones at fault. The Watchtower’s policy prevented the elders from doing what any decent person would consider to be the right and sensible thing to do. Indeed, had the elders disregarded the mandate from the Legal Department they likely would have been removed from their positions as overseers.

“YOU DENY THE RIGHTS OF THE POOR”

According to the law of Christ already discussed, the offended party must first go lay bare the fault of his brother in private. If that is unsuccessful, then the brother is obligated to call upon at least one or two others to serve as witnesses to the wrongdoer. Ironically the Watchtower has been called to account in private by many individuals who have suffered due to its evil child abuse policy. And Bethel has also been confronted by those serving in the capacity of two or three witnesses. So far the very judges who sit at the proverbial gate of Jehovah’s city-like organization have resolutely refused to listen.

Understandably those who have been raped and otherwise abused are often reluctant to talk to others about their shameful ordeal. It takes courage to speak out, especially when the accused is a respected elder. And to their shame the Watchtower has done everything in its power to muzzle the voice of those both within and outside the organization who might speak out against such evils. But with the popularity of the Internet, sex abuse victims have found a powerful medium and are silent no more.

One such outlet is the website silentlambs.org. Having found their voice, in September of 2002, over one hundred abuse victims and their advocates showed up at the literal gates of the Bethel headquarters in Brooklyn to give witness to the Watchtower’s injustice in these matters.

But instead of humbly receiving those who have legitimate grievances—some even having been molested and raped by elders and ministerial servants appointed by the Watchtower Society— Bethel was having none of it. As is often the case with criminals who become perturbed and frantic when the cameras arrive, the gates of Bethel were locked and the leadership of Jehovah’s Witnesses refused to show their faces or even meet with one of their accusers. Obviously, it is much easier for the Watchtower to publish press releases touting their abhorrence of child abuse than it is for them to actually minister to the abused or admit their neglect. Through Amos, Jehovah aptly described the present situation. Amos 5:10 reads: **“They hate those who give reproof in the city gate, and they detest those who speak truthfully.”**

Who can deny that anyone who dares to correct the Watchtower is held in contempt by its leadership and subject to the most severe punishment—even being castigated as an apostate? Like the haughty Pharisees of old, those who sit at the pinnacle of power within the Watchtower organization are virtually unaccountable to those whom they rule over.

The Society frequently invokes the biblical account of the rebellious Korah, who challenged Moses’ authority and who was subsequently swallowed alive when Jehovah caused the very earth beneath his feet to fissure. The implication is that anyone who dares call Bethel to account for its behavior will be similarly plunged into Sheol, or worse—the everlasting fires of Gehenna!

But, alas, in spite of the hardships that all of the Israelites must have endured in their Wilderness trek, Korah was not the victim of Moses' heartless and hurtful policies, was he?

Jehovah described Moses as being the meekest man on earth, by far. Does the leadership of Jehovah's Witnesses exhibit what could be described as meekness? Although as individuals some members of the Governing Body and extended leadership of the Society may possess Christ-like humility, as an institution it has become ruthless and hypocritical.

Amos 5:12 relates these additional words of God: **“For I know how many your revolts are and how great your sins are —You harass the righteous, you take bribes, and you deny the rights of the poor in the city gate.”**

There is no barrier to Jehovah's laser-like vision. God is able to see behind any façade or pretense that may be erected by men. God even sees into the future so as to offer reproof in advance! For a certainty, Jehovah is fully aware of the fact that not only has the Watchtower crushed the plaintive cry of the poor abused ones and arrogantly scoffed at any criticism of its unrighteousness, but as the prophecy indicates, it takes bribes.

As the outcry of complaint against the Watchtower's failed child abuse policy grows louder and louder, as the number of lawsuits mount, the organization has enlisted the help of Jehovah's Witness lawyers, as well as non-witness lawyers, in order to defend its financial interests. As everyone knows who is familiar with how the legal system works, the first consideration of defense attorneys is to keep a lawsuit from going to court in the first place; where the potential is usually much greater for a jury or judge to award a large sum to the plaintiff. Typically, lawyers are not concerned about such things as righteousness and justice. It is all about winning the case. Of course, if it appears that the plaintiff has a good case, then the lawyers usually try to cut their losses and make some sort of out-of-court settlement for their client. Has the Watchtower done that? Yes, they have.

In the year 2008, the Watchtower Society settled out of court with 16 abuse victims—paying out over 10 million dollars.xx Incidentally, both Erica and Amy B. were awarded a settlement for damages by the Watchtower. One of the reasons the Watchtower capitulated and settled out of court is because a judge had ruled that the Society's secret database of pedophiles, as well as congregation judicial committee records, could be opened in court. That would have been a public relations nightmare for Bethel and no doubt the specter of exposure struck terror into their hearts. So, after years of rebuffing abuse victims and resorting to every known lawyering tactic in the book to avoid taking any responsibility for the hideous evils that had been perpetrated against the children of their congregations, the Society quietly paid out millions, not because they wanted to compensate the victims, but because it was simply the most expedient way out for *them*.

Apparently, it is also the standard practice in such cases to bind the recipient with a so-called “gag order,” which is intended to legally prevent the plaintiff from disclosing the terms and details of the settlement. So, that is what was done. Basically, it means that the Watchtower has paid off abuse victims with hush money to “gag” them from speaking about the affair—and this with funds donated to advance the cause of Jehovah’s Kingdom!

In effect, though, the Watchtower not only pays out hush money, but it receives it as well, in that, out-of-court settlements save the Watchtower from much greater loss and give it a legal means to keep such matters undisclosed. All the while, the public and Jehovah’s Witnesses are kept in the dark as regards the Society’s unseemly doings and led to believe that all the accusations against the Watchtower are nothing more than a media smear campaign.

Of course, the right and honorable thing to do would be to publicly acknowledge the immense pain and suffering that so many of the children of Jehovah’s Witnesses have endured at the hands of sexual molesters in the congregations and to make some sort of above-board restitution to the victims—as the Catholic Church has recently done. But, instead of ministering to Jehovah’s battered sheep in any meaningful way, the Watchtower seems bent on crushing their faith completely; abusing the victims *again* by unleashing their stable of attorneys to call into question the character of the victims and discredit the claims of any plaintiffs who dare to seek legal recourse for their anguish.

Jehovah’s prophet appears to precisely address the situation by saying at Amos 8:4: **“Hear this, you who trample on the poor and who bring the meek of the land to an end...”** Appropriately, Jehovah also says through Amos that his judgment will come against the leaders of his people **“Because they sell the righteous for silver, and the poor for a pair of sandals. They trample the heads of the lowly into the dust of the earth, and they block the path of the meek. A man and his father have relations with the same girl, profaning my holy name.”** — Amos 2: 6-7

How many meek and lowly seekers of God have been or will yet become stumbled by the Watchtower’s wicked doings and injustice? How many children have to be sacrificed in order to protect the Watchtower’s public image? The Watchtower has profaned Jehovah’s holy name in another way.

It is a fact that even *known* child molesters are encouraged to go out in the public ministry, door-to-door. As all of Jehovah’s Witnesses who have participated in the house-to-house ministry know, oftentimes young children open the door; sometimes just clad in their pajamas or even in half-naked innocence. How absolutely irresponsibly reckless of the Society to expose innocent children to the potential danger pedophiles pose! The Watchtower feels that requiring sexual predators to work in the company of another minister is an adequate safeguard; as if that should make

parents more comfortable with the idea that perhaps only *one* of the ministers that shows up on their doorstep is a pedophile!

While local communities and even the United States Justice Department require convicted sexual predators to identify themselves on a public registry, to the shame of all of Jehovah's Witnesses the Watchtower actually approves of sending known sexual predators unannounced into unsuspecting neighborhoods to preach the good news of God's Kingdom!

Whereas, pioneers have been instructed to use alternate means of contacting not-at-home householders through letter writing and telephone witnessing and such, the Service Department insists that pedophile ministers have the right to go door-to-door and make personal contact. What reproach Bethel has brought upon the name of God!

In the verse quoted above, Jehovah makes a connection between the immorality of prostitution and the selling of lowly persons for mere money. Today among Jehovah's Witnesses, instead of temple prostitution between presumably consenting adults, Jehovah's name has been profaned by the even more morally repugnant sin of child molestation. Similar to Jehovah's condemnation of Israel in ancient times, the rebuke applies to Jehovah's Witnesses today for tolerating and coddling child molesters while persecuting their victims and advocates and paying out millions in donated funds to buy their silence.

"THEY LIE ON BEDS OF IVORY"

The primary concern of the top level of the Society's hierarchy does not appear to be the spiritual welfare of those whose faith has been shattered, but of merely keeping the status quo and protecting its public image. Above all other things, the financial welfare of the vast Watchtower publishing empire appears to be Bethel's main consideration.

Therefore, it seems that these words of Amos are directed toward those who are the honored ones of Bethel, the princes of Jehovah's earthly estate —living at the expense of others: **"They lie on beds of ivory and sprawl out on couches, eating the rams of the flock and the fattened calves; they improvise songs to the sound of the harp, and like David, they invent musical instruments; they drink wine by the bowlful and anoint themselves with the choicest oils. But they are unconcerned about the catastrophe of Joseph."** —Amos 3:4-6

It is tragic indeed, when a few mere words of humble apology could snatch untold numbers from the flames of doubt. But true to prophecy, Bethel is wholly unconcerned that hundreds of thousands of Jehovah's Witnesses and millions of prospective witnesses have been stumbled. Like any worldly multinational organization, the Watchtower views individuals as mere cogs in the corporate machinery—easily replaceable.

As an example, thousands of young people have heeded the Society's exhortation to make Bethel life their career. Foregoing an education and family and many of the niceties of life, some have served at Bethel 20 or 30 years, or more. But like many corporations facing financial headwinds the Society is downsizing and hundreds and perhaps even thousands of full-time Bethelites are being let go with nothing to show for their years of dedication. That is because all Bethelites are required to enter into a special religious order and even take a vow of poverty. And poverty is what they attain.

But the Bethel princes themselves certainly do not live in poverty. Although they do not have personal fortunes like many of the clergy, it is as if they are sprawling on couches of ivory and enjoying the finest foods—killing the fattened calves, as it were; improvising their Kingdom melodies, like David; living in palatial surroundings, enjoying all the accretions of presiding at the headquarters of Jehovah's earthly organization; going about their service using the choicest anointing oils; unconcerned that Jehovah's people under their oversight have been made spiritually sick.

In further exhibit of the prevailing mentality depicted in Amos, as of 2016, the Watchtower is in the final stages of selling off all their prized Brooklyn Heights properties. It is rumored that the sale could bring as much as one-billion dollars into Bethel's treasury.

Why is the Watchtower vacating their landmark location in New York City? No doubt the main reason is because real estate values have ballooned in recent years due to the Federal Reserve pumping trillions into the Wall Street banking system located just across the Hudson River, which is allowing Bethel to cash out at top dollar.

And because the organization has its own semi-skilled construction company of unpaid volunteers it can rebuild relatively inexpensively in the peaceful countryside—far away from the grime and crime of the big city, where Bethel has been located for over a century. According to a December, 2015, press release, there are 3,800 volunteers working on the construction of a new headquarters facility in Warwick, New York.

If all goes well the Governing Body and their Bethel family hope to be ensconced in their new palace by the lake as early as September, 2016. Unfortunately, for them they did not discern the time of their being inspected. Or, as Jehovah states at Amos chapter 6: **“Woe to the self-assured ones in Zion, to those feeling secure in the mountain of Samaria, the prominent men of the foremost of nations, those to whom the house of Israel comes! ...Are you putting out of your mind the day of calamity and bringing in a reign of violence?”**

“The day of calamity and bringing in a reign of violence” has to do with the crash of the present system and the ushering in of the tyrant of the nations. It is the farthest thing from the minds of “the self-assured ones.” They have no inkling that they face a

day of inspection. All of that is supposed to be theocratic history. As the prominent men of Jehovah's mountain-like organization, the Governing Body is "feeling secure."

More than likely, the entire global financial system will collapse in the near future and Bethel's billion-dollar nest egg will simply be confiscated when the Wall Street banks put into operation their bail-in of bond holders and depositors. There is even some question whether the Warwick project will be completed.

It would also appear as if the words of Amos 3:15-14 foretell an accounting with that which is called "Jehovah's organization" today. Those verses read: **"I will also call for an accounting against the altars of Bethel; the horns of the altar will be cut off and fall to the earth. I will strike down the winter house along with the summer house. The houses of ivory will perish, and the great houses will come to their end,' declares Jehovah."**

No doubt this aspect of Jehovah's denunciation relates specifically to Bethel headquarters, including the "great houses" like the Patterson complex and lavish New Jersey assembly hall, as well as dozens of other assembly halls and branch houses around the world. Interestingly, one very expensive assembly hall built outside of Houston, Texas—complete with gigantic retractable big-screen television monitors on stage—was so extravagant that some brothers dubbed it the "Taj Ma-hall"—houses of ivory, indeed!

The exile of the sprawling ones will mean that not just one branch will be shuttered as in the ongoing downsizing program, but all of them! As virtually all the prophets foretell, the coming crash will silence the insightful faithful slave, even as Amos 5:13 states: **"Therefore, those with insight will keep silent at that time, for it will be a time of calamity."**

And those who now speak in the name of Jehovah will no longer do so when their Bethel houses are struck down, as Amos 6:10-11 foretells: **"Keep silent! For it is not the time to make any mention of the name of Jehovah. For it is Jehovah giving the command, and he will strike down the great house into rubble, and the small house into debris."**

"WOE TO THOSE WHO YEARN FOR THE DAY OF JEHOVAH"

All the prophets and apostles exhort believers to keep close in mind the presence of the day of Jehovah. But how might persons bring woe upon themselves by yearning for that "day," as the following verse relates? — **"Woe to those who yearn for the day of Jehovah! What, then, will the day of Jehovah mean for you? It will be darkness, and not light."** (Amos 5:18)

It is unclear how the Israelites to whom the prophecy was originally directed may have yearned for the day; it is likewise unclear how the misguided parishioners of Christendom might be wishing the day of Jehovah upon themselves. For that matter,

how could the “woe” possibly apply to true Christians who are faithfully awaiting — keeping close in mind the day of Jehovah? How is the verse to be understood?

It may be helpful to consider an expanded paraphrase rendering of the verse from the *New Living Translation*, which reads: **“What sorrow awaits you who say, ‘If only the day of the Lord were here!’ You have no idea what you are wishing for. That day will bring darkness, not light.”**

The reader who has arrived at this point in this publication has been presented with what this author considers to be irrefutable documentation of the Watchtower’s considerable error in interpretation as regards the nature of the day of Jehovah. Not only that, but far worse than doctrinal and interpretive error, the Society is guilty of faithlessly violating the most basic tenets of Christianity. They have failed to remain without spot from the world—having made a political alliance with the United Nations— and have refused to plead the legal case of orphans and widows.

These three errors evoke the judgment of God contained in Amos: **“This is what Jehovah says, ‘For three revolts of Judah, and for four, I will not reverse it, because they rejected the law of Jehovah, and because they did not keep his regulations; but the same lies their forefathers followed have led them astray. So I will send a fire into Judah, and it will consume the fortified towers of Jerusalem.’”** — Amos 2:4-5

In view of the irrefutable fact that the “Jerusalem” of prophecy represents the corrupted congregation of Christ and not Christendom, it is Jehovah’s Witnesses themselves who have no idea what they are wishing for! Indeed, who else but Jehovah’s Witnesses long for the day of Jehovah to arrive?

Virtually all the prophets foretell that the day of Jehovah will bring woe and desolation upon God’s people and result in a massive purge of faithless men from the midst of Christ’s congregation. Amos is no exception. Hence, Amos 5:3 says: **“For this is what the Sovereign Lord Jehovah says: ‘The city that marches out with a thousand will have a hundred left; and the one that goes out with a hundred will have ten left, for the house of Israel.’”**

If the prophecy applies in a broader sense to the end of Christendom, then can it be expected that there will be a remnant of survivors?

But because Jehovah’s Witnesses have had their ears tickled as regards these matters, it is beyond their comprehension that the fiery destruction of Israel and later Jerusalem stand as a pattern of things to come as regards the Watchtower Society. But considering the context of the verse in question, it is apparent that it is the formal worship of Jehovah that is due to come under judgment. For example, the same paraphrase rendering goes on to say: **“I hate all your show and pretense—the hypocrisy of your religious festivals and solemn assemblies. I will not accept your burnt offerings and grain offerings. I won’t even notice all your choice peace offerings. Away with your noisy hymns of praise! I will not listen to the**

music of your harps. Instead, I want to see a mighty flood of justice, an endless river of righteous living.” (Amos 5:21-24)

Jehovah’s Witnesses are well-known for gathering together in large conventions and solemn assemblies, which could well be described as religious festivals. But is it not hypocritical to offer praise to Jehovah, to offer up burnt offerings and grain offerings, as it were, praising him with hymns and Kingdom melodies, and yet ignore the weightier matters of justice and righteousness? Jehovah does not care for an outward show of religiosity. He wants his people to worship him in sincerity and truth. True religion is the practice of justice and righteous living. Anything less is sheer hypocrisy!

In view of the Watchtower’s self-serving Bible interpretations and the self-righteousness endemic to the entire organization, no wonder Amos 6:8 says: **“The Sovereign Lord Jehovah has sworn by himself, declares Jehovah the God of armies, ‘I detest the pride of Jacob, I hate his fortified towers, And I will hand over the city and what fills it.’”**

From Jehovah’s standpoint, his people have become enamored with an organizational golden calf. Jehovah’s Witnesses have been subtly seduced into giving glory to the “faithful and discreet slave” and the Watchtower, while relegating Christ to the secondary role of organizational mascot. Just as the Israelite cities of Bethel and Gilgal became centers of calf worship, these words of God should eventually take on real meaning for Jehovah’s Witnesses in the near future: **“For this is what Jehovah says to the house of Israel: ‘Search for me and keep living. Do not search for Bethel, Do not go to Gilgal or pass over to Beersheba, for Gilgal will certainly go into exile, and Bethel will come to nothing.’”**

“JEHOVAH WILL NOT DO A THING UNLESS...”

The Watchtower frequently applies to itself the verse of Amos 3:7, which reads: **“For the Sovereign Lord Jehovah will not do a thing unless he has revealed his confidential matter to his servants the prophets.”** But as should be evident, Jehovah’s “confidential matter” primarily had to do with bringing his wayward people into judgment. And as the Bible record testifies, Jehovah did indeed notify *individual* Hebrew prophets as regards his intentions. However, the nation and its institutions did not accept the inspired messages of Jehovah’s prophets. That is why Jehovah said through Amos: **“I raised up some of your sons as prophets and some of your young men as Nazirites. Is this not so, O people of Israel?’ declares Jehovah. ‘But you kept giving the Nazirites wine to drink, and you commanded the prophets: ‘You must not prophesy.’ So I will crush you in your place...”** —Amos 2:11-13

Amos was personally confronted with an enraged priest that commanded him to stop prophesying about the city of Bethel’s coming downfall. Amos was told: **“O**

visionary, go, run away to the land of Judah, earn your bread there, and there you may prophesy. But you must no longer prophesy at Bethel, for it is the sanctuary of a king and the house of a kingdom.”

In a similar manner today, the Watchtower is actually proud of the fact that it allows no place in the organization for individuals, whom, from Jehovah’s standpoint, may actually serve a function similar to the biblical prophets of old. Bethel’s mentality was eloquently expressed in a telephone conversation this author once had with a member of the Governing Body. He scoffed at the suggestion that the Watchtower’s interpretation of Joel was in error and resolutely refused to reason upon the matters presented before him; saying instead, that if Jehovah wants to reveal something to them he will do so through one of the members of the Governing Body directly and not from some publisher on the outside.

In the first century, however, there were anointed individuals who functioned as prophets who apparently were not part of the establishment. They did not consult with the apostles before they issued their messages— being directly motivated by the roving spirit of God.

One such prophet was Agabus, who was impelled by the holy spirit to foretell a famine, which the Bible reports actually occurred in the days of Emperor Claudius. Agabus also prophesied that Paul would be bound at Jerusalem. That also came true.

Yet today, those whom Jehovah may anoint to serve as special Nazirites and who seek to set God’s confidential matters more clearly before the brothers will find themselves rebuked and marginalized by Bethel’s institutional priests. As in the days of Amos, the modern Bethel establishment does not allow any prophesying since it considers itself to be the hallowed “sanctuary of a king and...the house of a kingdom.”

No Bethel outsider is allowed to speak Jehovah’s prophetic word within the organization except in the manner in which the priests of Bethel have carefully scripted it. As a result, the Watchtower’s message has become completely sanitized from any of God’s rebuke or the prophetic judgments against the house of God. That does not, however, negate Jehovah’s confidential matters. In fact, because the Watchtower has promoted the attitude that the organization will never experience calamity, for that reason it is inevitable!

“THE BOOTH OF DAVID THAT IS FALLEN”

“They will die by the sword, all the sinners of my people, those who are saying, ‘The calamity will not come near us or reach us.’ In that day I will raise up the booth of David that is fallen, I will repair the breaches, and I will restore its ruins; I will rebuild it as in the days of long ago, so that they may take possession of what is remaining of Edom, and all the nations on whom my name has been called,’ declares Jehovah, who is doing this.”

Even though the inspired Christian spokesman directly quoted from this prophecy and applied it to the establishment of Christ's Kingdom over the congregation, it is evident that certain aspects of the prophecy have a much broader application. That is because by the time when David's kingdom was restored in the person of Christ, the calamity that God had originally wrought upon Judah and the Davidic kingdom was centuries into the past. Yet the prophecy says "in that day," meaning in the day when Jehovah brings calamity on those who are saying: "The calamity will not come near or reach as far as us." Furthermore, the sinners among those whom God calls "my people" cannot possibly apply to the parishioners of Christendom.

The calamity that Jehovah refers to serves as a means of sifting those who are members of God's household. Amos 9:9 reads: "For, look! I am commanding, and I will jiggle the house of Israel among all the nations, just as one jiggles a sieve, so that not one pebble falls to the earth."

Surely, no reasonable person would insist that the difficulties of the Bible Students back during the First World War fulfilled the prophecy that calls for a final decisive disaster to rock the house of God. The prophecy at Haggai 2:6-7 likewise says that Jehovah is going to rock the very heavens, earth and all the nations, so that "the desirable things," meaning godly people, come into glorify the restored house of God.

Paul quoted Haggai at Hebrews 12:27 and explained that the prophecy has reference to the institutions of this system of things being shaken into oblivion. Needless to say, WWI did not prove to be this system's undoing. The great shaking is coming. Therefore, the "jiggling" and sifting of God's people has not occurred yet either. But it too is coming.

The prophecy of Amos foretelling the coming crash of the "booth of David" apparently parallels many other prophecies concerning the establishment of God's kingdom; collaborating the truth of the matter that the coming of Christ to rule the earth results *first* in God's holy place being devastated.

So, the rebuilding of the "booth of David" has to do with the grand salvation, spiritual healing and recovery that will take place during the tribulation period. Numerous places in the Bible render an account of Jehovah glorifying his great name and expressing his indignation over the fact that his covenantal servants have not given him the respect and glory that he rightly deserves and have instead reproached their own God. Amos is but one of those accounts.

In view of the reproach that the Watchtower and Jehovah's Witnesses have brought upon the name of God, and the fact that the day of Jehovah will bring desolation upon the Christian sanctuary and the Israel of God, fearers of Jehovah ought to take to heart the blood-chilling declaration of our God at Amos 4:12-13: **"As a consequence of the fact that I shall do this very thing to you, get ready to meet your God, O Israel. For, look! the Former of the mountains and the Creator of the wind, and the One telling to earthling man what his mental concern is, the One**

**making dawn into obscurity, and the One treading on earth's high places,
Jehovah the God of armies is his name."**

21 – MICAH

“Hear, O you mountains, the legal case of Jehovah, also...you foundations of the earth; for Jehovah has a legal case with his people, and it is with Israel that he will argue”

-Micah 6:2-

The prophecy of Micah opens with Jehovah issuing a fear-inspiring warning to the realms below in advance of his flaming descent to earth. Yes, Jehovah God is coming down—he is coming down from heaven itself. He is coming down to set matters straight! The descent of Almighty God from his abode in highest heaven, down to our tiny sphere, is so awesome and terrible it is as if the very mountains melt from the glory of his presence.

Micah 1:3-4 puts it this way: **“For look! Jehovah is going out from his place; He will come down and tread on earth’s high places. The mountains will melt under him, and the valleys will split apart like wax before the fire, like waters poured down a steep slope.”**

What has compelled the great God, Jehovah, to take such drastic action, as if to leave his own residence in the realms above to come down to this tiny planet? God himself answers that question in the very next verse of Micah: **“All of this is because of the revolt of Jacob, because of the sins of the house of Israel.”**

“All of this” is due to the fact that Jehovah has a legal case against his nation—his people. But this is no ordinary case at law. No, not ordinary at all; for not only is God the Plaintiff in this case, but he is also both the righteous Prosecutor and the impartial Judge! Who can possibly hope to successfully argue against God?

But what are the legal issues at stake and what basis does God have for taking up a juridical case in the first place? The legal basis is founded upon the fact that the nation of Israel had entered into a solemn, binding covenant with God. And it is because of the covenant-breaking sins, stubbornness and pridefulness of God’s dedicated people that have in the past, and will yet again, set into motion Jehovah’s earth-quaking judgments from above.

Of course, God did not literally come down from heaven; nor did the mountains actually melt like wax before him. In reality, God’s judgments in the past were first

expressed through the prophets themselves, as they laid out the legal case God had against his people and their leaders. And when Jehovah determined beyond any denial that his people were guilty as charged, then a mere human agency—two human agencies in fact—the formidable Assyrian and Babylonian armies—both served as executioners of God’s judgments on separate occasions. Those armies were so ruthless it was as if they wrecked civilization itself. And to some extent they actually did. There is no reason to believe that the judgment to come will deviate from the pattern established in the Scriptures.

Micah is one of the oldest prophetic books of the Bible, yet its message is earmarked for fulfillment in “the final part of the days”—when God’s Kingdom assumes power. What, then, is the significance of Micah for Christians today?

The name of the prophet himself—Micah—is a shortened form of the name Michael, which, of course, is the name of the archangel who is elsewhere described in prophecy as the savior of Jehovah’s people. And appropriately, woven throughout the prophecy of Micah the Messiah is prophesied to serve in a similar capacity as savior.

Like many of the Hebrew prophets, the book of Micah situates Jehovah’s day of judgment in an ancient setting so that God’s judicial matters, which once pertained to Israel and Judah, might reveal vital patterns of the judgment to come concerning what is commonly called spiritual Israel—or the congregation of Christ.

The reason Hebrew prophecies may apply to both ancient and spiritual Israel is because spiritual Israel originally sprang from natural Israel—replacing it as “the Israel of God.” For instance, the very fact that Christ originally founded his congregation upon the 12 apostles is surely patterned after the 12 tribes of Israel. Actually, the covenant God made with Abraham was intended from the beginning to produce an organization comprised of Christ and his anointed followers—the genuine seed of Abraham according to Galatians 3:29, which will be the means by which God will ultimately bless all the nations. That the organizations of physical and spiritual Israel are inseparably linked is further evidenced by the fact that the 12 gates of the symbolic New Jerusalem in Revelation are inscribed with the names of the 12 sons of Jacob; whereas, the 12 foundational stones of the heavenly city have the names of Christ’s 12 apostles inscribed upon them.

Appropriately, the very last verse of the prophecy of Micah alludes to God’s far-reaching covenant with Abraham: **“You will show faithfulness to Jacob, loyal love to Abraham, as you swore to our forefathers from the days of old.”**

As proof of how prophecies are intended to apply to Christ’s congregation rather than the nation of Israel, consider the last two verses of the 2nd chapter of Micah, which read: **“I will certainly gather all of you, O Jacob; I will surely collect the remaining ones of Israel together. In unity I will place them, like sheep in the pen, like a flock in its pasture; it will be noisy with people. The one breaking out will**

go before them; they will break out and pass through the gate and go out by it. Their king will pass through before them, with Jehovah at their head.”

In the historical setting the Jews were taken into captivity by far-off Babylon. They were then repurchased by Jehovah, which came about when King Cyrus overthrew the mighty city of Babylon—opening the door for a remnant of Jews to return and rebuild Jerusalem.

This is what Micah 4:10 says: **“Writhe and groan, O daughter of Zion, like a woman giving birth, for now you will go from the city and reside in the field. You will go as far as to Babylon, and there you will be rescued; there Jehovah will buy you back from the hand of your enemies.”**

However, the Davidic kingship was not reestablished at that time. There was no visible king that actually led a repentant remnant back to Zion. Cyrus served as the liberator, and as such, he merely prefigured Jehovah’s true anointed One— Christ.

Obviously Jesus had not even been born as a human when the Jews were in Babylon and, while on earth, Jesus most certainly did not lead the nation of Israel out of subjugation to the Roman Empire. The re-gathering of all of “the remaining ones of Israel” under God’s appointed king is what takes place during the final harvest, when the holy angels gather the chosen ones together from the four corners of the earth.

Even more mystifying—from the standpoint of any past application of Micah’s messianic prophecy—Micah 5:1-4 seemingly places the birth of Christ during the time of the Assyrian invasion of Judah. Those verses read: **“Now you are slashing yourself, O daughter under attack; a siege is laid against us. With a rod they strike the judge of Israel on the cheek. And you, O Bethlehem Ephrathah, the one too little to be among the thousands of Judah, from you will come out for me the one to be ruler in Israel, whose origin is from ancient times, from the days of long ago. So he will give them up until the time that she who is to give birth has given birth. And the rest of his brothers will return to the people of Israel. He will stand up and shepherd in the strength of Jehovah, in the superiority of the name of Jehovah his God. And they will dwell in security, for now his greatness will reach the ends of the earth.”**

Strangely, the passage above seems to connect the restoration of Israel to the time of Christ and even seems to suggest that “the judge of Israel” will himself be struck by the invasion forces. How can that be? The book of Micah even places the Babylonian conquest before the Assyrian invasion, which historically was definitely not the case. For instance, immediately before the prophecy foretelling the birthplace of the Messiah, Jehovah promised deliverance from Babylon, and afterwards Micah 4:11-12 foretells: **“Now many nations will be gathered against you; they will say, ‘Let her be defiled, and let our eyes see this happen to Zion.’ But they do not know the thoughts of Jehovah, they do not understand his purpose; for he will gather them like a row of newly cut grain to the threshing floor.”**

Those many nations that are gathered together to war against Jerusalem are collectively called the Assyrian, as it states at Micah 5:6: **“They will shepherd the land of Assyria with the sword, and the land of Nimrod at its entrances. And he will rescue us from the Assyrian, when he invades our land and treads on our territory.”**

In view of such seeming incongruities of prophecy, it should be apparent that Micah has prophetic significance that extends far beyond the time of the Babylonian and Assyrian invasions and when Jesus walked the earth— casting shadows upon spiritual realities not yet beheld.

The ultimate fulfillment of Micah has to do with the future devastation and restoration of Christ’s congregation. But before discussing the prophetic significance of Micah’s enigma and its fulfillment during the final part of the days, consider first the issues of God’s legal case against Israel. Micah 1:5 calls out the docket, as it were: **“What is the revolt of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?”**

The revolt of Israel (Samaria) and Judah is rooted within the very establishments of Samaria and Judah— even in Jehovah’s holy city of Jerusalem. In other words, injustice and idolatry had become institutionalized!

WOE TO THOSE WHO ARE SCHEMING WHAT IS HARMFUL

God goes on to indict those who scheme to enrich themselves at the expense of his people, saying at Micah 2:1-2: **“Woe to those who scheme what is harmful, who work out evil on their beds! When morning light comes they carry it out, because it is in the power of their hand. They desire fields and seize them; also houses, and they take them; they defraud a man of his house, a man of his inheritance.”**

If, indeed, the prophecy of Micah has any application to the congregation of Christ during the final part of the days, how might the verse above apply?

The Founder of the Watchtower Society, C.T. Russell, originally established it as official policy that the Watchtower would never go begging for funds, and if they ever reached the point where operating expenses were not forthcoming, rather than solicit funds the Society would simply consider that as an indication from Jehovah that it was time to suspend publication.

For decades since then, the congregations of Jehovah’s Witnesses have prided themselves on the fact that no collection plates are ever passed among those attending meetings at the kingdom hall. Of course, everyone is frequently reminded at assemblies and meetings as to the importance of putting money in the contribution boxes— but there is nothing inappropriate about that. After all, the first century temple had a contribution box and Jesus even remarked about the generous spirit of a needy widow who made a small contribution. And the original Christians were encouraged to make regular weekly donations.

But in recent years the Society has not been content with the modest offerings Jehovah's Witnesses have dropped into the contribution boxes. Evidently the Watchtower Society is now going after "the big money." How so?

Beginning in 1999, the Watchtower began advocating much more sophisticated ways in which Jehovah's Witnesses ought to make contributions. To that end, Bethel has annually published an article appearing in the November issue of the Watchtower (reproduced below) exhorting Christians to sign over wills, real estate deeds, stocks, bonds, pension funds, and insurance policies to the Watchtower Society. Jehovah's Witnesses are even informed that the Society accepts jewelry, too! The Watchtower also published a 32-page brochure entitled *Charitable Planning to Benefit Kingdom Service Worldwide* in order to walk potential donors through the process of signing over their possessions to the Society.

Indeed, "because it is in the power of their hand"— as the scripture states— the "commanders" of the organization have used their authority to cajole Jehovah's Witnesses into signing over their estates. Each November issue annually reminds the potential donor that 'Jehovah loves a cheerful giver.' And no doubt the apostle's words are true—Jehovah does love a cheerful giver; but is it really "voluntary" when the Society puts their theocratic stamp of approval upon this unseemly money-raising scheme and uses its authority as the very spokesman of God to promote among potentially vulnerable elderly Christians the signing over of pensions and insurance policies and other forms of inheritance?

An inheritance is a sacred thing. It is something that parents and grandparents pass on to their children and grandchildren. But once an inheritance is legally signed away it is gone, forever. What right does Bethel have insinuating itself into these intimate aspects of a family's private financial matters? In contrast, Paul advised Christians to simply set aside something each week as a contribution. What is the scriptural basis for such exotic fund-raising schemes such as the Watchtower is now promoting? What if potential heirs may not be in agreement with a parent, grandparent, or even a spouse signing over possessions and assets to the Watchtower corporation?

Monies dropped into a contribution box are one thing, but actively seeking to persuade Jehovah's Witnesses into signing over deeds and wills and pensions has potentially far-reaching harmful consequences upon entire households.

The Society featured the prophecy of Micah in the 2002 "Zealous Kingdom Proclaimers" District Conventions. The following year, the talks appeared in a series of study articles in the [August 15th Watchtower magazine](#). Commenting on Micah 2:1 the Society said: "*Greedy individuals lie awake at night scheming how to seize their neighbors' fields and houses. In the morning, they hasten to carry out their schemes. They would not commit such wicked deeds if they remembered Jehovah's covenant. The Mosaic Law contains provisions to protect the poor. Under it, no family should permanently lose possession of its inheritance.*"

By their own words based on the Law of Moses, no family should permanently lose their inheritance. Yet, Bethel has institutionalized the practice of promoting the very thing the Law of Moses condemned. Another aspect is this: Would Jehovah's Witnesses be so willing to sign over valuable financial assets to the Watchtower corporation if they knew the organization was using millions of dollars of dedicated funds for attorney's fees for the purpose of waging legal warfare against sexually abused children, as well as paying secret out-of-court settlements to victims?

Not only that, but a conflict of interests arises due to the fact that the very men who have promoted this scheme of legally seizing houses and hereditary possessions are themselves entirely dependent upon the donations of Jehovah's Witnesses for their own welfare.

True, so-called full-time servants at Bethel may not benefit in the form of a large salary, as many among the notoriously money-grubbing clergy have enriched themselves, but they are, nevertheless, given room and board and many other perks; like travel expenses for prominent Bethelites and in some cases, chauffeur-driven luxury cars. Virtually all of their needs are met— including health care, which many working Jehovah's Witnesses cannot even provide for their own families.

Reportedly, Fred Franz even once boasted that his personal sacrifices were no hardship at all because he traveled the world and lived like a king. And indeed he did—at the expense of others. How appropriate Paul's rhetorical question to the Corinthians: 'So, you have begun to rule as kings without us have you?'

Obviously, the institutional men who would persuade widows to sign over their properties have a very real vested interest in those donations.

Every year, since 1999, the following information has appeared in the November 1st *Watchtower*. No doubt the reason the November 1st issue was chosen to carry the Watchtower's theocratically tuned sales pitch is because of the end of the year tax obligations.

Most disturbingly, being motivated by a sincere desire to endear oneself to God by being a cheerful giver is apparently not sufficient motivation for the Watchtower. Bethel also makes a blatant appeal to self-interest. Yes, Jehovah's Witnesses may benefit *themselves* if they are prudent and follow the counsel as found in the concluding paragraph of the information provided below. Bethel's financial adepts inform the flock:

Ways in Which Some Choose to Give

CONTRIBUTIONS TO THE WORLDWIDE WORK

Many set aside, or budget, an amount that they place in the contribution boxes labeled "Contributions for the Worldwide Work—Matthew 24:14."

Each month, congregations forward these amounts to the office of Jehovah's Witnesses that serves their respective countries. Voluntary donations of money may also be sent directly to Watch Tower Bible and Tract Society of Pennsylvania, c/o Office of the Secretary and Treasurer, 25 Columbia Heights, Brooklyn, New York 11201-2483, or to the branch office that serves your country. Checks should be made payable to "Watch Tower." Jewelry or other valuables may be donated as well. A brief letter stating that such is an outright gift should accompany these contributions.

In addition to outright gifts of money, there are other methods of giving to benefit Kingdom service worldwide. These include: Insurance: Watch Tower may be named as the beneficiary of a life insurance policy or a retirement/pension plan.

Bank Accounts: Bank accounts, certificates of deposit, or individual retirement accounts may be placed in trust for or made payable on death to Watch Tower, in accord with local bank requirements.

Stocks and Bonds: Stocks and bonds may be donated to Watch Tower as an outright gift.

Real Estate: Salable real estate may be donated either by making an outright gift or, in the case of residential property, by reserving a life estate to the donor, who can continue to live therein during his or her lifetime. Contact the branch office in your country before deeding any real estate.

Gift Annuity: A gift annuity is an arrangement whereby one transfers money or securities to a Watchtower corporation. In exchange, the donor, or someone designated by the donor, receives a specified annuity payment every year for life. The donor receives an income-tax deduction the year the gift annuity is established.

Wills and Trusts: Property or money may be bequeathed to Watch Tower by means of a legally executed will, or Watch Tower may be named as beneficiary of a trust agreement. A trust benefiting a religious organization may provide certain tax advantages. As the term "charitable planning" implies, these types of donations typically require some planning on the part of the donor. To assist individuals desiring to benefit the worldwide work of Jehovah's Witnesses through some form of charitable planning, a brochure has been prepared in English and Spanish entitled Charitable Planning to Benefit Kingdom Service Worldwide. The brochure was written to provide information on a variety of ways that gifts may be made either now or through a bequest at death. After reading the brochure and conferring with their own legal or tax advisers, many have been able to help support the work of Jehovah's Witnesses worldwide and maximize their tax benefits while doing so.

"MY OWN PEOPLE HAVE RISEN UP AS AN ENEMY"

After expressing his determination to humble his haughty people, Jehovah went on to say: **"But lately my own people have risen up as an enemy. You openly strip off the majestic ornament with the garment from those passing by confidently, like those returning from war. You drive the women of my people out from their delightful houses; from their children you take away my splendor forever."** — Micah 2:8-9

Micah specifies that the rebellion against Jehovah had taken place relatively recently— “lately.” How might this aspect of the judgments found in Micah apply? First, since Christendom has always been at enmity with Jehovah it should be apparent that the legal case God brings against his people is as a result of a rebellion that takes place immediately prior to the final part of the days—when Jehovah sets matters straight.

This is in harmony with the apostle Paul’s prophecy in connection with the man of lawlessness; namely, that Jesus’ presence would not commence until the apostasy comes first. Secondly, as is obvious from a straightforward reading of God’s Word, the outrages described in Micah occur among those whom Jehovah recognizes as his people. So egregious are the offenses that they cause Jehovah’s splendor to be removed from the children of his people. How might this portion of Micah’s prophecy apply now?

As everyone knows, the lives of Jehovah’s Witnesses revolve around the Watchtower. Bethel determines virtually every aspect of faith. Over and over again Jehovah’s Witnesses are reminded that the Watchtower is the sole channel of spiritual truth.

It is commonly believed that no one can understand the Bible on their own—even though it has never been explained how a lifeless organization goes about divining truth without some human input. Presumably there are thinking individuals involved in the process somewhere along the line, but apparently the human aspect is submerged so as to elevate the Watchtower in order to make it appear as if only *it* can impart enlightenment. Since that is the prevailing attitude fostered from the highest levels of the organization, any witness who does not unreservedly accept 100% of the Watchtower’s teachings will more than likely find themselves under some sort of judicial scrutiny.

It does not matter how long one may have been a Christian. Nor does it matter how tender in years one may be—if anyone speaks in contradiction or even privately harbors reservations about any of the Society’s teachings they are viewed as potential apostates and enemies.

Thus, any Christian who might read the Bible and come to a different understanding that deviates from the Watchtower’s accepted dogma will likely be subjected to harsh penalties.

It does not even matter if his or her insights are true. All that matters is that they have broken ranks with the organization. Countless individuals have been disfellowshipped for this very reason. Sadly, it has been demonstrated over and over again that institutional uniformity is more important than the truth. A Watchtower representative has even admitted as much in a court of law. The following is an excerpt from a court case in Scotland, in 1954, during which time one of the Society’s officers (Haydon Covington) was put under oath and made to answer the following questions:

Q. That was the publication of false prophecy?

A. *That was the publication of a false prophecy, it was a false statement or an erroneous statement in fulfillment of a prophecy that was false or erroneous.*

Q. And that had to be believed by the whole of Jehovah's Witnesses?

A. *Yes, because you must understand we must have unity, we cannot have disunity with a lot of people going every way, an army is supposed to march in step.*

Q. Back to the point now. A false prophecy was promulgated?

A. *I agree that.*

Q. It had to be accepted by Jehovah's Witnesses?

A. *That is correct.*

Q. If a member of Jehovah's Witnesses took the view himself that that prophecy was wrong and said so he would be disfellowshipped?

A. *Yes, if he said so and kept persisting in creating trouble, because if the whole organisation believes one thing, even though it be erroneous and somebody else starts on his own trying to put his ideas across then there is disunity and trouble, there cannot be harmony, there cannot be marching. When a change comes it should come from the proper source, the head of the organisation, the governing body, not from the bottom upwards, because everybody would have ideas, and the organisation would disintegrate and go in a thousand different directions. Our purpose is to have unity.*

Q. Unity at all costs?

A. *Unity at all costs, because we believe and are sure that Jehovah God is using our organisation, the governing body of our organisation to direct it, even though mistakes are made from time to time.*

Q. And unity based upon an enforced acceptance of false prophecy?

A. *That is conceded to be true.*

Q. And the person who expressed his view, as you say, that it was wrong, and was disfellowshipped, would be in breach of the Covenant, if he was baptized?

A. *That is correct.*

Q. And as you said yesterday expressly, would be worthy of death?

A. *I think - - -*

Q. Would you say yes or no?

A. *I will answer yes, unhesitatingly.*

Q. Do you call that religion?

A. *It certainly is.*

Q. Do you call it Christianity?

A. *I certainly do.*

Brother Covington certainly typified the prevailing view among Jehovah's Witnesses—namely, that the Governing Body is the head of the Christian Congregation and that any change in doctrine, practice or policy will emanate from them and no one else. Think of the implications of the Society's policy. It means that Jehovah and Jesus Christ require all Christians to knowingly accept and teach lies in order to remain "in the truth"—all in the name of Christian unity!

Is there any reason to believe that the Watchtower has changed their policy in this regard? No, far from it: The Watchtower has only become more rigid in its attitude. As evidence of that fact, in 1980, the Society sent a letter to all circuit overseers instructing them that even though one of Jehovah's Witnesses may not even speak to others or publicly promote unapproved teachings, simply harboring ideas at variance with the Governing Body is cause for disfellowshipping. At least in 1954, Hayden Covington specified that action would be taken only if a person *persisted* in promoting his or her own views.

Whereas, now Bethel's present policy calls for possible judicial action against any of Jehovah's Witnesses who are simply guilty of *thinking* thoughts that are not in-line with the all-imposing organization! It would seem that Bethel endorses the concept of thought police.

The Society's unity-at-all-costs mentality has had a devastating impact upon more than a few of Jehovah's Witnesses who have run afoul of the organization. No doubt more than a few individuals have been summarily dismissed from the congregations for not giving glory to the Watchtower Society. It is as if Jehovah's seal of approval has been ripped off those who confidently rely on God's word rather than Watchtower dogma—even as described in Micah.

Women are not spared either.

Take the case of Barbra Anderson. While Sister Anderson served at the Watchtower's headquarters in Brooklyn, apparently she had been given a research

assignment that gave her access to the Watchtower's secret files —a database which it maintains on suspected and known pedophiles within the organization. Sister Anderson was horrified to realize that the Watchtower has a long-standing policy that is directly responsible for bringing lasting harm to thousands of children.

When it became apparent that Bethel had no intention of changing, after some years Sister Anderson went public with the Society's dirty little secret. Consequently, immediately prior to the airing of the nationally-televised expose, headquarters demanded that she be disfellowshipped from her local congregation for the sin of "causing divisions" in order to discredit her in the eyes of Jehovah's Witnesses.

Even though by that time Sister Anderson no longer even associated with the local congregation, it did not matter. The Society wanted to make an example out of the whistle-blower. As a result, both the Anderson's are now cut off from their children and grandchildren. The end result of the Society's tyranny is as it says in Micah: "The women of my people you drive out from the house in which a woman has exquisite delight."

How true Jehovah's observation that the "prophets" declare war on any Christian who does not bow to the organization: **"This is what Jehovah says against the prophets who are leading my people astray, who proclaim 'Peace!' while they bite with their teeth but who declare war against him who puts nothing into their mouths..."**

As Hayden Covington testified long ago, even if the Watchtower is knowingly committed to promulgating false prophecy they will declare war upon anyone who opposes their twisted version of peace and unity.

Perhaps the Society's policies are the most damaging to children— not merely child abuse policies, either. While the Watchtower has always derided Catholicism's infant baptisms, the Watchtower's emphasis on juvenile baptism in recent decades is not so very different. Whereas Jesus Christ was 30 years old when he was baptized in the Jordan River by John, it is not at all uncommon for children as young as 10 to be baptized as Jehovah's Witnesses—sometimes even slightly younger. Typically, if a youth is not baptized before they are 16 or so they are viewed as being spiritually weak.

Undeniably, there is enormous peer pressure brought to bear upon young people to be baptized. But how many 10 or even 16 year olds have a clear idea of what they want to do with their lives? How can a child who is recognized as not being mature enough to accept adult responsibilities like making career decisions or marriage be expected to wholeheartedly and unreservedly dedicate themselves to Jehovah for all eternity?

Needless to say, the ritual of baptism does not automatically bring spiritual maturity. Quite frequently baptized teens fall into what Paul called the 'sins incidental to youth.' Consequently, thousands upon thousands of young people are routinely

disfellowshipped, and at a critical phase of their transition to adulthood they are stigmatized as outcasts and cut off from family and friends at the very time when they need support the most. The emotional impact can be absolutely devastating. Some young persons have even committed suicide because of being disfellowshipped.

How true Micah's denunciation: "From off her children you take my splendor, to time indefinite."

"LIKE MEAT IN A COOKING POT"

In the 3rd chapter of Micah, Jehovah further lays out his legal case against the leaders of his nation, saying to them: **"Hear, please, you heads of Jacob and you commanders of the house of Israel. Should you not know what is just? But you hate what is good and love what is bad; you tear off the skin from my people and the flesh from their bones. You also eat the flesh of my people and strip off their skin, smashing their bones, crushing them to pieces, like what is cooked in a pot, like meat in a cooking pot."**

The leaders of Israel are charged by God to take great care to administer justice in accord with revealed law. It is not merely a matter of *knowing* the law, but of applying it, fairly. That is why Jehovah appropriately asks: "Is it not your business to know justice?" Surely it is. Yet, Jehovah charges the very "commanders of the house of Israel" with hating justice and being lovers of badness to the extent of tearing the very skin from off his people—the very people that Jehovah expects his older men to minister to. What a deplorable situation!

From God's perspective the abuses were so outrageous that he likened the injustice done to his people to the slaughter of innocent animals; when they are skinned and their very bones are crushed and their flesh is cooked in a large boiling pot. But, why does God use such horrific imagery? Surely the Jewish religious leaders were not literally skinning people alive and boiling them in a cauldron like cannibals might?

Apparently, it is in order to reveal the depth of God's outrage over the mistreatment of his people. That is because Jehovah is keenly sensitive to all injustice and oppression. It pains him deeply to see any people hurt and abused—especially if the abuse originates with the very men appointed to protect and care for his people.

Actually, the symbolism used in Micah is not too dissimilar from the imagery Jesus invoked when he described the Jews of his day as sheep that were skinned and tossed about by their religious leaders. No doubt, that is why, knowing his Father's deep concern and sensitivity, Jesus impressed upon his apostles the need for them to take great care to never oppress any of the sheep that would eventually be placed under their care.

Likewise, all Christian shepherds today, but particularly the leading elders, are similarly charged by God to know justice and to deal compassionately with the sheep of God's flock. But, again, does merely knowing what God requires necessarily mean that justice and mercy will always prevail? Obviously in the case of ancient Israel the answer was no. But there are compelling reasons to believe that the charges contained in Jehovah's legal case are just as relevant for the leadership of Jehovah's Witnesses in this period— actually, more so.

If polled, it is quite likely that the vast majority of Jehovah's Witnesses would say that the Watchtower and her elders exhibit the qualities of good shepherds. And it is true: many of them do. But remember, in reality, prophecy is God speaking his thoughts. Surely the Creator of the universe and the Grand Instructor even of the angels has an exalted perspective far above those of men. Indeed, just as heaven is higher than the earth, so too, God's thoughts and ways are higher than those of mere humans. And because of his supreme position, God sees everything, including the secret motivations and intentions of the heart. Naturally, then, Jehovah's legal opinions and judicial decisions cannot be expected to conform to narrow and biased popular views.

When God charges the commanders of his people with perpetrating injustice and abusing his sheep it must be appreciated that Jehovah sees things that men cannot. That being the case, should it really come as any surprise that Jehovah's exalted judgments are not understood by those whom God brings himself into judgment with?

Since the prophecies written centuries ago are actually Jehovah's pre-recorded judicial decisions that have been reserved for a future day of unveiling, how might such powerful legal denunciations apply to Jehovah's Witnesses? Worded differently: If God's judgments are to be revealed in the near future, can we at least approximate the basis for God's legal case against the organization before it is manifest?

Yes, given the facts at hand, partial though they may be, reasoning persons ought to be able to appreciate to some extent the reasons for God's legal case against his "nation"; otherwise, what is the purpose of prophecy? So, how might the above prophecy apply?

As already briefly pointed out, organizational loyalty to the Watchtower Society is paramount. And Bethel imposes the harshest punishment possible upon those who are judged to be disloyal to the organization— disfellowshipping. For the uninformed, disfellowshipping does not merely sever the relationship of Jehovah's Witnesses with the congregation; it also severs personal, family and in some cases business relationships. It is analogous to a Jew being thrown out of the synagogue, which would result in total ostracism from the community.

While the Bible does prescribe removing wicked persons from the congregation, in recent decades the Watchtower has used disfellowshipping as the weapon of choice for punishing dissidents and terrorizing Jehovah's Witnesses into submission.

Consider the offenses that Paul listed that might cause an unrepentant person to be removed from the congregation: They are fornication, drunkenness, greed, idolatry, and so forth—all moral offenses. However, the Society has added to the list of disfellowshipping offenses.

Take the case of Barbra Anderson, again. Here is a mother and grandmother whose sole concern was the welfare and safety of children within Jehovah's congregations. She was not a fornicator, a reviler, an extortioner, or a greedy person. She was simply disturbed by the Society's complacency over the many acts of child abuse that had taken place in the organization. Yet, she was cast out and branded as a wicked individual. From Jehovah's perspective her skin was stripped off her organism and her bones were cracked open and into the wide-mouthed cooking pot she went.

Officially the charge against Sister Anderson (and countless others who may have protested the Society's teachings, attitudes or policies) is causing divisions. However, even if that is true, causing divisions does not happen to be listed on the apostle's list of wicked offenses that warrant disfellowshipping. At Romans 16:17, Paul specifically advised fellow Christians to "keep your eye on those who cause divisions... and avoid them." In other words, it was up to each individual Christian to determine for themselves if they would associate with someone who caused stumbling or divisions.

In recent years, however, the Watchtower has begun using disfellowshipping as a means to winnow out those whom it deems to be undesirables. It has actually initiated a policy of searching out weak, inactive and stumbled Christians with the intent of either disfellowshipping them or "encouraging" them to disassociate themselves from the organization. It does not matter if the person is no longer even regularly associating with the congregation. The Society has made it virtually impossible for anyone to withdraw from the organization and retain any honor or dignity. Instead, it is as if they are hunted down and skinned; their bones crushed to expose the marrow, and into the wide-mouthed cooking pot they go.

Even the elderly and infirm are not spared from being skinned alive and tossed into the boiling caldron. Doubtless there are many such cases but to illustrate the point, a few years ago this writer received an email relating the story of how one sister's aged mother had in her later years become one of Jehovah's Witnesses; but tragically, she developed the cruel memory-robbing Alzheimer's disease and had to be placed in a nursing home. The daughter repeatedly asked the local elders to call on her mother in the nursing facility in order to give her some spiritual encouragement. Months went by and the sister implored the elders to look in on her newly-baptized mother, to no avail.

In the interim, one of the residents at the nursing home kindly invited the Alzheimer's-stricken sister to attend her church services—it also being the former religion of the sister. She accepted. Apparently the elders heard of it and finally went to make a "shepherding visit."

But, instead of ministering to Jehovah's straying sheep in any meaningful way, the elders came prepared with a pre-written letter of disassociation. They asked her a few questions to determine her attitude about going to church and then they had the mentally-incapacitated sister sign her own letter of disassociation! In their twisted judgment, the sister was irretrievably lost since in their view she had gone back to Christendom! No doubt, those heartless elders imagined they were doing God's will since they were zealously implementing the Watchtower's policy of winnowing out the sickly and weak from their midst. Sadly, the disassociated sister passed away shortly afterwards and only one person from her former congregation paid their respects. Surely such heartlessness pains Jehovah.

Another example of how disfellowshipping is wrongfully used has to do with smoking. Prior to 1973, Jehovah's Witnesses were allowed to smoke. True, not very many did and the Society strongly discouraged the unclean habit. Nonetheless, known smokers were allowed to be baptized and were accepted in the congregations, albeit they were likely viewed as being spiritually weak and not appointed to positions of oversight.

However, in June 1973, Bethel suddenly changed the rules. Not only would smokers be disallowed from being baptized, but also baptized Jehovah's Witnesses who smoked would be disfellowshipped if they did not give up the habit by the end of the year. But again, as unclean and harmful as cigarette smoking is, it is not on the Bible's list of disfellowshipping practices. Where is the justice in extending a hand of Christian fellowship to individuals, accepting them into the congregation, encouraging them to become baptized Jehovah's Witnesses, allowing them to become ministers — only to reverse policy and begin disfellowshipping them if they do not comply with the Society's latest adjudication?

The question really is: if cigarette smoking is such a great evil that warrants expelling a person from the congregation, thereby ostracizing them from family and friends, why was it tolerated for so long? Why were smokers encouraged to become baptized Jehovah's Witnesses in the first place? It is easy enough to despise human weakness, to look down upon and dismiss those who may be lacking in spiritual strength and character, but in the case of those who were disfellowshipped after the six-month ultimatum had expired, does not the leadership of Jehovah's Witnesses bear some responsibility for ruining lives and breaking up families?

“THERE IS DESTRUCTION, GRIEVOUS DESTRUCTION”

It is because of these very things that Jehovah is compelled to conduct a legal case against his people and inflict a painful punishment upon them, even as Micah 2:10 relates: **“Get up and go, for this is no place of rest. Because of uncleanness, there is destruction, grievous destruction.”**

Regrettably, though, there is more to Jehovah's legal case against his people. Besides amassing wealth by means of defrauding and dealing ruthlessly with Jehovah's sheep, the indictment contained in the prophecy of Micah goes on to rebuke the leading men of God's organization for falsely prophesying and immodestly presuming to always have Jehovah's blessing—this, in spite of their considerable burden of error.

Micah describes the reaction of those, who, when confronted with the reality of a future day of judgment, protest—assuming to already know the mind of Jehovah on these matters, saying: **“Has the spirit of Jehovah become impatient? Are these his deeds?”**

Those against whom the judgments were originally directed foolishly imagined that God could not possibly find fault with them or become impatient. The leadership of Jehovah's Witnesses today has followed the very same pattern. It is considered unthinkable that Jehovah might become displeased with the Society or have grounds for bringing any sort of disciplining upon the organization. Although not stated explicitly, certainly the prevailing mindset permeating the Society is exactly as foretold in Micah 3:11— **“Is not Jehovah with us? No calamity will come upon us.”**

The underlying scriptural basis buttressing such presumptions is Bethel's teaching that the judgment upon the house of God has already been accomplished. Of course, Jehovah's Witnesses are more than willing to embrace the Watchtower's fanciful teaching on that topic because the human tendency is to hear only what one wants to hear. That attitude was first displayed by the “stiff-necked” Jewish people who refused to acknowledge Jehovah's true prophets, of whom Micah went on to say: **“If a man walks after wind and deception and tells this lie: ‘I will preach to you about wine and alcoholic drink, then he would be just the preacher for this people!’”** (Micah 2:11)

In today's lingo it might be said that the “man walking after wind” is full of hot air. The man prophesying wine and liquor falsely prophesied to the Jews of unending joyous prosperity. And his message was eagerly accepted because he told the people exactly what they wanted to hear.

In a spiritual sense, the Watchtower's corporate seers are like the “man walking after wind.” Their windy expressions have caused Jehovah's Witnesses to presume that the so-called visible organization will always enjoy God's good will. To that end the Watchtower's prophets have fabricated an elaborate false story that Christ became king over the world decades ago and that he has already bestowed his irreversible approval upon a faithful slave, which in the minds of Jehovah's Witnesses is synonymous with the Watchtower Bible and Tract Society—its Governing Body in particular. Over the ensuing decades since 1919 the leadership of the organization has tickled the ears of Jehovah's Witnesses with the fanciful notion that the organization is a veritable spiritual paradise and no weapon formed against it will have any success.

Contrary to the expectations promulgated by the false visionaries, Jehovah first undertakes a “grievous destruction” upon his self-assured nation. Only afterwards does he rather a remnant, who are led by their king —Christ, who goes before them. The inevitable result of promoting false prophecy in the name of Jehovah will surely lead to disappointment and confusion during the “destruction.” As Brother Covington said all those years ago: “unity at all costs.” And this is the price they will pay: **“You will have night; there will be no vision; there will only be darkness for you, no divination. The sun will set on the prophets, and the day will turn dark for them. The visionaries will be put to shame, and the diviners will be disappointed. All of them will have to cover over the mustache, for there is no answer from God.”** — Micah 3:6-7

“THE MOUNTAIN OF THE HOUSE OF JEHOVAH”

It is the Society’s official interpretation of Micah itself that may be best described as a windy puff of air. For example, consider the frequently-quoted prophecy of Micah 4:1-2: **“In the final part of the days, the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will be raised up above the hills, and to it peoples will stream. And many nations will go and say: ‘Come, let us go up to the mountain of Jehovah and to the house of the God of Jacob. He will instruct us about his ways, and we will walk in his paths.’”**

According to the Watchtower “the final part of the days” commenced in 1914. By 1919, “the mountain of the house of Jehovah” is said to have become fully established above all other mountain and hill-like institutions and the stream of people foretold in prophecy is now reflected in the numerical increase of Jehovah’s Witnesses.

Without question the prophecy of Micah is foretelling what will occur as a result of the establishment of the Kingdom of God over the earth. Its being lifted up above all other mountains and hills surely means that God’s Kingdom will transcend all other institutions. The Watchtower teaches that such has already taken place and is evidenced, not only by the numerical growth of Jehovah’s Witnesses, but by the very existence of the Watchtower Society as the earthly agency through which Jehovah sets matters straight and issues his decrees to the nations. The organization has essentially cast itself as the very Kingdom of God. But does the Watchtower actually claim that God has already set matters straight within the organization?

Yes, it does.

The [August 15, 2003, Watchtower](#) states on page 17: *“Jehovah is rendering judgment and setting matters straight spiritually for believers who take their stand for the Kingdom.”*

The ascendancy of Jehovah’s mountain-like Kingdom will indeed bring marvelous blessings to those who accept its rule. But if Jehovah’s righteous reign has been established and Jehovah’s Witnesses have benefited from God having already set

matters straight, why is it that conditions within the organization have gone from bad to worse? Specifically, if Jehovah is already ruling as king over his people in the manner outlined in prophecy, why, for instance, have there been thousands upon thousands of child sexual abuse atrocities that have never been satisfactorily resolved for the victims? Why have many of the perpetrators of horrific crimes against children gone unpunished and unexposed while their victims are told to “wait on Jehovah” in silence? Why should it even be necessary to “wait on Jehovah” for resolution, perhaps for a lifetime in some cases, if God has already set matters straight ‘for believers who have taken their stand’? Is it not a dishonor, even blasphemous, to credit God with having already established his righteousness over an organization that is manifestly plagued by numerous evils, but which boastfully denies any wrongdoing or error of any kind?

As the court case progresses, God calls on any among his people to testify against him. Jehovah’s impassioned plea at Micah 6:3 seems most appropriately directed to the organization as this period of time—*before* Jehovah sets matters straight: **“My people, what have I done to you? How have I tired you out? Testify against me.”**

The setting of the prophecy itself is most instructive. Both Isaiah and Micah indicate that “the mountain of the house of Jehovah” ascends above all others in the aftermath of the destruction of both the temple and the city where Jehovah had placed his name. If the pattern of the prophets holds true, Jehovah must once again lay low the “city” where he has placed his name. And, indeed, the judgments contained in the prophecy of Micah are directed to those who are connected to the name of Jehovah. That is why Micah 4:5 says: **“For all the peoples will walk, each in the name of its god, but we will walk in the name of Jehovah our God forever and ever.”**

To further establish the fact that God’s organization experiences destruction before the great in-gathering, note that the verse immediately preceding Micah 4:1 states: **“So because of you, Zion will be plowed up as a field, Jerusalem will become heaps of ruins, and the mountain of the House will become like high places in a forest.”**

The ordering of events indicates that the original Zion was first “plowed up as a field” and “the mountain of the house” came to resemble an untended forest and God’s beloved city was reduced to “heaps of ruin.” Afterwards, God reestablished Jerusalem and a new house of worship upon Mount Zion. But of course, people of all the nations did not stream to the typical mountain of the house of God back then. That the prophecy of Micah casts a pattern for the future is evident from the fact that even though the events originally took place in the primitive setting of the ancient past, the culmination of Jehovah’s judgments is said to occur in “the final part of the days.”

Jehovah’s Witnesses believe that Jehovah lifted up his mountain-like Kingdom in 1914, but, again, the question is posed: what evidence is there that the anti-typical city

of God corresponding to ancient Jerusalem with its “mountain of the house” was destroyed then?

Furthermore, the concluding part of Micah describes the setting during which the people of the nations acknowledge Jehovah’s supremacy. Micah 7:15-17 foretells: **“As in the days when you came out of the land of Egypt, I will show him wonderful things. Nations will see and be ashamed despite all their might. They will put their hand over their mouth; their ears will become deaf. They will lick the dust like serpents; like the reptiles of the earth they will come trembling out of their strongholds. To Jehovah our God they will come in dread, and they will be in fear of you.”**

In modern times, there is no evidence that the nations were struck with awe, nor was mankind forced to lick the dust like the serpents and reptiles when Judge Rutherford made bail and held the Bible Student’s Cedar Point conventions. Besides, the mountain of Jehovah is not lifted up by mere human efforts to promote ‘true religion.’ Jehovah raises himself up over all through the execution of his world-rocking judgments and afterwards he lifts his chastened servants up—after they have humbly confessed their transgressions. That is evident in the text of Micah 7:8-9, which reads: **“Do not rejoice over me, O my enemy. Although I have fallen, I will rise up; although I dwell in the darkness, Jehovah will be my light. The wrath of Jehovah I will bear—for I have sinned against him—until he pleads my legal case and brings about justice for me. He will bring me out to the light; I will look upon his righteousness.”**

After the painful sentence is carried out, then, in his mercy, Jehovah will become the attorney for the defense, so-to-speak, and plead the legal case of his servant and establish justice. And justice will require that God put himself in judgment with the woman enemy who rejoices at Jacob’s downfall.

The woman enemy can be none other than the Mistress of Babylon. Happily, though, Jehovah’s legal case against his servant ultimately results in his acquittal; but only after he bears the rage of Jehovah and the humiliation of falling before his religious nemesis.

In the verses immediately following Micah’s prophecy concerning the establishment of the mountain of the house of Jehovah, the prophet went on to say: **“In that day,’ declares Jehovah, ‘I will gather the one who was limping, and collect together the dispersed one, along with those I treated harshly. I will make the one who was limping a remnant, and the one far removed a mighty nation; and Jehovah will rule as king over them in Mount Zion, from now on and forever.’”**

Micah 4:6-7 confirms that the desolation of Zion applies to that which Jehovah recognizes as his own. “Her that was limping...even her whom I have treated harshly” is in reference to Jehovah’s wife-like nation. The desolation of Zion takes place during

the tribulation. And it is over a restored remnant that Jehovah becomes King. The gathering foretold in Micah corresponds with the harvest that will take place during the conclusion, when Jesus gathers the chosen ones. The “mighty nation” that is created is the very Kingdom of God—not an earthly institution.

Before its sudden overthrow, Babylon had reigned as the dominant world power for approximately 100 years. Marduk was the empire’s primary patron god and along with Nebo, his son, and a triad comprised of Sin, Shamash and Ishstar, the Babylonian pantheon was assumed to be superior to the gods of the peoples whom they conquered—including the God of Israel—Jehovah.

However, when Babylon fell to Cyrus in precisely the manner in which Jehovah had foretold, Marduk and company were shown to be impotent and Jehovah was vindicated as the true God. The fall of Babylon was also a display of Jehovah’s most dominant quality—love. It was because of his love and compassion that God repurchased his people from their enemies and restored them to his favor.

In a similar manner, a grand deliverance of the sons of the Kingdom from Babylon the Great will vindicate Jehovah before the modern world. But how can that be?

Jehovah’s Witnesses are certain that they have already been set free from the anti-typical Babylon simply by voluntarily having their names removed from church rosters. Any future deliverance would obviously necessitate an unanticipated captivity.

But how could that possibly come about?

It is unthinkable that Jehovah’s Witnesses would adopt Babylonish teachings such as the Trinity and so forth.

What might the future deliverance from Babylon entail then?

“DELIVERANCE FROM THE ASSYRIAN”

In the context of foretelling that Bethlehem would be the birthplace of the Messiah, Micah also foretold that the Assyrian would strike the judge of Israel. Of course, the Assyrian Empire no longer existed when Jesus Christ was on the earth. It had long since been overthrown, sometime after Jehovah thwarted Sennacherib’s invasion of Judah.

So why does the prophecy of Micah seemingly locate the Assyrian invasion in the time of Christ? To add to the enigma, Micah goes on to suggest that Jehovah’s appointed shepherd will rescue God’s people from the Assyrian invasion and ultimately destroy the “land of Nimrod.” Micah 5:3-6 reads: **“So he will give them up until the time that she who is to give birth has given birth. And the rest of his brothers will return to the people of Israel. He will stand up and shepherd in the strength of Jehovah, in the superiority of the name of Jehovah his God. And they will dwell in security, for now his greatness will reach the ends of the earth. And he will bring peace. Should the Assyrian invade our land and tread on our fortified**

towers, we will raise up against him seven shepherds, yes, eight princes of mankind. They will shepherd the land of Assyria with the sword, and the land of Nimrod at its entrances. And he will rescue us from the Assyrian, when he invades our land and treads on our territory.”

Besides the fact that Assyria was no longer a menace to God’s people when Christ was on the earth, he was unknown outside of Israel during his lifetime; and yet the prophecy quoted above says “his greatness will reach the ends of the earth.” Clearly, Micah 5:3-7 pertains to the second coming of Christ. As is the case with many Messianic prophecies, Christ’s first and second comings are seamlessly interwoven into the same fabric of prophecy. So it is apparent that Assyria and Babylon, as well as Israel, have prophetic values pertaining to the second coming and the final judgment.

The reason that Assyria and Babylon may serve as symbols of other world powers is because from Jehovah’s standpoint there is only one government over the political nations— the satanic cosmocracy. And although the Devil’s influence permeates all of human society, his rulership has been primarily exercised by means of the seven dominant empires that have opposed Jehovah from the time of ancient Egypt. That is why the Bible book of Revelation symbolizes the succession of empires as a single monstrous beast with seven consecutively ruling heads, which itself is merely a visible manifestation of the invisible seven-headed dragon symbolizing Satan.

It is the Christian “Israel of God” which is besieged by the Assyrian. It is, therefore, apparent that Assyria represents the eighth king of Revelation and his coming into “our land” and treading “upon our fortified towers” parallels the final attack of Ezekiel’s prophetic “Gog of Magog” out of the symbolic north, after God has redeemed his nation.

As all Bible students know, when the Assyrian king, Sennacherib, came up to lay siege to Jerusalem his entire army was snuffed out by a single warrior angel of Jehovah. The Jews did not so much as shoot one arrow in their own defense. So, why does the prophecy of Micah say that “seven shepherds, yes, eight princes of mankind...will actually shepherd the land of Assyria with the sword”?

The reason is because the prophecy applies to spiritual Israel, and those who are accepted as sons of the Kingdom are to rule over mankind as under-shepherds and royal princes under the Prince of princes— Christ.

Seven being a symbolic number denoting heavenly perfection or completeness, the “seven shepherds” denote the complete body of 144,000 who are taken from the earth to serve with Christ as superhuman kings in his heavenly Kingdom.

“Eight princes of mankind” would suggest the addition of Jesus to the seven, who, himself, was also taken from among mankind. Their shepherding the Assyrian with the sword is in complete harmony with what Christ promised his anointed followers in Thyatira, and by extension all congregations making up the body of Christ: **“And to the one who conquers and observes my deeds down to the end, I will**

give authority over the nations, and he will shepherd the people with an iron rod so that they will be broken to pieces like clay vessels..." (Revelation 2:26-27)

Embarrassingly, the Watchtower claims that the "seven shepherds" symbolize Jehovah's Witness elders who have supposedly wielded the sword of the spirit against totalitarian governments since 1919. ([November 2013, WT](#)) No doubt the underlying reasoning behind such an absurd interpretation is the fact that the prophecy of Micah situates the Assyrian invasion as coming directly on the heels of the repurchase of God's people from Babylon. And the Watchtower insists that the modern liberation from antitypical Babylon took place in 1919; so, the Society reasons that the Assyrian must represent totalitarian dictators like Hitler.

However, it must be recognized that the modern captivity of Christ's congregation to Babylon the Great is central to the outworking of Jehovah's purpose. As already stated, captivity to Babylon is the means by which Jehovah humbles and disciplines his organization and permanently resolves his legal case against his covenanted people.

Jesus himself foretold the captivity of the "Israel of God" to a greater Babylon. Although the Watchtower does not recognize it as such, the desolation of the holy place, which is undeniably the main feature of Christ's prophecy, pertains to the desolation of the anointed congregation—not to the destruction of Christendom. If that is not the case, why did Jesus give specific instructions to the chosen ones to flee out of the holy place when the disgusting thing stood where it ought not?

Indeed, in complete harmony with what Jesus foretold Micah foretells that God will make his holy place a desolate object of astonishment, saying at Micah 6:13 and 16: **"Therefore, I will wound you by striking you, making you desolate because of your sins. You will eat but not be satisfied; you will be empty inside...That is why I will make you an object of horror and her inhabitants something to be whistled at; and you will bear the scorn of the peoples."**

The closing words of the prophecy of Micah establish the fact that the release from Babylon is a result of God having graciously pardoned the anointed "remnant of his inheritance." Essentially, the release from Babylon means that Jehovah's purpose to form a world-ruling spiritual nation comes to a conclusion. The sin-atoning work of Christ will have been accomplished in the redemption of the seed of Abraham, so that their sins are pardoned. Jehovah then receives them into his residence and the kingdom reigns forever.

The final judgment is expressed by the prophet in the concluding words of Micah 7:15-20: **"Who is a God like you, pardoning error and passing over the transgression of the remnant of his inheritance? He will not hold onto his anger forever, for he delights in loyal love. He will again show us mercy; he will conquer our errors. You will throw all their sins into the depths of the sea. You will show faithfulness to Jacob, loyal love to Abraham, as you swore to our forefathers from the days of old."**

“THE REST OF HIS BROTHERS WILL RETURN”

But before God pardons his people for their sins, first must come the discipline. Consider more closely the prophecy of Micah and its relationship to other more familiar prophecies. It is in reference to spiritual Israel that Micah 5:3 says: **“So he will give them up until the time that she who is to give birth has given birth. And the rest of his brothers will return to the people of Israel.”** Who are the aforementioned “brothers”? They are the spiritual brothers of the ruler of Israel mentioned in verse two. The return of the “rest of his brothers” is in reference to the remnant of the brothers of Christ. Their return from captivity to Babylon is a direct result of the shepherding of Christ.

“She who is to give birth” to the brothers of Christ parallels the woman who gives birth to the male child in the 12th chapter of Revelation. Micah 4:9-10 similarly depicts God’s spiritual woman going through the ordeal of child birth. Instead of fleeing into a wilderness, though, Micah foretells she “will have to reside in a field,” saying: **“Now why are you shouting loudly? Have you no king, or has your adviser perished, so that pain has seized you like a woman giving birth? Writhe and groan, O daughter of Zion, like a woman giving birth, for now you will go from the city and reside in the field. You will go as far as to Babylon, and there you will be rescued; there Jehovah will buy you back from the hand of your enemies.”**

From the foregoing it is evident that Christ’s Kingdom is born by the covenant-bearing woman while God’s people are in captivity to Babylon (the Great). But, as already stated, this could not possibly have occurred in the 1914-1919 interim, the reason being, according to the revelation contained in Micah the Assyrian invasion occurs immediately after Jehovah delivers his people from Babylon.

Hence, Micah 4:11-13 through 5:1 begins with the words “and now,” saying: **“Now many nations will be gathered against you; they will say, ‘Let her be defiled, and let our eyes see this happen to Zion.’ But they do not know the thoughts of Jehovah, they do not understand his purpose; for he will gather them like a row of newly cut grain to the threshing floor. Get up and thresh, O daughter of Zion; for I will change your horns into iron, and I will change your hooves into copper, and you will pulverize many peoples. You will devote their dishonest profit to Jehovah, and their resources to the true Lord of the whole earth. Now you are slashing yourself, O daughter under attack; a siege is laid against us. With a rod they strike the judge of Israel on the cheek.”**

The nations do not understand the thoughts of Jehovah or his purpose, because they do not grasp that just because God becomes indignant with his people and allows them to be disciplined by hardship and humiliation does not mean that they are not his people or that God has totally abandoned them.

For the prophecy to have any meaning it is reasonable that the nations are gathered against “Jacob” shortly after his original desolation and restoration. So it is

that the repurchase of Christ's brothers from modern Babylon parallels the final sealing and the gathering of the chosen ones. Jehovah will have set matters straight with his erring nation so that the call to "let her be defiled" is really a death knell for the nations who presume to exterminate the sons of God's Kingdom.

The "strike upon the cheek of the judge of Israel" is ultimately accomplished by the persecution of the brothers of Christ during the tribulation; of whom Jesus said: **"To the extent that you did it to one of the least of these my brothers, you did it to me."**

In response to the indirect attack upon the judge of Israel, "the daughter of Zion" is empowered to thresh the nations. This takes place when the last one of the sons of God has been raised to heaven; whereupon, the newly established Kingdom will then destroy all of God's enemies on earth.

The "dishonest profit" and "resources" of the nations are devoted to Jehovah in the sense that the blessed earthly survivors, who are left behind to inherit the earth, dedicate the plunder to Jehovah and use such resources to his glory.

Jehovah's holy spirit is the most powerful force in the universe. It is also the gentlest. It is responsible for producing the fruit of love, kindness and peace and other gentle qualities of spirit; but it can also empower God's otherwise meek servants to perform great feats and mighty acts of warfare. It should not be expected, then, that the final in-gathering of the remaining anointed heirs of the kingdom in the post-desolation of the holy place period be a commonplace occurrence.

Micah describes it this way: **"The remaining ones of Jacob will be in the midst of many peoples like dew from Jehovah, like showers of rain on vegetation that do not put hope in man or wait for the sons of men. The remaining ones of Jacob will be among the nations, In the midst of many peoples, like a lion among the beasts of a forest, like a young lion among flocks of sheep, that passes through and pounces and tears in pieces; and there is no one to rescue them. Your hand will be raised over your adversaries, and all your enemies will be destroyed."**

In harmony with numerous other Hebrew prophecies, Micah confirms there is to be a final outpouring of holy spirit upon those whom Micah twice refers to as "the remaining ones of Jacob."

Such an outpouring will transform the anointed sons of the Kingdom into the glory of Christ. The sons of God will be revealed and become like refreshing dew to the friends of God; and it is then that they will also become like a lion among the beasts of a forest, like a maned young lion among droves of sheep. They will be ferocious in their defense of Jehovah's sovereignty.

It is then that the brothers of Christ will be made to stand before rulers and kings to give them a spirit-inspired witness. A decisive confrontation with the then-ruling "Assyrian" will be inevitable.

A great preaching work yet lays ahead for Jehovah's Witnesses—a preaching work that likely will not be accomplished by the present means of passing out literature to householders and passersby on the street. As the prophecy above stated, “they do not put hope in man or wait for the sons of men” in the sense that the sealed remaining ones will not need to be supplied or directed by any earthly organization.

Each one will be personally impelled to act and speak with the irresistible spirit of God. They will be authorized to speak in behalf of Christ because at that time they will have become fully accepted into his Kingdom.

The preaching work that lay ahead will come about after Jesus cleanses his Father's spiritual temple. An outpouring of holy spirit will then follow; empowering the remaining ones and the other sheep in a way that is presently inconceivable; in order that they may give witness to Satan's world of Jehovah's final judgment.

“And then the end will come,” or as Micah 5:15 words it: **“In anger and wrath I will execute vengeance on the nations that have not obeyed.”**

“Who is wise? Let him understand these things.
Who is discreet? Let him know them”

-Hosea 14:9 –

Marital infidelity is an all-too-common social problem—even among Jehovah’s Witnesses. Adultery is the subject of countless love-gone-wrong songs, tawdry novels and dramas. Other than the actual death of a loved one, there is probably nothing as emotionally devastating to the innocent mate and family as matrimonial unfaithfulness and betrayal. It might be supposed that the heartbreak associated with the unfaithfulness of a spouse is confined to the human experience; however, through the prophet Hosea, God relates his own inner feelings in familiar human terms which allows us to appreciate that Jehovah also intimately knows the pain of a broken heart caused by the unfaithfulness of someone whom he loves very dearly.

But, who could possibly break Jehovah’s heart? And how does God intend to remedy the distressing situation? Can there be any reconciliation in this type of estrangement? And, how does this extraordinary case of infidelity involve you? These questions will be considered and answered from the book of Hosea.

The Watchtower featured the book of Hosea in a symposium at the 2004 *Walk with God* District Convention of Jehovah’s Witnesses, which articles were featured in the [November 15, 2005, Watchtower](#). While adding valuable historical insights, predictably the Watchtower’s exposition of the prophetic significance of Hosea woefully distorts and ultimately conceals the vital message contained in the prophecy. For good reason, then, Jehovah poses the rhetorical question in the very last verse of Hosea: **“Who is wise? Let him understand these things. Who is discreet? Let him know them.”**

In the opening verse of Hosea, Jehovah commands his prophet, saying to him: **“Go, marry a woman of prostitution and have children of prostitution, because by prostitution the land has turned completely away from following Jehovah.”**

Jehovah’s intimate spiritual relationship with his people carries the same dynamics of emotions as a human marriage. By comparing his covenanted relationship to his organization of worshippers with that of a husband and wife in the sacred covenant of marriage, humans can better appreciate the resentment God must feel over the unfaithfulness of his people. By likening the nation of Israel to a cheating wife

and himself to an offended and heartbroken lover, the prophecy of Hosea presents an all-too-familiar picture.

As demonstrated already in the presentation of the prophecy of Micah, only God is qualified to judge whether his people are actually honoring him wholeheartedly. Human opinion has no bearing on God's judgment. Being a jealous God who demands and rightly deserves exclusive devotion, Jehovah rejects halfhearted devotion or divided affections from his worshippers. Jehovah confesses his love for the "sons of Israel," but it is they, who, like an adulterous wife, betray his love by worshiping other gods. Hence, Jehovah says: **"Do not rejoice, O Israel, do not act joyfully like the peoples. For by prostitution you have strayed from your God."** —Hosea 9:1

While Jehovah's Witnesses are well aware that through the prophets God unflatteringly compares the nation of Israel to an adulterous wife, due to their practicing various forms of idolatry and for their faithlessly forging alliances with the surrounding nations; however, the Watchtower always applies such comparisons to modern-day Christendom. Yet, is that really the way the prophecy was intended to be understood? If so, why does Jehovah repeatedly confess his love for the nation and call them "my people"— even urging them to return to him?

Upon closer examination, as presented here, the prophecy of Hosea is indisputably directed to the genuine Christian congregation. If that is not the case, then why does Paul partially quote the following verse from the first chapter of Hosea and apply it to the anointed congregation of Israel? **"And the number of the people of Israel will be like the grains of sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, 'You are not my people,' it will be said to them, 'The sons of the living God.'"**

But how can it be that the sons of God are those who have ultimately broken Jehovah's heart by their acts of unfaithfulness? Indeed, how can the applied form of worship practiced by Jehovah's Witnesses today possibly compare to the crude form of idolatry and Baalism that the Israelites adopted?

It must be recognized that idolatry comes in many forms. For example, after receiving the awe-inspiring apocalypse, the apostle John nearly succumbed to a form of idolatry when he twice attempted to prostrate himself before an angel.

And idolatry can take even subtler forms than that. First, though, consider the definition of idolatry as stated in the *Insight on the Scriptures* volume under the [heading of Idolatry](#): *"An idol is an image, a representation of anything, or a symbol that is an object of passionate devotion, whether material or imagined. Generally speaking, idolatry is the veneration, love, worship, or adoration of an idol. It is usually practiced toward a real or supposed higher power, whether such power is believed to have animate existence (as a human, an animal, or an organization) or is inanimate (as a force or lifeless object of nature). Idolatry generally involves some form, ceremony, or ritual."*

According to the Watchtower, making an organization the “object of passionate devotion” is idolatry. Could that also include what is commonly called “Jehovah’s visible organization”?

It is undeniable that the Watchtower has been instrumental in enlightening Jehovah’s Witnesses concerning many long-hidden, vital biblical truths concerning the nature of God and his universal purpose. But, in so doing it is also indisputable that the organization has taken on an inordinate importance in the hearts and minds of Jehovah’s Witnesses. It is apparent in ever so many ways that Jehovah’s Witnesses surpass simply having appreciation for the Watchtower Society and may, at least from God’s perspective, offer what amounts to undue reverence and homage to the organization—at Jehovah’s expense.

Of course, idolatry does not necessarily mean that the idolater no longer worships God. It merely means that a measure of honor and affection due the Creator is misdirected to someone or something else. But, since Jehovah is a jealous God, he will not consent to sharing his worship with anyone or anything else. If the organization has not become an idol, why is it that in all of the Watchtower’s voluminous writings they have never, not even so much as *once*, cautioned Jehovah’s Witnesses against over-emphasizing the importance of the Watchtower organization?

Knowing the deeply-ingrained human tendency toward idolatry, is it not the Watchtower’s solemn responsibility to make sure it does not even inadvertently receive any honors that rightfully belong to God—just as the angel refused to receive John’s worship?

On several occasions the apostles stalwartly prevented people from conferring god-like honors upon them.

Why has the Watchtower not similarly tried to discourage Jehovah’s Witnesses from bestowing undue honor on the organization? Surely, the Watchtower Bible and Tract Society is not greater than the angel who sternly warned the apostle John not to worship him, is it? Why, then, has the Watchtower never showed the same humility before God? If the organization has not become an idol, why is it that the Watchtower has never acknowledged any wrongdoing or serious error on its part? Is it because the Watchtower can do no wrong, or is it because the leadership does not want to tarnish the glorious image of the organization in the eyes of Jehovah’s Witnesses? But if the organization’s aura of holiness has to be so jealously guarded and maintained, does that smack of idolatry?

“THE CALF IDOL OF BETHAVEN”

After Jehovah divided the kingdom of Israel into the northern 10-tribe kingdom of Ephraim (Israel) and the southern kingdom of Judah, King Jeroboam of the northern kingdom set up two golden calves at Bethel and Gilgal in order to hinder the Israelites from reuniting in worship at Jerusalem. The idols were merely a matter of convenience

so that the Israelite worshippers did not have to travel all the way back to the temple in Jerusalem to worship Jehovah. For the reason that Bethel became a center of false worship, Jehovah aptly renamed the city— *Bethaven*—meaning: “House of what is hurtful.” Thus, Hosea 10:5 reads: **“The residents of Samaria will fear for the calf idol of Bethaven. Its people will mourn over it, as will its foreign-god priests who rejoiced over it and its glory, for it will go away from them into exile.”**

The world headquarters of the Watchtower Society is similarly named Bethel, meaning “House of God.” And, although Jehovah’s Witnesses may vigorously protest, Brooklyn Bethel may be likened to a modern-day Bethaven in God’s eyes. Over the years, as the so-called hub of Jehovah’s “visible organization,” the Watchtower has gradually been transformed into a sophisticated version of a crude calf idol. Although there is no overt act of veneration bestowed upon any physical appendage of the Watchtower by Jehovah’s Witnesses, nonetheless, like the “calf idol of Bethaven,” the Watchtower organization similarly promotes a convenient form of worship and an organizational loyalty that verges on adoration.

Consider a few facts in regards to the unwarranted place of honor the Watchtower occupies in the minds and hearts of Jehovah’s Witnesses today: From its humble living-room- Bible-study beginnings and rented storefront meeting places, the Watchtower Bible and Tract Society has grown to become an extremely successful international corporation. It is recognized as one of the largest publishing companies in the world—*the* largest publisher of religious literature. During a recent time of rapid expansion, the Watchtower was also considered to be one of the largest construction companies in the world. It was even listed as the 37th most profitable corporation in New York City—raking in almost one-billion dollars in 2001! That is quite something indeed, seeing that New York City is home to many of the richest corporations in the world.

There is no question but that the Watchtower has enormous holdings in real estate, as revealed by their expected windfall of one-billion dollars from the sale of Brooklyn Bethel.

Documents widely-circulated on the Internet show that the Watchtower is even a majority stakeholder in the Rand Cam Corporation, a company with military contracts. The Watchtower sponsors a car-leasing program in order to profitably unload luxurious automobiles previously used by circuit and district overseers. Watchtower Inc. enjoys all the prestige of a successful worldly corporation.

Not only that, apparently Bethel wishes to parlay their riches by gaming with the high rollers of the hedge fund world —evidenced by the Watchtower Society being on the list of attendees (Link no longer available) for the annual conference hosted by Hedge Fund Intelligence. It ought to be pointed out that the basic strategy of hedge funds is using borrowed money to leverage one’s bets. More than likely, the Watchtower is learning to play that big stakes game.

The attitude of Ephraim, recorded at Hosea 12:8, seems to be echoed today from Bethel: **“Indeed, I have become rich; I have found wealth. And in all my toil, they will not find anything wrong or sinful.”**

Although in recent years the Society has been downsizing, as of 2016, the physical facilities around the world include about 89 branch offices and numerous printing factories as well as dozens of large assembly halls and tens of thousands of kingdom halls. But, particularly, the Watchtower Bible and Tract Society’s headquarters at Brooklyn Bethel and the lavish Stanley Assembly Hall, the Patterson complex, and Wallkill, have become like holy shrines and Meccas that beckon the faithful to make their sacrificial pilgrimages—commonly called Bethel tours. There are even commercial companies that exclusively promote [Bethel tours](#).

How true Jehovah’s words at Hosea 10:1, which read: **“The more his fruit increases, the more he multiplies his altars; the better his land produces, the more splendid his sacred pillars.”**

The Governing Body and other officers of the Watchtower Society live quite comfortably. They are often given generous gifts wherever they travel and are provided with all of life’s necessities. The older men of Bethel are held in the highest esteem and are regarded by Jehovah’s Witnesses as princes and kings. Indeed, through Hosea, Jehovah makes the same observation of his people, saying: **“They have appointed kings, but not through me. They have appointed princes, but I did not recognize them. With their silver and their gold they have made idols...”** (Hosea 8:4)

As an example of how the modern “Bethaven” has made the worship of Jehovah’s Witnesses a matter of convenience, consider some of the following comments taken from the June 1, 1967, *Watchtower* magazine, from the article entitled: “Move Ahead with Jehovah’s Organization.” In the 12th paragraph it states: *“We may think of study as hard work, as involving heavy research. But in Jehovah’s organization it is not necessary to spend a lot of time and energy in research, for there are brothers in the organization who are assigned to do that very thing, to help you who do not have so much time for this, these preparing the good material in The Watchtower and other publications of the Society. But you do not study enough? Take this suggestion: Often the very best and most beneficial studying you do is that done when you read a new Watchtower or Awake! or a new book with the joy of getting the new truths and a fresh view”*

Studying God’s Word is part of our worship. But, instead of buying out the opportune time for ourselves, as the apostle admonished Christians—using our own mental energies and God-given powers of reason in researching the deep things of God’s Word— the Watchtower unashamedly admits to having conveniently done all the necessary research for us, so that we do not need to personally research the Bible for ourselves.

Gradually, subtly, the Watchtower has superseded the authority of the Bible in the minds and hearts of Jehovah's Witnesses— as evidenced by the fact that many feel that all they have to do to gain Jehovah's approval is study the *Watchtower* and *Awake!* and other publications. Just as the Jewish Talmud gradually gained more authority than the Scriptures themselves, so, too, the Watchtower is often quoted by Jehovah's Witnesses as if it were holy writ and the ultimate authority.

That the Watchtower holds more authority over Jehovah's Witnesses than the Bible quickly becomes apparent when there is a contradiction between the two. Because the Watchtower claims sole authority to interpret the Bible for Jehovah's Witnesses, any of Jehovah's Witnesses who might point out any number of obvious errors in the Watchtower's teachings are forced to either recant, keep silent, or face being disfellowshipped from the congregation. Thus, Jehovah and his Bible are effectively relegated to the background; while the so-called "slave"—the Watchtower—is elevated to the most prominent place of worship. In this connection, too, the idol calf of Bethaven was intended to make gaining knowledge from God more convenient: "**My people consult their wooden idols, doing what their staff tells them...**" (Hosea 4:12a)

According to the *Insight on the Scriptures* volume previously quoted: "*Idolatry generally involves some form, ceremony, or ritual.*" Is that true of the worship of Jehovah's Witnesses?

Inarguably, what is called "theocratic arrangement" has become mere ritual. Take the weekly *Watchtower* Study as a case in point. For over half a century, every week Jehovah's Witnesses have followed a very rigid, choreographed ritual of discussing a select article. Bethel actually takes pride in the fact that all congregations throughout the world are required to study the same material simultaneously—in the name of organizational uniformity. As part of the ritual, everyone is expected to "study" the material before even coming to the meeting, and most of Jehovah's Witnesses underline the answers beforehand, usually with a colored highlighter. During the meeting, the paragraphs are read one or two at a time and then pre-scripted questions are asked. The audience is expected to briefly answer the questions from the material in the paragraph. Other meetings follow a similar format. True, the Scriptures are discussed and read from the Bible, but only as part of the *Watchtower* Study. By and large, the focus is on *The Watchtower* —not the Bible.

Certainly the early Christian congregations were not burdened with the spirit-stifling formulaic worship that the Watchtower has imposed upon Jehovah's Witnesses. Paul's only counsel to the Corinthian congregation concerning their meetings was that they should not all speak at the same time, and there were to be interpreters on hand when someone was speaking in tongues. Each congregation largely functioned autonomously; even though Christ was the head of each separate congregation. There is no scriptural basis for the scripted and rigid "theocratic arrangement" imposed on the

meetings of Jehovah's Witnesses. Nor is there any precedent set by the early Christian society for Christians engaging in great temple building projects, such as Jehovah's Witnesses have done in constructing giant assembly halls and branch facilities. In this respect can it not also be said of spiritual Israel: **"Israel has forgotten his Maker and has built temples, and Judah has multiplied fortified cities."** (Hosea 8:14)

But do Jehovah's Witnesses *really* serve the Watchtower? According to the same previously-cited *Watchtower* article about moving ahead with Jehovah's organization, the answer is *no*. The ninth paragraph states: *"So moving ahead is not a cold, calculated thing. It is a matter of coming closer to Jehovah, perfecting obedience, seeking and receiving Jehovah's spirit. We are dedicated to him, not to the organization."*

However, that particular article was written in 1967. Has something changed since then? Yes, something has profoundly changed since then, at least in the relationship newly-dedicated Jehovah's Witnesses have with the Watchtower. In 1985, the Watchtower changed the baptism vows to include the phrase: *"Do you understand that your dedication and baptism identify you as one of Jehovah's Witnesses in association with God's spirit-directed organization?"*

Prior to 1985, all newly-baptized witnesses were simply asked if they had repented of their sins and accepted Christ as their ransomer, and wholeheartedly dedicated themselves to do Jehovah's will. Since 1985, however, the Watchtower has insidiously insinuated itself into the solemn vows that all baptismal candidates must now publicly declare!

What gives the Watchtower the right to insert itself into the place exclusively reserved in Scripture for Jehovah, Jesus Christ and the holy spirit? Is it such a trivial matter before heaven that persons desiring to dedicate themselves to Jehovah and Jesus are also required to publicly declare that they belong to the Watchtower organization as well? Readers can decide for themselves. Yet let it be noted that even the apostle Paul, who has arguably been the most prominent witness of Jehovah in the entire Christian era, did not presumptuously take to himself such high honors as the Watchtower has taken to itself.

Apparently, the same tendency toward idolatry existed in the Corinthian congregation. Some disciples actually said they belonged to Paul; others claimed they belonged to Cephas and Apollos. That is why Paul issued a statement to the Corinthians disavowing any claim to their devotion, saying: **"Is the Christ divided? Paul was not executed on the stake for you, was he? Or were you baptized in the name of Paul?"**

While the apostle gladly declared his relief that none of the Corinthians were actually "baptized in the name of Paul," why is it that Jehovah's Witnesses are compelled by the Watchtower to be baptized "in association with God's spirit-directed organization"? Was not the first century congregation "spirit-directed" too? Since it

obviously was directed by God's spirit, why did not Jesus or Paul command those Christians to recognize that their baptism identified them with an organization?

Another way the organization has insinuated itself into the ministry of Jehovah's Witnesses is in the matter of reporting "field service activity" every month. If Jehovah's Witnesses are truly dedicated to God and not an organization, then why must everyone dutifully write out a detailed report of their activities in the ministry every month? If Christ is the Head of the congregation, surely he is aware of the extent of each Christian's activity. Why then must the congregation and Bethel headquarters be informed of every hour spent and every ministerial visit that Jehovah's Witnesses perform in service to God? Surely, no such burden was placed upon the original Christians.

The apostle Paul described Satan as being capable of transforming himself into an angel of light. In other words, Satan can convince Christians that evil is good without their detecting his guile. That is why Paul expressed his deep concern that some of the Corinthians might somehow be seduced by Satan's deceit. Paul knew full well that Satan exerted a powerful influence through the superfine apostles in the congregation; who, like Satan, also transformed themselves into ministers of righteousness.

The Watchtower's preoccupation with numerical growth and publisher hours bears an eerie similarity to King David's disastrous census, which the Scriptures reveal was the result of Satan's enticement of the king. **"And Satan proceeded to stand up against Israel and to incite David to number Israel."** (I Chronicles 21:1)

"I AM WARNING ALL OF THEM"

While the demons were undoubtedly the unseen spirits instigating the Bethaven calf worship in the days of Israel, it was the very kings of Israel and the priests of God, the nation's leaders, who were instrumental in misleading Jehovah's people into apostasy and the snare of idolatry. That is why God said to them: **"Hear this, you priests, pay attention, O house of Israel, listen, O house of the king, for the judgment involves you; because you are a trap to Mizpah and a net spread over Tabor. And those falling away have sunk deep in slaughter, and I am warning all of them."** (Hosea 5:1-2)

In view of his past successes in over-reaching and ensnaring God's servants in idolatry, no one should imagine that the Devil is at all opposed to the idolization of the Watchtower in modern times. For a certainty, the demons promote *anything* that detracts from Jehovah's glory— including the insidiously subtle worship of Jehovah's "visible organization"!

Satan the Devil is without doubt the most ardent promoter of the Watchtower Organization; cleverly disguising such organizational idolatry as pure worship! An angel

of light indeed! And a potential snare for all of Jehovah's Witnesses during the judgment— as described at Hosea 5:1-2.

Let each Christian witness of Jehovah discern by the spirit of Jehovah the significance of Hosea 4:15, where is found God's stern warning to the faithful not to join in attaching the name of Jehovah to the golden calf of Bethaven: **"Although you are committing prostitution, O Israel, let not Judah become guilty. Do not come to Gilgal or to Bethaven, and do not swear, 'As surely as Jehovah is alive!'"**

But, how may it be discerned that the prophecy of Hosea applies to Jehovah's Witnesses and the Watchtower today? While the prophecy of Hosea is set in ancient times, the relevant issues between Jehovah and his people have not changed. Jehovah's worshippers today face the very same challenges to their faith as did the Israelites. For that reason, the message of Hosea are just as vital today as when they were written centuries ago. In fact, the book of Hosea seamlessly connects the primitive worship practiced by Israel to the time of Christ's arrival. Consequently, we read at Hosea 3:4-5: **"It is because for a long time the people of Israel will dwell without a king, without a prince, without a sacrifice, without a pillar, and without an ephod and teraphim statues. Afterward the people of Israel will come back and look for Jehovah their God and for David their king, and they will come trembling to Jehovah and to his goodness in the final part of the days."**

Like Micah and Jeremiah, Hosea, too, is earmarked for fulfillment during "the final part of the days." Seeing that the prophecy foretells "the sons of Israel will come back and certainly look for Jehovah their God" during that brief period indicates that spiritual Israel is yet to become estranged from Jehovah due to the falling away of some of her anointed priests—thereby leading the organization into apostasy.

Through Hosea, Jehovah declares that the purpose of the words of the prophets is to correct and discipline his people. At Hosea 6:5-7, God says: **"That is why I will cut them down by means of the prophets; I will kill them with the words of my mouth. And the judgments on you will shine as the light. For in loyal love I delight, not in sacrifice, and in the knowledge of God, rather than in whole burnt offerings. But they, like mere men, have violated the covenant. There they have betrayed me."**

The words of God through the Hebrew prophets are intended to chisel and shape God's people and kill off, through judgment, the tendency to rebel against him. No other people, other than the Israelites and their priests, could overstep God's covenant for the simple reason that no other people were in a covenant with Jehovah. The same holds true today. The words of the prophets are likewise directed to the congregation of anointed Christians, who, like the ancient Israelites, are also in a covenant with God.

To underscore the point, Jesus also says that he will wage a war of words against anointed Christians who do not repent of their idolatry, saying at Revelation 2:16: **"So repent. If you do not, I am coming to you quickly, and I will war against**

them with the long sword of my mouth.” Should it be supposed that Jesus is calling Christendom to repentance? Or could it be that the sacrifices and “whole-burnt offerings” of Hosea 6:5 relate to the ritualistic worship of Jehovah’s Witnesses? Could it be that God is not so pleased with the millions of hours Jehovah’s Witnesses boast of sacrificing in preaching, because of neglecting more important matters?

Clearly, in order to violate a covenant a people must first be *in* a covenant with Jehovah. Only anointed Christians (spiritual Israel) are in a covenant with God through their Mediator—Jesus Christ (David their king). That means that those who have betrayed Jehovah are Jehovah’s Witnesses. But in what way have Jehovah’s Witnesses dealt treacherously with Jehovah by overstepping his covenant with them? Hosea highlights two specific areas that God’s people **“have gone down deep in bringing ruin.”**

“AS IN THE DAYS OF GIBEAH”

Hosea 9:9 reads in full: **“They have sunk deep into ruin, as in the days of Gibeah. He will remember their error and punish their sins.”**

“The days of Gibeah” have to do with a gross sin that took place during the time of the judges. The account in the 19th chapter of the book of Judges contains the account of “good-for-nothing” sexual perverts who intended to sodomize a man who was staying overnight as a guest in Gibeah. Instead, though, the man gave them his concubine and the sex-crazed mob ended up raping her to death. Outraged by the atrocity, the man cut the dead woman’s body up into twelve parts and sent a piece to each of the twelve tribes. The result was that all the tribes of Israel were shocked by the depravity of the crime and came against the tribe of Benjamin and demanded that they hand the guilty men of Gibeah over to them to be put to death in accord with the Law.

However, the historical account states: **“And the sons of Benjamin did not want to listen to the voice of their brothers, the sons of Israel.”** As a consequence of Benjamin’s foolish refusal to do justice, war erupted; and as a result, the city of Gibeah was burned to the ground and the tribe of Benjamin was nearly wiped out of existence. It should be noted, though, that Jehovah sanctioned the war against Benjamin.

Something similar to the horrific sex crime of Gibeah has happened among Jehovah’s Witnesses today— only on a much grander scale. As related already, in recent years, thousands of cases of child abuse have come to public light from within the organization. And as was the case of the original sex crime in Gibeah, the Watchtower’s scandalous pedophile problem continues to be broadly publicized. [Author’s Note: It must be pointed out that the sex crime of Gibeah was not the reason for the civil war— nor was it the reason Jehovah called attention to Gibeah’s error centuries later. Had the Benjaminites turned the guilty men over to be executed

the sex crime— as shocking as it was— may not have even been mentioned in the Bible. It was the Benjaminites’ stubborn refusal to allow justice to take place that was the real sin of Gibeah.]

By acting after the manner of the Benjaminites, the Watchtower and Jehovah’s Witnesses have sunk down deep into ruination by stubbornly refusing to do justice in the eyes of God in behalf of the many thousands of children of Jehovah’s Witnesses who have been victimized by pedophiles and rapists in the congregations.

How deep has the Watchtower sunk in bringing ruination upon themselves? Consider a few facts: The Society maintains a secret database with the names of over 20,000 pedophiles. And just like the Benjaminites, the organization has done everything in its power to shield child molesters from facing the consequences for their crimes.

Over the summer of 2015, the Australian Royal Commission held “formal public hearings to examine evidence about child sexual abuse and how institutions responded to allegations of abuse.” What were their findings? It was revealed in the [Australian News](#) that on average there are three to four allegations of child sex abuse each and every month and for the past 50 years not one case has ever been reported to the Australian authorities, even though over 500 of the accused actually confessed. What that means is that the organization knowingly concealed men from the law who had committed crimes against children.

But unfortunately Australia is not some anomaly. Non-reporting and non-cooperation with the police is the Watchtower’s universal policy. The elders are told to report crimes against children only if the law requires. Otherwise, it is hush-hush. Hence, the congregations and often even family members are not even warned when a suspected pedophile is in their midst. In some cases, victims were told not to call the police to report the crimes committed against them and were threatened with disfellowshipping if they did so.

And even when abusers are disfellowshipped they are often soon reinstated and the congregation is never made aware of the nature of their sin—thus, putting more children at risk.

As a consequence of that code of silence the Watchtower is directly responsible for giving abusers safe haven to practice their vile sins upon Jehovah’s innocent lambs.

Considering that the sin of Gibeah involved a relative handful of good-for-nothing perverts and only *one* victim, we may begin to get some approximation of Jehovah’s displeasure over the Watchtower’s failure to better protect the very children Jehovah has entrusted to them.

One of the Watchtower’s spokesmen states that the Watchtower has published much information to help parents to protect their children from pedophiles. True, the Watchtower’s literature has a number of articles on the topic of child abuse prevention. However, most of the articles do not directly deal with the problem of pedophilia among

Jehovah's Witnesses; nor do they specifically warn parents of the dangers from *within* the congregations. The *Watchtower* article entitled "Let Us Abhor What is Wicked"^{xxii} specifically addresses instances when one of Jehovah's Witnesses commits an act of child abuse, but the article makes no clear acknowledgment that the victim could also very well be a child in the congregation.

The Watchtower's Public Relations and Legal departments are obviously intent on cultivating the misleading impression that the perpetrators of child abuse are either not Jehovah's Witnesses; or if they are, then their victims are not. As an example, the April 8, 1999, *Awake!* magazine has an article entitled "Who Will Protect Your Child?" On page four, the article states: "*Think of the heartbreak of parents who have discovered, too late, that their children have been abused by trusted clergymen, teachers, or even close family members. It would be good for you as a parent to ask yourself, 'Does my church tolerate or cover up child abuse? Is my religion holding firmly to high moral principles?' Answers to such questions could help you to make wise choices in protecting your children.*"

Considering that the *Awake!* is written primarily for Jehovah's Witnesses, it is very unlikely that the children of Jehovah's Witnesses will ever be sexually molested by "trusted clergymen." And as the Watchtower is well aware, many thousands of children of Jehovah's Witness parents have already been molested by Jehovah's Witnesses; and yes, some of the perpetrators have been trusted elders and ministerial servants and otherwise respected brothers in the congregation.

If the Watchtower is really interested in helping Jehovah's Witness parents protect their children from pedophile predators, why does not the *Awake!* article warn parents to be on guard against leaving their child with trusted brothers in the congregations? Certainly that would be the honest and responsible thing to do—seeing that the Watchtower is fully aware that thousands of pedophiles lurk within the congregations of Jehovah's Witnesses. And instead of posing the question "does my church tolerate or cover up child abuse?" why not pose the much more relevant question: "Does my local body of *elders* tolerate or cover up child abuse?"

The Watchtower's hypocrisy is appalling, which must be why Jehovah stated the following at Hosea 10:2: "**Their heart is hypocritical; now they will be found guilty.**" Truly, Bethel has "sunk deep into ruin" by their own treachery and hypocrisy!

"LAWSUITS SPRING UP LIKE POISONOUS WEEDS"

While the Watchtower's oath-bound lawyers and public relations men promise trusting parents that the Watchtower has always done everything possible to protect children from being victimized by pedophiles, numerous victims of abuse insist otherwise. More disconcerting, so does Jehovah God. Interestingly, in the [New International Version](#) of the Bible, Hosea 10:4 states: "**They make many promises, take false oaths and**

make agreements; therefore lawsuits spring up like poisonous weeds in a plowed field.”

True to the prophecy of Hosea, numerous lawsuits against the congregations of Jehovah’s Witnesses and the Watchtower Bible and Tract Society are popping up like weeds in a plowed field— due primarily to ‘Bethaven’s’ stubborn refusal to do what is right. How appropriate, too, that Jehovah likens his organization to a dumb, stubborn cow, saying at Hosea 4:16: **“For, like a stubborn cow, Israel has become stubborn.”** And again at Hosea 9:15: **“All their wickedness was in Gilgal, for there I came to hate them. I will drive them away from my house because of their evil deeds. I will no longer love them; all their princes are stubborn.”**

The Watchtower’s legal counsel stubbornly insists before courts throughout the United States that the elders of Jehovah’s Witnesses bear no community responsibility to report suspected abusers to authorities. And not only that, the Watchtower’s lawyers even argue that the elders have no congregational responsibility to protect members from abusers. Whether the courts agree with that legal argument or not is irrelevant, because, admittedly, in the universal scheme of things the lawsuits the Watchtower has been embroiled in are a relatively trivial thing. However, what defense will Bethel’s attorneys present before the Supreme Court of Heaven when called to account for the thousands of innocent children who have been raped and seduced on their watch?

Jehovah’s Witnesses may assume that they have knowledge of God. But does merely knowing God’s name and that he and Jesus do not make up two thirds of a trinity necessarily mean that a person has knowledge of God? No, not at all. Knowledge of God involves much more than that. True knowledge of Jehovah involves accepting and practicing his ways in imitation of his dealings. Since God declares himself to be the Protector of the downtrodden and he requires the judges of his people to plead the legal case of orphans and widows above all else, it is apparent— reflected in the Society’s callous disregard for the welfare of children—that Jehovah’s assessment of the situation is absolutely correct—there is no knowledge of God in the land. Manifestly, if the lawyers and leading men of Bethel really knew Jehovah would they foolishly provoke the Almighty to outrage?

As a consequence of their sins Bethel’s institutional prophets and the revered organizational mother, along with all those whom Jehovah presently recognizes as his people, will be silenced during the oncoming judgment, even as Hosea 4:5-6 foretells: **“So you will stumble in broad daylight, and the prophet will stumble with you, as if it were night. And I will silence your mother. My people will be silenced, because there is no knowledge. Because you have rejected knowledge, I will also reject you from serving as my priest; and because you have forgotten the law of your God, I myself will forget your sons.”**

But organizational idolatry and injustice are not the full measure of Bethaven’s sin. There is more.

“TO ASSYRIA THEY HAVE GONE”

Jehovah has on many occasions rescued his people from powerful enemy nations. The execution of Jehovah’s judgments against Pharaoh’s Egypt during the Exodus stands to this day as a testament to God’s power and the zeal he has for his people, even as Jehovah reminded them of this fact at Hosea 13:4-5: **“But I am Jehovah your God from the land of Egypt; you knew no God except me, and besides me there is no savior.”**

Eventually, though, Israel no longer trusted his God to protect him and so he sought to make political alliances with his enemies— foolishly imagining that making “peace” with his worldly enemies would somehow provide him with security. What a deplorable lack of faith was demonstrated by the kings of Israel when they forged treaties with the ascending Assyrian Empire and sought favor with Egypt. **“Ephraim is like a simpleminded dove, lacking good sense. They have called out to Egypt; they have gone to Assyria.”** (Hosea 7:11)

Interestingly, Hosea 11:1, which says: **“when Israel was a boy, then I loved him, and out of Egypt I called my son,”** relates to the establishment of Christianity, too. The Bible writer, Matthew, specifically noted that the prophecy of Hosea was fulfilled when Jesus, the Son of God, was also called out of Egypt after Mary and Joseph were told to flee there with the child to escape Herod’s infanticidal rage. So, it is apparent that Jehovah’s reference to “when Israel was a boy” applies to the establishment of spiritual Israel. And just as the literal nation of Israel at one time trusted God but then went astray, spiritual Israel also would follow the same path of degeneracy, so that all things are not as they should be at the time of God’s inspection. Indeed, the very same pattern of faithlessness and presumptuous, disobedience has been exhibited by the leadership of the Watchtower Society today.

There are many reasons to believe that Jehovah has blessed the work of Jehovah’s Witnesses and delivered them from many powerful religious and political enemies—just as he did Israel in ancient times. The humble beginning of the International Bible Students was a modern Pentecost-like revival of primitive Christianity. The harrowing accounts of Jehovah’s Witnesses in Nazi Germany and Russia, for instance, as well as the experiences from many other lands, including Malawi, are truly inspiring and are an evidence of Jehovah’s support and personal care. The Yearbooks and other publications of Jehovah’s Witnesses have literally thousands of experiences that show Jehovah has blessed his people in small and large matters.

In spite of all that God has done in behalf of his people in modern times, in 1992, the Watchtower signed a political alliance with the UN and agreed to ‘conduct an information program with its constituents and to a broader audience about UN activities.’ In short: the Watchtower became an advocate of the United Nations’ global

agenda. This, in spite of the fact that Jehovah's Witnesses believe the UN is the "disgusting thing" of which Jesus spoke.

That makes the Watchtower's hypocritical and duplicitous partnership with the United Nations a disgusting and shameful act of lawlessness according to God's standards. It is no different in Jehovah's estimation than what the Israelites did when they willfully dedicated themselves to the disgusting worship of Baal or made alliances with the surrounding nations.

How true of modern spiritual Israel: **"But they went to Baal of Peor; they dedicated themselves to the shameful thing, and they became disgusting like the object of their love."** (Ho. 9:10)

The Watchtower is well aware that the terms of Jehovah's friendship are non-negotiable. Christ's Kingdom is no part of this world and if any Christian even merely *wants* to be a friend of this world he unavoidably constitutes himself an enemy of God. That is why Jehovah's Witnesses scrupulously avoid becoming involved in politics and are even willing to die rather than compromise their Christian integrity by violating the covenant of Christ that requires Christians to be no part of the Devil's religious or political system. The boundaries of worldly involvement are very well defined.

Yet, in spite of that knowledge the Governing Body of Jehovah's Witnesses, representing the anointed congregation of spiritual Israel earth-wide, took it upon themselves to sign a partnership pact with the modern counterpart of the king of Assyria.

It is as if the organization has pulled up the borderline markers and illegally moved a spiritual boundary; going out of its way to appease an enemy, exactly as Jehovah's prophet has written: **"The princes of Judah have become just like those moving back a boundary...Ephraim is oppressed, crushed in justice, for he had taken it upon himself to walk after his adversary."** (Hosea 5:10-11)

The Watchtower's NGO compact with the United Nations amounts to what the Bible calls a covenant—a binding agreement. How applicable the words of the prophet: **"Ephraim is feeding on wind. He chases after the east wind all day long. He multiplies lies and violence. They make a covenant with Assyria and take oil to Egypt."** (Hosea 12:1)

Although the Watchtower dissolved their NGO association with the UN in 2001, the organization is still very much involved with the OSCE. And given Bethel's tendency towards unfaithfulness and compromise, it is quite likely that it will do so again— even more egregiously in the future— when it is faced with an existential threat.

"LIKE A BEAR THAT HAS LOST ITS CUBS"

How does Jehovah propose to ultimately rectify the deplorable state of affairs into which his people have sunken deep down, in order to restore his relationship with

them? At Hosea 13:7-9, God answers: **“I will become like a young lion to them, like a leopard lurking along the path. I will come upon them like a bear that has lost its cubs, and I will rip open their chest. I will devour them there like a lion; a wild beast of the field will tear them to pieces. It will destroy you, O Israel, because you turned against me, against your helper.”**

A she-bear that has been separated from her cubs is probably one of the most formidable animals on earth. A mother bear thus deprived could not be appeased or pacified. While the Watchtower may be inclined to assume that the unpleasant encounter described in the 13th chapter of Hosea has no application to genuine Christians, the context suggests otherwise. It is evident that the purpose of God’s ripping open their chest is not to destroy, but to discipline and restore —to change their heart. God encountering his people like a lion, leopard and a ferocious she-bear that has lost her cubs, has a direct bearing upon the final outworking of Jehovah’s purpose to produce a kingdom of faithful priests from among sinful mankind.

How might that be determined to be true? Because Hosea 13:14 goes on to say: **“From the power of the Grave I will redeem them; from death I will recover them. Where are your stings, O Death? Where is your destructiveness, O Grave? Compassion will be concealed from my eyes.”**

In the 15th chapter of 1 Corinthians, Paul quoted directly from Hosea 13:14 and applied it to the resurrection of the holy ones during the last trumpet. Therefore, the means by which Jehovah repairs the relationship with his wife-like spiritual nation is by means of the resurrection. That redemption is made possible by the death and resurrection of Jesus Christ. In other words, the prophecy of Hosea is foretelling that God will destroy his earthly organization and create a new, incorruptible, heavenly organization made of 144,000 redeemed from mankind.

The preceding verses, Hosea 13:12-13, provides a most interesting contrast. Those two verses read: **“The error of Ephraim is wrapped up; his sin is stored up. The pangs of childbirth will come for him. But he is an unwise child; he does not present himself when it is time to be born.”**

How is it, that, on the one hand, Jehovah likens the travails of his wayward nation to a woman giving birth to her sons, and the very next verse God says he will redeem them from death? How is the birth and death of God’s people related?

Isaiah sheds light upon these questions. Isaiah 26:16-19 also relates birth and death, saying: **“O Jehovah, during distress they turned to you; they poured out their prayer in a whisper when you disciplined them. Just as a pregnant woman about to give birth has labor pains and cries out in pain, so we have been because of you, O Jehovah. We became pregnant, we had labor pains, but it is as if we have given birth to wind. We have not brought salvation to the land, and no one is born to inhabit the land. ‘Your dead will live. My corpses will rise up.**

Awake and shout joyfully, you residents in the dust! For your dew is as the dew of the morning, And the earth will let those powerless in death come to life.”

There are two entities conversing in the prophecy. By means of inspiration, Isaiah records a conversation between the anointed and Jehovah that will take place during the distress of the tribulation. That is when God’s people will turn their attention to him —when they become subject to his disciplining. However, it is apparent in the context that the prophecy was not fulfilled in 1919, as the Watchtower claims. That is evident by the fact that the very next verse in Isaiah states: **“Go, my people, enter your inner rooms, and shut your doors behind you. Hide yourself for a brief moment until the wrath has passed by.”**

So, the context indicates that the time of disciplining for God’s people is an immediate prelude to the execution of Jehovah’s judgments at Armageddon. That being the case, what is the meaning of the text cited above?

In highly symbolic imagery, Isaiah’s prophecy portrays the distressing situation that will come upon Christ’s congregation that will seem as if all is lost. It will be as if a woman in labor simply cannot deliver the child. How distressing!

That is how it will be for the sons of the Kingdom when they come to their wits’ end; exerting their full power to accomplish God’s will as an organization and still not achieving the hoped-for salvation. That is when Jehovah responds, saying: “Your dead will live. My corpses will rise up.”

The resurrection God is describing is not an earthly resurrection of the dead, since it occurs before the wicked are destroyed. Those described by Jehovah as “My corpses” can be none other than the body of Christ at the moment the heavenly resurrection begins. During the darkest hour when the Kingdom-producing Israel of God is faced with annihilation, Jehovah’s enlivening spirit will become like the refreshing life-giving dew; bringing to immortal life the apostles and holy ones, who remain asleep in the dust of the earth up until that very moment. By a miracle of Almighty God, the Kingdom will finally give birth to her sons; as those powerless in death come to life. Jehovah’s spirit will also act upon the living holy ones; transforming them in preparation for their dying and simultaneously being born into the heavenly realm as well.

Ultimately, even though the chosen are born again, they are still in a dying condition and must be resurrected to become fully reborn as sons of the living God. That is the final fulfillment of Hosea 1:10, which reads: **“And in the place where it was said to them, ‘You are not my people,’ it will be said to them, ‘The sons of the living God.’”**

The 12th chapter of Revelation similarly symbolizes the woman-like covenant of God giving birth to the Kingdom and then subsequently she is forced to flee into the wilderness during a time of trial and bitter persecution.

Hosea uses the very same imagery as Revelation, saying at Hosea 2:14: **“Therefore here I am prevailing upon her, and I will cause her to go into the wilderness, and I will speak to her heart.”**

After expressing his rage and indignation toward his adulterous organization, in his love and compassion Jehovah implores them to return to him, saying in the opening words of the 14th chapter of Hosea: **“Come back, O Israel, to Jehovah your God, for you have stumbled because of your error. Come back to Jehovah with these words, say to him, ‘May you pardon our error and accept what is good, and we will offer the praise of our lips as we would young bulls.’”**

In spite of the unfaithfulness of his people, Jehovah is still willing to extend mercy and seek reconciliation with his estranged wife-like organization. How encouraging that is for Jehovah’s Witnesses to know! In spite of their hypocrisy, idolatry, apostasy, spiritual adultery and downright stubbornness of its leaders, Jehovah is willing to forgive if his people truly humbly repent and come back to Jehovah with words imploring his favor.

How wonderful to know, too, that Jehovah will still accomplish his purpose in connection with his Kingdom— in spite of the folly and error of his people!

The closing words of Hosea are truly touching and echo Isaiah’s prophecy in likening Jehovah’s refreshing life-giving spirit to the dew: **“I will heal their unfaithfulness. I will love them of my own free will, because my anger has turned away from him. I will become like the dew to Israel; he will blossom like the lily.”** (Hosea 14:4-5)

“The great day of Jehovah is near.
It is near, and there is a hurrying of it very much.
The sound of the day of Jehovah is bitter...”

-Zephaniah 1:14-

The expressions “the day of Jehovah” and “the day of Jehovah’s anger” were used by the prophets Isaiah, Ezekiel, Joel, Obadiah, Amos, Malachi, as well as the apostles. Those terms appear seven times in the brief prophecy of Zephaniah alone. Through Zephaniah, Jehovah expresses his determination to annihilate faithless evildoers and false worshippers from among his people—particularly their occultist priests of Baal. The prophecy also denounces the surrounding nations—including Assyria.

As with other prophecies, though, it is evident that God intended the prophecy of Zephaniah to apply far beyond the affairs of Judah and the ancient world. For example, Zephaniah 1:18 indicates that Jehovah’s denunciation is global—total. That verse reads: **“Neither their silver nor their gold will be able to save them in the day of Jehovah’s fury; for by the fire of his zeal the whole earth will be consumed, because he will make an extermination, indeed a terrible one, of all the inhabitants of the earth.”**

In keeping with the established principle that judgment begins with the house of God, Zephaniah 1:4-6 relates the central feature of the day of Jehovah: **“I will stretch out my hand against Judah and against all the inhabitants of Jerusalem, and I will wipe out from this place every vestige of Baal, the name of the foreign-god priests along with the priests, and those who bow down on the rooftops to the army of the heavens, and those who bow down and pledge loyalty to Jehovah while pledging loyalty to Malcam; and those who turn away from following Jehovah and who do not seek Jehovah or inquire of him.”**

As has been pointed out already, and as Jehovah’s Witnesses are well aware, the city of Jerusalem was not only the capital of the Judean kingdom, it was also the exclusive center for the worship of Jehovah God; Solomon’s temple being located on the highest outcropping of the mound upon which Jerusalem was situated. Because the sacred name of Jehovah was intimately associated with Jerusalem and its temple,

Jehovah was moved by zeal for his own name to punish those who disrespected and reproached his name by worshiping false gods.

True to his word through Zephaniah, the destruction Jehovah brought upon the city by the Babylonians finished off —once and for all —the degraded worship of Baal and Malcam. Never again would Jehovah tolerate in his rebuilt temple the likes of the disgusting Canaanite god, Baal; or Malcam (Molech)— “the disgusting thing of the Ammonites.”

As for any modern application, the Watchtower assumes that Christendom is the antitype of unfaithful Jerusalem. However, how is it that the clergy and parishioners of Christendom could be guilty of pledging loyalty to both Jehovah and Malcam? Since Christendom has never embraced the name or person of Jehovah, preferring instead to worship the Christianized version of the mythical, babylonish Trinity—those who are condemned for turning away from following Jehovah (apostatizing) must be those Christians who at one time actually worshipped and followed Jehovah—such as Jehovah’s Witnesses.

But, if that is true, how could any Christian witness of Jehovah possibly pay homage to the now non-existent idols representing Baal or Molech? In this regard, the [February 15, 2001, Watchtower](#) published a series of study articles on Zephaniah. Commenting on the verse previously quoted, the Watchtower states: “*The worship of Molech included child sacrifice...All of this may well remind us of Christendom, steeped in false worship and astrology. And her role in the sacrificing of millions of lives on the altar of clergy-supported warfare is disgusting indeed!*”

Likening the devilish practice of child sacrifice to Christendom’s participation in the bloodletting of war is not really an apt comparison since the Israelites fought wars that were sanctioned by God— often against the very worshippers of Baal and Molech and other heathen deities. And at times Jehovah even sanctioned the execution of women and children as those devoted to destruction.

Besides, soldiers of war are hardly comparable to the helpless babes who were cruelly sacrificed on the altar to the bloodthirsty god, Molech.

A more apt comparison to the demonic ritual of child sacrifice is the pedophilia practiced by some of the clergy of Christendom—particularly Catholic priests. Although victims of pedophilia are not literally sacrificed to the demons, as were the poor unfortunates of the past, it is as though their childhood innocence is. Considering that the demons were originally righteous angels that forsook their proper dwelling place in heaven in order to have sexual relations with creatures of another sort, the unnatural sexual act between an adult and a child mimics those demonic perversions of a greater dominating a lesser.

Surely the satanic spirit that once promoted the sacrifice of innocent children to Molech is the same evil influence behind the scourge of pedophilia in modern times. The damage done to the innocent victim of sexual abuse is in some ways more

heartrending and certainly longer lasting than had they actually been killed and offered up to the flames of Molech's altar.

Many victims of child sexual abuse suffer a lifetime of emotional and psychological problems. Some victims even commit suicide after enduring years of mental anguish. In that respect, the end result *is* the same as had they actually been devoted to the fire.

But while the churches of Christendom have certainly had their child abuse scandals, the Watchtower organization has also been seduced into tolerating the sacrifice of the sexual innocence and purity of young children to the demons. Likely many of Jehovah's Witnesses will be offended by such a statement, but first consider God's view.

The Israelites were introduced to the worship of Baal even before they entered into the Promised Land. This came about on the Plains of Moab by the cunning of Balaam who counseled King Balak to use Moabite women as prostitutes to seduce the Israelite men into sexual immorality and idolatry. Tragically, it worked. The historical account at Numbers 25:1-3 says: **“Then the people started to have immoral relations with the daughters of Moab. And the women came calling the people to the sacrifices of their gods, and the people began to eat and to bow down to their gods. So Israel attached itself to the Baal of Peor; and the anger of Jehovah began to blaze against Israel.”**

“HOLDING FAST THE TEACHING OF BALAAM”

True, there is no mention of child sacrifice on that particular occasion; however, the significance of Israel's fall into the worship of Baal is found in the book of Revelation. There, Jesus' inspired letter to the congregation of anointed Christians in Pergamum reveals that Balaam has a spiritual counterpart who is alive and well within Christ's congregation during the Lord's day. At Revelation 2:14, the Lord Jesus speaks to the congregation, saying: **“Nevertheless, I have a few things against you, that you have there those adhering to the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit sexual immorality.”**

The historical Balaam was no ordinary man. He was a great man. On several occasions he conversed with Jehovah God himself! For example, we read: **“Then God came to Balaam and said: ‘Who are these men with you?’ So Balaam said to the true God...”** (Numbers 22:9-10) And again in the 22nd verse: **“Then God came to Balaam by night and said to him...”** And again at Numbers 23:16: **“Subsequently Jehovah got in touch with Balaam and put a word in his mouth...”**

Balaam was even blessed with God's holy spirit at one point, as it says at Numbers 24:2-3: **“When Balaam raised his eyes and saw Israel tabernacling by his tribes, then the spirit of God came to be upon him.”** Balaam was also inspired to

say of himself: **“The utterance of the one hearing the sayings of God, and the one knowing the knowledge of the Most High— A vision of the Almighty he got to see while falling down with the eyes uncovered...”**

The point is, Balaam knew Jehovah. At least he knew that Jehovah would not tolerate Baal worship among his people. So, after failing to curse the Israelites, Balaam cunningly counseled Balak to induce God’s people into unfaithfulness, knowing that Jehovah would become offended. However, the teaching of Balaam was not particularly intended to lure every single Israelite male into fornication. That was not necessary to provoke Jehovah into venting his wrath upon the nation. In his cunning, Balaam apparently knew that Jehovah’s anger could be kindled if even a relatively small number of Israelite men actually engaged in the Bacchanalia—just as long as the leadership passively tolerated the sin. That is evident by the fact that the scourge upon Israel was halted only after a priest named Phinehas took action and executed two fornicators in the camp.

Just as Jesus spoke of those in the Pergamum congregation who were “holding fast the teaching of Balaam,” the Christian writers, Peter and Jude, also warned believers to be on guard against those false teachers who **“have rushed into the erroneous course of Balaam for reward.”** Such men lurk like “rocks hidden below water”— their treachery concealed from the unsuspecting. The reason they pose such a spiritual danger to Christians is because the Balaam-like agents are trusted elders and leaders who feast together with God’s people. That is apparent by Jude’s further comments, which identify them as **“shepherds who feed themselves without fear; waterless clouds carried here and there by the wind; fruitless trees in late autumn, having died twice and having been uprooted; wild waves of the sea that cast up the foam of their own shame; stars with no set course, for which the blackest darkness stands reserved forever”**

“Shepherds who feed themselves” are obviously self-serving elders in the congregation, perhaps even posing as one among the anointed faithful slave. Their being likened to “stars with no set course” would seem to suggest that they pose as spiritual guides, but their “guidance” is as unreliable as navigating by following a wandering star in the sky.

Just as Jesus asked the Pharisees how they thought they were going to escape the judgment of Gehenna, the odd description of their “having died twice” must mean that their course of treachery has already brought upon them the judgment of the second death.

Since that very judgment is also reserved for the evil slaves of Christ’s illustrations, “the teachings of Balaam” must ultimately emanate from them.

“YOU TOLERATE THAT WOMAN JEZEBEL”

Another notorious Baal worshiper was Queen Jezebel. And Jesus, too, mentions her, as being an evil influence in the congregation during the Lord's day. At Revelation 2:20, the Lord Jesus addresses his congregation, saying: **“Nevertheless, I do hold this against you, that you tolerate that woman Jezebel, who calls herself a prophetess, and she teaches and misleads my slaves to commit sexual immorality and to eat things sacrificed to idols.”**

In commenting on the meaning of the verse, the Watchtower freely admits that every year tens of thousands of Jehovah's Witnesses are expelled from the congregations for practicing various forms of sexual immorality. That, though, is in keeping with what Paul advised congregations to do to unrepentant fornicators in their midst. So, it is not likely that Jesus would condemn his disciples for tolerating that particular aspect of immorality. Be that as it may, what about the way child abusing pedophiles have been dealt with? Can the Watchtower boast of having purged wicked pedophiles from the organization with the same zeal as it has disfellowshipped tens of thousands of young adults and teenaged fornicators?

Jesus went on to say of Jezebel: **“And I gave her time to repent, but she is not willing to repent of her sexual immorality. Look! I am about to throw her into a sickbed, and those committing adultery with her into great tribulation, unless they repent of her deeds. And I will kill her children with deadly plague, so that all the congregations will know that I am the one who searches the innermost thoughts and hearts, and I will give to you individually according to your deeds.”**

Take note of the fact that Jesus puts up with “Jezebel” and her lovers all the way up until throwing her and her children “into great tribulation”; obviously, during *the* great tribulation. It is apparent, then, that an immoral Jezebel-like influence exists in the congregation up until the very moment when Christ removes it—permanently. The point is, though, Jesus does not merely punish the fornicators themselves. Christ rebukes those who “*tolerate* that woman Jezebel” and the teachings of Balaam. Because both Balaam and Jezebel factions within the congregations promote some form of idolatry among the true disciples of Christ, evidently with some measure of success, could it be that the sort of idolatry they promote is the idolatry of the Watchtower organization itself? Consider a few relevant facts.

It is an inescapable fact that in both subtle and not-so-subtle ways the Watchtower's policies have muzzled the victims of pedophilia and their families, so as not to scandalize the organization. The reasoning has always been that no one should know about such ugliness so as not to ‘bring reproach on Jehovah's name.’ So, there is a strong inclination towards secrecy— which obviously serves the interests of the perpetrators of crimes against children. It is also now a matter of public record that the Watchtower discourages elders from notifying the congregation when a suspected or even known sexual predator is in their midst— thus putting more children at risk of

becoming victims. Even when a pedophile is disfellowshipped, the congregation is not told the reason.

While each congregation of Jehovah's Witnesses has had the authority to have meeting parts specifically devoted to "local needs" of the congregation, rarely do the elders take such opportunities to warn the congregation when a suspected pedophile is in their midst. Unquestionably, the illusion of the organization as a spiritual paradise is more important to maintain than the welfare and safety of children.

Such wicked reasonings have ensnared the congregations into tolerating a form of Baalism. By invoking the name of Jehovah in such a way, telling the victims to "wait on Jehovah" for justice to be done, it is as if the congregations sanctify the sacrifice of the child to the demonic practice of pedophilia. Can it not be said that such men are making sworn oaths to both Jehovah and Molech?

Ironically, the actual scandal of child abuse has not brought nearly the level of reproach on Jehovah's name as has the deplorable way in which the leadership of Jehovah's Witnesses has mishandled the problem. Perhaps the greatest irony, though, is that those who have brushed aside abuse victims with empty platitudes such as "wait on Jehovah," will find *themselves* under God's judgment when the wait is over.

The judgment that Jehovah finally executed against Jerusalem was in keeping with what was stated in the Law at Leviticus 20:3-5: **"And as for me, I shall set my face against that man, and I will cut him off from among his people, because he has given some of his offspring to Molech for the purpose of defiling my holy place and to profane my holy name. And if the people of the land should deliberately hide their eyes from that man when he gives any of his offspring to Molech by not putting him to death, then I, for my part, shall certainly fix my face against that man and his family, and I shall indeed cut him and all those who have immoral intercourse along with him in having immoral intercourse with Molech off from among their people."**

In the days of Zephaniah the people deliberately ignored the child sacrifice that was taking place in their midst. Their failure to uphold the law moved Almighty Jehovah to act in his own behalf. Jehovah's sense of justice obligated him to perform a human sacrifice of his own by annihilating the priests of Baal. Zephaniah 1:7-9 reads: **"Be silent before the Sovereign Lord Jehovah, for the day of Jehovah is near. Jehovah has prepared a sacrifice; he has sanctified those he invited. On the day of Jehovah's sacrifice I will call to account the princes, the sons of the king, and all those wearing foreign clothing. I will call to account everyone who climbs onto the platform on that day, those who fill their master's house with violence and deception."**

The princes and priests of Baal "wearing foreign clothing" must correspond to the Balaam and Jezebel faction that exists in the congregation during the Lord's day. Be assured that Jehovah will similarly take action against the agents of Baal within the

organization of Jehovah's Witnesses in order to sanctify his own name from being profaned.

COMPLACENT ONES CALLED TO ACCOUNT

The execution of God's judgment is always thorough. When Jerusalem was destroyed, it was as though God made a careful search of the city in order to root out and destroy every faithless and complacent man. God is in the perfect position to bring about that judgment because he can see into each one's heart. Hence, Zephaniah 1:12 states: **"At that time I will carefully search Jerusalem with lamps, and I will call to account the complacent ones, who say in their heart, 'Jehovah will not do good, and he will not do bad.'"**

The Watchtower implies that Jehovah will make a careful search of Christendom in order to find and remove wicked individuals. But that makes no sense; nor is it in harmony with the Scriptures. As the Watchtower itself teaches, God's purpose has been to draw persons out of Christendom before its destruction. If, therefore, Christendom is to be entirely destroyed, why would God need to make a careful search of those institutions in order to seek out and destroy faithless men?

For some obscure reason, the *NWT Study Edition* removed the reference to men who were congealing on their dregs, which the Hebrew literally states and which most translations render in some fashion. What do those men who are like the dregs concealed at the bottom of a vat of wine illustrate? Such imagery suggests that those complacent ones are settled deep within the organization, like the sediment that sinks to the bottom of a cast of aging wine. That is why God is determined to search them out.

In Jesus' letter to the congregation in Thyatira, the very congregation that was tolerating the influence of Jezebel, they would come to know that Jesus "searches the kidneys and hearts" in order to determine our inner thoughts and consequently each one's reward or punishment. In harmony with that, those who are described as complacent are lukewarm in their affections and assume that they will never be called to account. Their saying in their hearts: "Jehovah will not do good, and he will not do bad," reveals that they know Jehovah, as did Balaam, but they do not suppose God will ever actually deliver on his promises or threats of punishment.

Even though such men may have put in many years of service, even contributing to the growth of God's organization, when the time comes to reward his slaves, Jehovah's judgment is that **"their wealth will be plundered and their houses will be devastated. They will build houses, but they will not occupy them; and they will plant vineyards, but they will not drink wine from them."** (Zephaniah 1:13)

They are like the wicked and sluggish slaves who were entrusted with their master's assets, but who, in the final judgment, will prove to have been unfaithful with the spiritual riches that were entrusted to them. Christ will strip them of their wealth and

throw them all of out of his service. As Jesus said in reference to the judgment upon the evil slaves: **“There is where the weeping and gnashing of their teeth will be.”**

“THERE WILL BE THE SOUND OF AN OUTCRY”

In keeping with the judgment of weeping and gnashing of teeth imposed upon the faithless and evil slave, Zephaniah decrees the same sentence of anguish upon the unfaithful servants of Jehovah in Jerusalem, where we read at Zephaniah 1:10-11: **“‘On that day,’ declares Jehovah, ‘There will be the sound of an outcry from the Fish Gate, a wailing from the second quarter of the city, and a loud crash from the hills. Wail, you inhabitants of Maktesh, for all the tradesmen have been done away with; all those weighing out silver have been destroyed.’”**

The ancient city of Jerusalem had twelve gates, as does the symbolic New Jerusalem of Revelation, which represents the glorified Kingdom of God after Armageddon. The “outcry from the Fish Gate” would seem to symbolize the anguish of those whose spiritual work in the Kingdom is incinerated during Jehovah’s day.

Contrary to the Watchtower’s teaching that Christ supposedly cleansed God’s spiritual temple in 1918; most assuredly, the “great day of Jehovah” will not pass by so uneventfully. The actual purging of God’s temple of the evil that dwells therein must surely be what the following passage of Zephaniah is foretelling: **“The great day of Jehovah is near! It is near and it is approaching very quickly! The sound of the day of Jehovah is bitter. There a warrior cries out. That day is a day of fury, a day of distress and anguish, a day of storm and desolation, a day of darkness and gloom, a day of clouds and thick gloom, a day of the horn and of the battle cry, against the fortified cities and against the high corner towers.”**

As Jesus foretold, Jehovah’s judgment upon his own house comes about during the conclusion of the system of things, which is marked by global warfare, among other things. During the confusion of war Jesus foretold that God’s holy place would come to desolation. Apparently that is what is outlined in the verse above. The day of “storm and of desolation... against the fortified cities and against the high corner towers” is in reference to Jehovah’s earthly, visible organization. Neither the Watchtower’s gold or silver will appease Jehovah’s anger.

If there is any doubt that such a judgment pertains to the Christian congregation, the Christian writer, James, issues a similar warning as is found in Zephaniah. Addressed to the anointed Christians of the twelve tribes of spiritual Israel, James 5:1-3 says: **“Come, now, you rich men, weep and wail over the miseries that are coming upon you. Your riches have rotted, and your clothing has become moth-eaten. Your gold and silver have rusted away, and their rust will be a witness against you and will consume your flesh. What you have stored up will be like a fire in the last days.”**

“O NATION THAT FEELS NO SHAME”

At Zephaniah 2:1-3, Jehovah lays out before his wayward nation the requirements for individuals to attain to salvation during the denunciation: **“Gather together, yes, gather yourselves, O nation that feels no shame. Before the decree takes effect, before the day passes by like chaff, before the burning anger of Jehovah comes upon you, before the day of Jehovah’s anger comes upon you, seek Jehovah, all you meek ones of the earth, who observe his righteous decrees. Seek righteousness, seek meekness. Probably you will be concealed on the day of Jehovah’s anger.”**

The Watchtower identifies Christendom as the shameless nation. But, if that is the case, in what sense then does God expect them to gather together in order to seek Jehovah? According to the verse above, God’s exhortation to the meek inhabitants of the “nation that feels no shame,” is directed to those “who observe his righteous decrees.” That means that God recognizes that not all the inhabitants of the nation are equally guilty.

Another conspicuous inconsistency in the Watchtower’s interpretation of the prophecy is apparent by considering Zephaniah 3:5, which reads: **“Jehovah is righteous in her midst; he does no wrong. Morning by morning he makes known his judgments, as unfailing as the daylight. But the unrighteous one knows no shame.”**

In what sense might Jehovah reside in the midst of Christendom, so as to faithfully— “morning by morning”— keep making known his judgments? Adroitly, the Watchtower offers no comment on the verse. But, clearly, the only organization that God resides in order to make his counsel known is Christ’s congregation. Therefore, the “nation that feels no shame” must be the organization that has been built around the Christian Israel of God.

From Jehovah’s standpoint his own organization has become a rebellious and oppressive city—just as was ancient Jerusalem when it was home to Jehovah’s temple of worship. Likewise, the “unrighteous one,” who “knows no shame,” must be ensconced within the leadership of the organization.

But do the oppressive judges and priests ruling over the corrupt city described in the following verse really have a counterpart in the Watchtower Society? **“Woe to the rebellious, the polluted, the oppressive city! She has obeyed no voice; she has accepted no discipline. In Jehovah she has not trusted; she has not drawn near to her God. Her princes within her are roaring lions. Her judges are wolves in the night; they do not leave even a bone to gnaw until morning.”**

As stated in numerous places in the Bible, God holds the leaders of his people to a more exacting standard of accountability. So, it is from his exalted point of view that the prophets spoke.

But, in what way might the ruling princes and judges of Jehovah's Witnesses be considered as "roaring lions" and devouring wolves from Jehovah's perspective? Well, as an example of ruthlessness and tyranny, the Watchtower has instituted a policy of summarily disassociating Jehovah's Witnesses for certain offenses. Apparently this applies particularly to those who may take a blood transfusion, join the military, or, in the case of sexual abuse victims, if they happen to speak to the media.

In the instance of those taking a transfusion or joining the military, the Watchtower does not want to appear before concerned governments as though it is using coercion by threat of disfellowshipping to force Jehovah's Witnesses to comply. In reality, though, disassociation is the same thing as disfellowshipping, only *without* a judicial hearing or right of appeal. The Watchtower claims that anyone violating certain tenets of the faith automatically disassociates themselves and is no longer one of Jehovah's Witnesses.

Disassociation was used against a male abuse victim in Sweden whose case was aired on national television. Apparently, the Watchtower considers it an act of repudiating one's faith when a victim of pedophilia publicly exposes the wickedness perpetrated upon them within the congregation. With no judicial hearing of any kind or any counseling, the elders simply dismissed the brother from the congregation and even threatened to call the police when he tried to enter the kingdom hall to attend a public meeting. In order to avoid appearing as ruthless persecutors of abuse victims by disfellowshipping them, the Watchtower takes the position that such individuals have willingly disassociated themselves by a certain course of action. How treacherous!

And how appropriate is Jehovah's denunciation of the negligent shepherds at Ezekiel 34:4: **"The sickened ones you have not strengthened, and the ailing one you have not healed, and the broken one you have not bandaged, and the dispersed one you have not brought back, and the lost one you have not sought to find, but with harshness you have had them in subjection, even with tyranny."**

Interestingly, Nicodemus once spoke up before his fellow Pharisees to defend Jesus by saying: **"Our law does not judge a man unless *first* it has heard from him and come to know what he is doing, does it?"** It seems that the Watchtower has adopted the same unscriptural tactics as the Pharisees in dealing with those it deems to be enemies.

"HER PRIESTS DEFILE WHAT IS HOLY"

Zephaniah 3:4 goes on to say: **"Her prophets are insolent, treacherous men. Her priests defile what is holy; they do violence to the law."**

In what way have Jehovah's modern priests defiled what is holy? One way is by hiring non-Christian lawyers to represent the Watchtower Society. Hiring men of the world to defend the truth and represent anointed Christians in a court of law, often against the interests of abused children, is profaning what is holy. Another way that

Bethel's "priests" have profaned what is holy is by misusing funds dedicated to the ministry of Christ's kingdom, as well as by employing Christian ministers in non-spiritual pursuits. How has that been done? Primarily, it has been by publishing the *Awake!* magazine.

Think of it, the Watchtower uses the volunteer labors of thousands of factory workers to produce a publication that has very little spiritual value. Not only that, but millions of publishers and pioneers, who are ministers dedicated to publishing the truth about God and Christ, are required to use their time, energies and resources to distribute millions of copies of a *Reader's Digest*-like publication. That is not to say the *Awake* is not informative, it is just that most of the articles are about commonplace things. One might more readily find a recipe in the *Awake!* as a biblically-oriented article.

It is hard to imagine the apostle Paul risking his life merely to distribute such mundane pap as is found in the *Awake!* Since that is the case, how can Bethel say that Jehovah's judgment at Ezekiel 22:26 does not apply to them? **"Her priests have violated my law, and they keep profaning my holy places. They make no distinction between what is holy and what is common..."**

No doubt as a cost-cutting measure, beginning in 2006, the *Awake!* journal was reduced from bi-monthly to a monthly publication. The Watchtower even stated that the monthly edition was going to be more Bible-based, which is a backhanded admission that the *Awake!* is of questionable spiritual value. But after 50 years of pushing the publication on the public in the name of Jehovah, it is understandable why Jehovah might take offense with his priests for having made no distinction between what is holy and what is common.

"THE CHANGE TO A PURE LANGUAGE"

Also, it is apparent that the Watchtower's seers have deliberately twisted the Scriptures in order to support the false teaching that the day of Jehovah began in 1914. One prominent feature of the Watchtower's fraud has to do with "the change to a pure language," which Zephaniah foretold God would perform. Do Jehovah's Witnesses speak the prophesied "pure language"? In this regard, the [August 15, 2008, Watchtower](#) supposes that the "pure language" can simply be learned by studying the Bible along with Bible study aids published by the Watchtower. But as this publication has already presented incontrovertible proof that the Watchtower's 1914 parousia doctrine is a complete fabrication, how can it possibly be true that Jehovah's Witnesses are speaking the language of truth? The truth is, they are not. Consider what the prophecy of Zephaniah actually says in this regard: **"So keep yourselves in expectation of me,' declares Jehovah, 'Until the day when I rise up to take plunder, for my judicial decision is to gather nations, to assemble kingdoms, to pour out on them my indignation, all my burning anger; for by the fire of my zeal**

the whole earth will be consumed. For then I will change the language of the peoples to a pure language, so that all of them may call on the name of Jehovah, to serve him shoulder to shoulder.”

Keep in mind the theme of the prophecy of Zephaniah is the coming of the day of Jehovah. So, that is why God exhorts his people to keep themselves in expectation. And the prophecy clearly states that the change to the pure language comes about on the day when Jehovah rises up to plunder the nations—meaning during the judgment period— during the denunciation. “For *then*”— during the execution of Jehovah’s “judicial decision”— is when the change comes about— at least that is what the Bible says.

To further establish the truth concerning when it is that the change comes, Zephaniah 3:11-13 indicates that the change to the pure language comes about as a result of Jehovah’s fiery judgment, which purges the insolent priests and haughty judges from the *midst* of God’s congregation; those, who, with a “tricky tongue,” are the very ones who would have seduced Jehovah’s Witnesses into believing that God has already become king.

Contrary to everything the Watchtower has ever published, the great purge will immediately precede the meek finally inheriting the earth.

Zephaniah 3:11-13 reads: **“On that day you will not be put to shame because of all your deeds with which you rebelled against me, for then I will remove the haughty boasters from among you; and you will never again be haughty in my holy mountain. I will allow a humble and lowly people to remain in your midst, and they will take refuge in the name of Jehovah. Those remaining of Israel will practice no unrighteousness; they will not speak a lie, nor will a deceitful tongue be found in their mouths; they will feed and lie down, and no one will make them afraid.”**

“Haughty boasters” is an apt description of the leadership of Jehovah’s Witnesses. It is they who have haughtily proclaimed themselves to be the speakers of pure truth. It is they who cleverly twist the truth to support their lies and who, with “a deceitful tongue,” have been able to persuade millions of trusting meek persons that they alone speak for God.

And like haughty Pharisees, they deal most ruthlessly with anyone who does not give them glory—especially the victims of child abuse.

But their day is coming—Jehovah’s day will rout them from off their thrones. Jehovah will purge the self-exultant and complacent ones from the midst of his people, from his “holy mountain.”

That this judgment will be executed upon the Watchtower Society is evident by the fact that the meek who survive the fiery denunciation “will take refuge in the name of Jehovah.” In other words, the survivors will be Jehovah’s Witnesses.

The truth is Jehovah has not become king yet. His kingship will finally become a reality when he has removed the lawless element from his organization and cleansed his people of all defilements. Then, and only then, will Jehovah “change the language of the peoples to a pure language.”

At that point, the judgment is concluded and Jehovah rules as king over his people, as is apparent from the closing words of the prophecy of Zephaniah: **“Shout joyfully, O daughter of Zion! Shout in triumph, O Israel! Be joyful and rejoice with all your heart, O daughter of Jerusalem! Jehovah has removed the judgments against you. He has turned away your enemy. The King of Israel, Jehovah, is in your midst. You will fear calamity no more.”**

Surely Jehovah does not intend to remove his judgments from upon Babylon the Great or turn away the enemies of false religion! And just as surely, Jehovah is not going to rule as king in the midst of Christendom!

God will remove his judgments from upon his people—but only after they have been humbled. Jehovah “will become silent in his love”—meaning that God will have no further harsh words of denunciation.

The calamity that God will allow to afflict his people will achieve its intended purpose. It will incinerate the faithless and haughty from the midst of God’s congregation and create a people who truly fear God and who trust in him. God will then become “joyful over you with happy cries.”

“In the days of those kings the God of heaven will set up a kingdom that will never be destroyed...It will crush and put an end to all these kingdoms, and it alone will stand forever...”

-Daniel 2:44-

Daniel is one of the most intriguing and profound prophetic books in the Bible. Basically, Daniel was given a brief outline of the progression of the primary world powers from the Babylonian Empire to the last kingdom that is destined to be directly vanquished by the Kingdom of the heavens. However, Daniel did not merely write down the prophetic visions he was privileged to record. Daniel and his three Hebrew companions directly participated in a series of prophetic dramas; and in so doing, have provided portents of God’s future dealings during the time of the end.

In the opening scene of the book of Daniel we are introduced, not to the mighty monarch of Mesopotamia, Nebuchadnezzar, but to three lowly Hebrew captives in Babylon. Their names were Hananiah, Mishael, and Azariah, better known by their Babylonian names— Shadrach, Meshach, and Abednego. The three Hebrews along with Daniel, who was apparently their senior spokesman, had been princes belonging to the elite of Jewish society who had been among the first wave of exiles to be deported to Babylon before Jerusalem was completely destroyed.

Apparently Nebuchadnezzar’s policy was to educate individuals of noble birth from throughout the realm of the empire in the ways of Babylon. They were then to be deployed as governmental agents—perhaps as translators, or even as satraps, envoys and counselors of the king.

The program involved immersing the captives into Babylon’s religion and culture. The Hebrews even underwent the indignity of being given Chaldean names. This was all the more humiliating in view of the fact that many Hebrew names had religious, perhaps even prophetic significance. For example, the name “Hananiah” means— *Jehovah has shown favor*. The name “Mishael,” a variation of Michael, means— *Who is like God?* “Azariah” means— *Jehovah has helped*. Being given Babylonish names meant that the princes of Judah were stripped of their identity as Jehovah’s witnesses. As regards Daniel, Nebuchadnezzar directly stated that he had christened Daniel Belteshazzar “according to the name of my god.” (Daniel 4:8)

But although they were prisoners in a faraway land they were actually treated as royalty. In fact, they were fed from the royal table. That presented a problem, however.

The king's fare contained foods that were forbidden by the Jewish law. So, Daniel and his brothers were determined not to pollute themselves with Babylon's wine and the delicacies peculiar to the king's court. Daniel requested that they be given mere vegetables and water instead.

Although their overseer was concerned that their health may suffer as a result, at the end of a 10-day test period Daniel and his friends proved to be healthier-looking than their counterparts who drank the king's wine and ate the king's food. As a result of their relying upon Jehovah, God blessed them: **“And the true God gave these four youths knowledge and insight into every kind of writing and wisdom; and Daniel was given understanding in all sorts of visions and dreams.”** (Daniel 1:17)

Question: What do the prophecies of Daniel, Ezekiel and Revelation have in common?

Answer: Daniel, Ezekiel and the apostle John were all three in a captive condition to the very empires that make up the composite wild beast of prophecy when Jehovah unveiled his prophetic messages to them. That being the case, Daniel and the princes from the royal realm of the city of Jehovah being taken into captivity in Babylon must surely foreshadow how Christ's princes of the holy place are destined to go into captivity to the eighth king and be subjected to the authority of the Babylonish harlot of Revelation that will sit upon the symbolic wild beast during the final denunciation. Then is when the prophecies are to be unsealed.

Finally, the time came for them to stand before the king to be judged. And the account says of them: **“At the end of the time that the king had specified to bring them in, the principal court official brought them in before Nebuchadnezzar. When the king spoke with them, no one in the entire group was found to be like Daniel, Hananiah, Mishael, and Azariah; and they continued to serve before the king. In every matter requiring wisdom and understanding that the king would ask them about, he found them ten times better than all the magic-practicing priests and the conjurers in his entire realm.”** (Daniel 1:18-20)

Daniel, Hananiah, Mishael, and Azariah were faithful in what was least—the least being, in this instance, their adherence to the dietary restrictions of the code of Moses. And Jehovah rewarded them for their obedience in this matter— giving them greater wisdom than all of the king's Chaldean counselors. Yet, much greater tests were to come upon them— tests of integrity that would involve their very lives.

The faithfulness of the Hebrew princes during a time of testing foreshadows how Christians must refuse to pollute themselves with the wine of Babylon the Great during their captivity. And although they were not imprisoned in literal cells, the captive Jews being further put “to the test ten days” finds a parallel in Revelation, where Jesus

forewarned the Smyrna congregation: **“Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourself faithful even to death, and I will give you the crown of life.”**

As the Society has correctly discerned, the number 10 is used in prophecy as a symbol of earthly completeness. In regards to being put to the test for ten days, it symbolizes how the earthly members of Christ’s anointed congregation will ultimately fulfill Jehovah’s purpose in connection with them before they leave this earth for their heavenly reward— being completely put to the test.

Their being found “ten times better than all the magic-practicing priests and conjurers in all the royal realm” is a portent of how the wisdom of this world will be brought to nothing when the sons of the Kingdom are ultimately filled with all wisdom and spiritual comprehension in connection with the manifestation of Christ through them.

As a consequence of their being found fitter than their non-Jewish contemporaries, Daniel became a permanent advisor to the court of the king and his three Hebrew companions were appointed “over the administration of the province of Babylon.” That development fittingly foreshadows how the chosen ones will stand before kings and governors during the conclusion of the system of things in order to give them a thorough witness, as Jesus Christ foretold; and no one will be able to hold their own against them, as was also portrayed by Stephen’s dramatic final witness to the Jewish high court.

A GOD WHO IS A REVEALER OF SECRETS

The curtain lifts on scene two of the prophetic drama with Nebuchadnezzar in an extremely agitated state over a dream he had dreamt—or perhaps a series of dreams. The reason the king became so disturbed is because his was no ordinary dream. The God of the heavens had implanted a vivid vision in his mind—startling images he could not shake off even upon awakening.

How deeply Nebuchadnezzar must have been shaken by the vision may be better appreciated in light of the fact that most people back then were very superstitious, especially the rulers. They relied heavily upon discerning omens and deciphering dreams and made very weighty decisions based upon the occult practice of divination. As an example, when Nebuchadnezzar’s invading army reached a fork in the road with one path leading to Jerusalem and the other passing it by, the commander of the world’s most powerful army of that day made a strategic military decision by means of divination. The account at Ezekiel 21:21 states: **“For the king of Babylon stops to use divination at the fork in the road, where the two roads branch off. He shakes the arrows. He consults his idols; he examines the liver.”**

On this particular occasion, Jehovah made sure that the omens the priests interpreted for the king pointed to Jerusalem. These magic-practicing priests and conjurers held tremendous power in the kingdom which explains why the disturbed emperor hastily summoned all the wise men and Chaldean conjurers of his court in order to consult with them over the disturbing dream. But the shrewd king made a most unusual request of his wise men. Instead of telling the Chaldean magi his dream and allowing them to fabricate various plausible meanings, Nebuchadnezzar demanded that they first tell him what he had dreamt, and if they could do that then he would know that their interpretation of it was trustworthy.

Understandably, the Chaldeans responded, saying: **“There is not a man on earth who is able to do what the king demands, for no great king or governor has asked such a thing of any magic-practicing priest or conjurer or Chaldean. What the king is asking is difficult, and no one exists who could tell the king this except the gods, who do not dwell among mortals.”**

The king’s counselors spoke the truth. What the king of Babylon was asking them to do was humanly impossible. Only a god could tell Nebuchadnezzar what he had dreamed—or more specifically, only the *true* God. Nevertheless, the king became so enraged at their failure to deliver what he demanded that he gave the order that all of the wise men, astrologers and magic-practicing priests in his court be killed—and not *just* killed if they proved incapable of telling the king his dream: they would be dismembered and their homes turned into public toilets! Because the four Hebrew princes were also associated with the royal court of counselors, they too faced certain death.

When informed of the grave situation confronting them, Daniel immediately petitioned the king for a stay of execution, not only for himself, but also for all of the wise men of Babylon. By Jehovah’s mercy his request was granted. Daniel then supplicated Jehovah, his God. Shortly thereafter, as Daniel lay sleeping one night, the God of the heavens whispered the secret matter to him in a dream. Daniel thanked Jehovah from the bottom of his heart and then rushed in to the palace to reveal to the perplexed king not only precisely what he had dreamt, but what it meant as well.

As a humble servant of God, Daniel made it clear that his making these matters known to the king was not due to any wisdom of his own. And as a result, the one whom Daniel addressed as “the king of kings,” Nebuchadnezzar himself, also acknowledged the supremacy of Daniel’s God, saying: **“Truly the God of you men is a God of gods and a Lord of kings and a Revealer of secrets, because you were able to reveal this secret.”**

Jehovah chose that particular moment in history to insert himself into human affairs for a reason. The account states that Nebuchadnezzar had his extraordinary dream in the “second” year. This, however, is not in reference to the second year of Nebuchadnezzar’s reign but to the second year since the emperor had destroyed

Jerusalem and pillaged the very temple of Jehovah. Because with Jerusalem reduced to a smoldering ruin, and the ark of the covenant likely among the sacred treasures hauled off to Babylon as a trophy of their triumphant military expedition, and the princes of the holy place in captivity in the Land of Marduk, and the God-ordained throne of David seemingly permanently blotted out of existence, and virtually every people and nation in the region subjugated to the king of Babylon, Nebuchadnezzar truly became the king of all earthly kings— including the kings who were once said to have sat upon Jehovah’s throne. It is rich with prophetic significance that Jehovah became the “Revealer of secrets” in the aftermath of the destruction of his earthly throne and holy temple; for in the grander fulfillment of prophecy, during the time of the end, the very same Revealer of secrets will unseal all that is presently hidden.

Daniel revealed to Nebuchadnezzar that the golden head of the dreadful image represents the king of Babylon himself. But the purpose of the dream was as Daniel stated: **“The Revealer of secrets... has made known to King Nebuchadnezzar what is to occur in the final part of the days.”** (Daniel 2:28)

Although the golden, crown-bearing head symbolizing Nebuchadnezzar is the most prominent feature of the image it is in “the final part of the days” that the dream will ultimately be realized —culminating with the entire human political scheme being crushed and replaced by the Kingdom of heaven.

As regards the second chapter of Daniel, the metallic colossus with the head of gold supported on the feet of iron and clay represents a *single* composite kingdom that is ultimately shattered by the stone, not chiseled by human hands.

Since the metallic image seems to be in inverted order, with the feet of iron and clay upon which the entire image is standing representing the most recent powers, the logical question is: What does the image itself represent? As discussed in a previous chapter, according to Revelation chapter 17 there is an eighth king that springs from the seven. So, the Anglo-American king is not the last king. He has a successor that rules for a prophetic one hour. The entire image, with its head of gold, which Daniel specifically interpreted to symbolize King Nebuchadnezzar himself, must represent the eighth and final king.

That Nebuchadnezzar represents the final kingdom is made apparent in the prophecy of Isaiah; specifically, chapters 13-14, where the king of Babylon is portrayed as the last of all of the goat-like rulers of the earth, who does not even receive an honorable burial —as have his predecessors. Instead, his fallen carcass is left to rot on the earth like a slaughtered beast—just as Revelation depicts the vanquished last kingdom of earth in the aftermath of the war at Armageddon.

THROWN INTO THE BURNING FIERY FURNACE

The third act of Daniel opens with Nebuchadnezzar ordering all the representatives of his far-flung empire to assemble themselves on the Plains of Dura.xxiii With great

pomp and ceremony the golden obelisk on the Plains of Dura was to be inaugurated. The account relates: **“The herald loudly proclaimed: ‘You are commanded, O peoples, nations, and language groups, that when you hear the sound of the horn, pipe, zither, triangular harp, stringed instrument, bagpipe, and all the other musical instruments, you must fall down and worship the image of gold...’”**

According to the dimensions recorded in Daniel, the image was nearly 100 feet high. No doubt the glittering golden idol was an impressive sight in the sunlight—intended to produce an overwhelming feeling of awe in those beholding it. But worship of the idol was not optional. By imperial decree, everyone present was to prostrate themselves before the image. Nebuchadnezzar even commanded that anyone who did not fall down and worship the golden image on command would at that very moment be thrown into the blazing furnace.

It is noteworthy that Revelation 13:18 informs us that the mark of the beast is “a man’s number”— a single man. Who is the “man”? Certainly there are many opinions about various religious and political figures supposedly being the antichrist. But there is no reason to resort to wild speculation in this matter. The very verse that refers to the “man’s number” also exhorts would-be interpreters to use their wisdom and intelligence to calculate the significance of the enigmatic 666. Being the last prophetic book of the Holy Bible, Revelation draws upon the language, history and symbolisms previously recorded in the Scriptures —especially, Daniel. That being the case, in order to intelligently decipher the mystery of the mark of the beast it is necessary to turn to the Hebrew prophets.

The Babylonian world power is described in prophecy as bringing about the crash and downfall of all nations. The 14th chapter of Isaiah refers to Babylon as tyrannizing the whole world. For example, Isaiah 14:6 describes Jehovah’s ultimate judgment upon Babylon, saying: **“The one furiously striking peoples with unceasing blows, the one angrily subduing nations with relentless persecution.”** Verses 12-17 describe Babylon as *a man*, an individual, who seeks to exalt himself above the stars of God. The 16th verse says: **“Is this the man who was shaking the earth, who made kingdoms tremble...?”**

Interestingly, the image Nebuchadnezzar erected measured 60x6 cubits. It would appear, then, that the *man*, whose number is attached to the image of the beast of Revelation, is none other than Nebuchadnezzar himself. Nebuchadnezzar is also appropriately symbolized as the head of gold on the image that is ultimately destroyed by the kingdom stone.

King Nebuchadnezzar typifies the absolutist type of suzerain that the eighth and final king is destined to become during the last hour, when all people will be put under compulsion to worship the state and all kings made subject to him.

Because of the vast reach of the Babylonian empire, the massive gathering of representatives from all the jurisdictional districts and language groups pictures the

world government that will come into existence with the reign of the eighth king. The eighth king will effectively subjugate the entire world of mankind, as did Nebuchadnezzar in a figurative way. In that respect, then, the golden image that was erected on the Plains of Dura was a forerunner of the image of the beast presented in Revelation. The issue is certainly the same. Peoples of the world, and especially Jehovah's worshippers, will ultimately be confronted with the ultimatum to worship the state or die!

Since our love for God is expressed by our obedience to him, any compromise of our obedience constitutes idolatry—placing someone else or something in the place of God. The drama on the Plains of Dura foreshadows how Satan will attempt to coerce all of Jehovah's worshippers into disobeying God; thus, committing idolatry.

Imagine the scene as thousands of men, perhaps tens of thousands, simultaneously prostrated themselves before the image as the ceremonial music began to play—no doubt much like the Muslims do today when called to prayer by their *mullahs*. And there, three lone Hebrews conspicuously stood erect before the throng. Hananiah, Mishael, and Azariah stood for Jehovah's exclusive worship—literally!

And when made to stand before the enraged king for having defied his express order, the three Hebrews unequivocally stated they were not serving any of Babylon's gods, nor would they bow before the king's golden image. So Nebuchadnezzar ordered that the furnace be heated up seven times hotter than normal and into the roaring fire the three men were thrown. The flames were so intense that the guardsmen who bound them and threw them into the flames were the ones who perished. But there in the midst of the fiery furnace Nebuchadnezzar could not believe his eyes—the three Hebrews were casually standing in the midst of the blazing inferno conversing with someone whom Nebuchadnezzar described as a son of the gods.

Of course, all of Jehovah's Witnesses are familiar with the account and every child who has ever gone to Sunday school has probably heard the story as well, but is it just a story that teaches a moral lesson or is it a portent of realities not yet beheld?

For a fact, Jehovah performed an extraordinary miracle on that occasion, but the most intriguing aspect of the account is the appearance of the fourth man in the furnace. Jehovah could have just as easily saved the three Hebrews without the appearance of the son of the gods.

So what is the significance of his appearance in the drama?

The one described by Nebuchadnezzar as looking like a son of the gods can be none other than the Son of God himself—Jesus Christ. How might that be determined?

At Daniel 10:21, an angel informed the prophet that Michael was acting as “the prince of you people”—“you people” meaning the Jews. So, it was this Michael who appeared in the flaming furnace standing alongside the three Hebrews.

Yet what is the connection to Jesus?

Daniel 12:1 further states: **“During that time Michael will stand up, the great prince who is standing in behalf of your people. And there will occur a time of distress such as has not occurred since there came to be a nation until that time...”**

Not only was Michael—also known as the archangel—the protective prince of the ancient Israelite nation, he is also the “great prince” who will act in behalf of Christians during the great tribulation; which, as Jesus also said, would be a time of distress like no other and a time when all of the chosen ones will be gathered by God’s holy angels.

Keeping in mind the Greek word “parousia” literally means “a coming alongside,” the appearance of the great prince, Michael the archangel, alongside the as-good-as-dead Hebrews in the fiery furnace, is a situational drama portraying how the chosen ones will be killed during the culmination of the parousia for not accepting the mark of the beast. But their martyrdom will result in their immediate transformation, in the twinkling of an eye, into the exact image of the Son of God himself.

The three Hebrews in the furnace serve as a portent of the glorification of the holy ones.

The fact that Hananiah, Mishael, and Azariah were not even singed by the flames portrays the immortality that is to be instantly conferred upon the chosen ones, making them impervious to death itself. Or as Jesus worded it: ‘Do not fear those who can kill the body but cannot destroy the soul.’

Not coincidentally, at I Thessalonians 4:15-17 the apostle Paul refers to the resurrection of the living holy ones during the parousia, as taking place when Christ descends from the heavenly sphere with the commanding voice of *an archangel*.

(Author’s Note: The account in Daniel does not explain why Daniel was not also present for the inauguration of the image and why he was not also subsequently thrown into the fiery furnace with his Hebrew companions. However, after the fall of Babylon Daniel stayed on in the service of Darius and was appointed as one of three deputy rulers over 120 satrapies. Driven by envy, a conspiracy was fomented by the satraps to have Daniel done away with. As a result of the success of the conspirators Daniel was thrown into a pit of lions. Ordinarily that would have meant certain death. But as Daniel noted, God sent his angel to shut the mouths of the ravenous lions. And instead the king had the conspirators thrown into the pit where they were immediately devoured. This event seems to parallel the experience of the three Hebrews being thrown into the fiery furnace and points to the crushing of the holy ones for their refusal to do homage to the last king, who will also be deputy rulers in the kingdom at that time, and how God will then turn the tables and destroy those who will conspire against them.)

“CHOP THE TREE DOWN AND CUT OFF ITS BRANCHES”

The fourth scene opens with King Nebuchadnezzar having yet another dream, only this time he does not demand that his inept magic-practicing priests tell him his dream. After his counselors again failed to offer a satisfactory interpretation, the king called for his chief of the magic-practicing priests— Daniel.

King Nebuchadnezzar had a dream of an immense tree that was chopped down by the decree of God and the trunk of the tree was banded about with a metal strap for seven times, after which the banding was removed and the stump was allowed to grow again.

Daniel was inspired to interpret the dream as applying to King Nebuchadnezzar himself. His kingship was to be cut down and he was to live like a wild beast of the field for seven literal years, after which time he would be restored to his throne.

The object of this lesson was to prove to Nebuchadnezzar and all concerned that Jehovah is the sole ruler in the kingdom of mankind and no one can successfully oppose him or prevent him from accomplishing his will. God is fully capable of lifting up the lowliest of mankind and exalting them to the highest position. In this case, Nebuchadnezzar became the lowliest of mankind, becoming a virtual grass-eating lycanthrope—a man/beast. But the haughty king learned the lesson and acknowledged that Daniel's God was supreme.

There have been many arrogant and godless rulers since Nebuchadnezzar and none of them were humbled by heaven. As previously stated, the reason God inserted himself into the affairs of the king of Babylon was in order to assert his sovereignty due to the fact that the city where Jehovah had placed his name— that is to say, Jerusalem — had been destroyed by Nebuchadnezzar. Therefore, it became necessary to demonstrate that Babylon had merely been the earthly agency that God had used to accomplish *his* purpose.

There is no question that the immense tree that was felled could apply, at least in principle, to the Jewish kingdom that Nebuchadnezzar had cut down. However, there is no mention of it in the context.

[Author's Note: Admittedly, the fact that the felled tree sprouted anew coincides with Jesus being called the twig from the stump of Jesse, the father of King David. And there is no question that the throne of David will be restored when Jesus takes up his kingship.

What about the seven times?

Several decades before the Watchtower Society came on the scene, the Millerite movement and Adventist sects that sprang up afterwards developed various chronological calculations based upon the seven times of Nebuchadnezzar's dream. Charles Russell readily accepted the seven times calculations and combined biblical chronology with occult pyramidology of that day to arrive at the date of 1914 as the

year when the so-called gentile times would end and the kingdom of Israel would be given to Christ.

But as has already been established in a previous chapter, there is simply no justification for the assumption that the appointed times of the nations relates to the original destruction of Jerusalem by Nebuchadnezzar. The context of Jesus' prophecy clearly relates to the desolation of the holy place that was to occur before the generation of Christ's original disciples passed away.

The prophecy of Daniel as well as Revelation— not to mention most of the Hebrew prophets as well— foretell that the holy ones of the newly-established Kingdom are due to be trampled upon for a specified time, times and half a time by the last king, and that the wild beast will attempt to change God's fixed *times* and seasons for the end of the present system of things to be accomplished.

Although many of Jehovah's Witnesses undoubtedly find the Watchtower's adopted chronological calculations to be very compelling, it is well to keep in mind the fact that God allows a deluding influence to operate among his people, aimed at convincing Christians that the presence of Christ has already commenced before the actual parousia begins. It should not be assumed that the promoters of the delusion are unable to artfully contrive a convincing scriptural basis for their teaching.

With that fact in mind, it may well be that the seven times were intended by God to simply serve as an unspecified period of time, but which primarily serves as the basis for the operation of the error that God has also made provision for until such time as Jesus Christ exposes the error and its lawless author.

Ultimately, the meaning of the seven times will not be fully understood until the book of Daniel is unsealed during the time of the end.

That the tree dream applied primarily to Nebuchadnezzar and the kingdom of Babylon, though, is emphasized in the fifth scene. That is where Nebuchadnezzar's son or grandson, as the case may have been, spread a banquet for one thousand of his grandees, during which time King Belshazzar called for the golden goblets and other treasures pillaged from the house of Jehovah to be displayed before his guests. That is when the presumptuous king became terrified as he and his guests witnessed a disembodied hand suddenly appear and begin writing on the palace wall.

Daniel was called in to interpret the enigmatic Mene, Mene, Tekel, Parsin for the ashen-faced monarch. Daniel prefaced his interpretation by calling to the king's attention the fact that God had humbled his father, a lesson that was apparently lost on his royal offspring. Even as Daniel spoke on that fateful night of October 5-6, 539 BCE, Cyrus was leading the Medes and Persians up the mighty Euphrates in a stealth invasion of the doomed city of Babylon.

"The handwriting is on the wall" has since become a common expression denoting inevitable doom. Eventually a short-lived eighth king, an anti-type of Babylon,

will similarly be confronted with a divinely inscribed writing on the wall and the chosen ones will serve as Daniel-like interpreters.

“ANOTHER HORN, A SMALL ONE CAME UP”

Daniel had already interpreted Nebuchadnezzar’s dreams regarding the metallic colossus and the banded tree stump, but beginning with the 7th chapter the prophet experiences his own dreams and visions of the things to come. Daniel envisioned four strange beasts coming up out of the sea, one after the other.

The succession of beasts correlates with the metals of the great image with the feet of iron and clay. Jehovah’s Witnesses have long understood this. However, it is the fourth beast that intrigues Daniel, so that he asks the angel for more information. This is what the angel said: **“As for the fourth beast, there is a fourth kingdom that will come to be on the earth. It will be different from all the other kingdoms, and it will devour all the earth and will trample it down and crush it. As for the ten horns, ten kings will rise up out of that kingdom; and still another one will rise up after them, and he will be different from the first ones, and he will humiliate three kings. He will speak words against the Most High, and he will continually harass the holy ones of the Supreme One. He will intend to change times and law, and they will be given into his hand for a time, times, and half a time. But the Court sat, and they took away his rulership, in order to annihilate him and to destroy him completely.”**

The fourth beast, described as “fearsome and terrifying and unusually strong”—having iron teeth and claws of copper— is most assuredly different from all the rest. One of the characteristics that makes it different from the other beasts is not only its ferocity and its predatory range— “devouring and crushing and trampling down what was left with its feet”—but the fact that the horns of the beast are also in conflict.

Notably, the little horn comes up after the ten and it not only has eyes and a human mouth, but it speaks great blasphemies against God, allowing us to identify the little horn with the head of the beast that suffers what appears to be a mortal wound from which it recuperates and is given a mouth with which to blaspheme God and all those who reside in heaven with him.

The three horns that are plucked out must therefore coincide with the apparent mortal wounding of the head of the beast. Although it is not possible to ascertain for certain what nations may be represented by the three horns (seeing that the time of the end has not begun and the scroll is still officially sealed), we may be certain that the Watchtower’s explanation regarding England’s victory over the Spanish Armada in 1588 is absolutely false.

However, since there can be little doubt that the Anglo-American duo comprise the seventh head of the beast of Revelation and their downfall is elsewhere established in prophecy, the fall of the three kingdom horns must include them. Perhaps the third horn represents France or Germany. As it stands now, there is talk that the entire Eurozone could collapse. More than likely, the crash of the Dollar and Euro will factor into the fulfillment of the prophecy.

The great powers of Europe have for many centuries dominated the world but have also waged wars with each other. Since the end of World War Two Britain, France and America have especially enjoyed the spoils of war that go to the victors. But in recent years, Western civilization— dominated primarily by those three nations, has inarguably been in decline. A new power bloc is emerging centered in Asia. China, Russia, India and Iran present an obstacle to continued American and European domination. A final confrontation is inevitable. Although the Anglo-Euro bloc will likely not suffer an outright military defeat, it seems certain that the coming conflict will bring an end to the democratic system.

The significance of this is that America and Europe are the heart and soul of Christendom and subsequently the lands where Jehovah's Witnesses were originally established and where the main headquarters and predominate branches and printeries are located. A crash of the Trans-Atlantic economic and political system would have a devastating impact on the ministry of Jehovah's Witnesses since they are wholly dependent upon the Watchtower Bible Society for direction.

Hence, Daniel describes what he saw next: **“that horn made war on the holy ones, and it was prevailing against them, until the Ancient of Days came and judgment was rendered in favor of the holy ones of the Supreme One, and the appointed time arrived for the holy ones to take possession of the kingdom.”**

“O DANIEL, YOU VERY PRECIOUS MAN”

In the eighth chapter, Daniel received a vivid vision of a violent clash between a two-horned ram and a hairy he-goat with a unicorn-like great horn, which was subsequently broken off and replaced by four lesser horns, one of which sprouted a small horn that kept getting greater and greater, all the way to challenging the prince of the army.

But Daniel was not a mere passive observer. The prophet encountered two divine beings in the vision with whom he interacted. One unnamed entity apparently remained invisible and did not speak directly to Daniel, but the prophet heard his commanding voice emanating from the middle of the river, where Daniel was standing on the bank in the vision. The unseen angel then commanded another angel named Gabriel to approach Daniel and explain to him the meaning of the vision he had seen. But Daniel became awestruck and collapsed as the angel approached him, and became as if he

were asleep. The messenger gently awakened him and caused him to stand erect on his feet. Afterwards, Gabriel went on to relate to him the significance of the vision—how it was a vision for the time of the end. Daniel was specifically instructed to make secret what he had seen.

Daniel's encounter with the two angels—the unseen angel apparently representing the great prince, Jesus Christ—is pictorial of how the holy ones will be enlightened during the actual time of the end, as was Daniel on that occasion. Even though Daniel could not understand how the vision would actually become reality, the angel did explain to him what the various symbolism represented.

In that respect, Daniel represents the holy ones who will be on-hand during the time of the end, when the prophecy will finally be unsealed. The fact that Gabriel was under the command of another spirit greater than himself pictures Jesus sending forth his angels to minister to and gather the chosen ones.

But as extraordinary as the experience was Daniel had yet another encounter with an angel that was even more dramatic. This occurred in the third year after Babylon had fallen to Cyrus. Significantly, after the fall of Babylon Daniel began to discern from the writings of Jeremiah that the time had arrived for the repentant Jews to be set free from their captivity and for the holy place in Jerusalem to be restored. The ninth chapter is a record of a prayer Daniel uttered in behalf of the Jews—confessing their sins before God and humbly requesting for Jehovah to restore his favor to his people. In the 10th chapter, two years have passed and Daniel was fasting and humbling himself before God—and it was on that occasion that Daniel had a startling vision of a supernatural man.

Daniel described the experience this way: **“I looked up and saw a man clothed in linen, and around his waist was a belt of gold from Uphaz. His body was like chrysolite, his face had the appearance of lightning, his eyes were like fiery torches, his arms and his feet looked like burnished copper, and the sound of his words was like the sound of a multitude. Only I, Daniel, saw the vision; the men with me did not see the vision. However, a great trembling seized them, and they ran away and hid.**

Then I was left by myself, and when I saw this great vision, there was no power left in me and my dignified appearance left me and I lost all strength. Then I heard the sound of him speaking; but when I heard him speaking, I fell fast asleep with my face to the ground. But then a hand touched me, and it stirred me to get up on my hands and knees. Then he said to me: ‘O Daniel, you very precious man, give attention to the words that I am about to speak to you. Now stand up in your place, for I have been sent to you.’ When he said this to me, I stood up, trembling.”

What is the significance of the appearance and the fact that the manifested spirit addressed Daniel three times as a “very precious man”?

There is no question that the appearance Daniel saw was a vision of the glorified Christ—the essential features of the vision being very similar to what John experienced when he received the revelation. For example, Revelation 1:12-17 relates: **“I turned to see who was speaking with me, and when I turned, I saw seven golden lampstands, and in the midst of the lampstands someone like a son of man, clothed in a garment that reached down to the feet and wearing a golden sash around his chest. Moreover, his head and his hair were white as white wool, as snow, and his eyes were like a fiery flame, and his feet were like fine copper when glowing in a furnace, and his voice was like the sound of many waters. And he had in his right hand seven stars, and out of his mouth a sharp, long, two-edged sword was protruding, and his countenance was like the sun when it shines at its brightest. When I saw him, I fell as dead at his feet.”**

As already pointed out, both Daniel and John were in a captive condition to the empire of the beast when they received the visions. Both prophets were also quite aged. This would seem to picture the entire body of anointed Christians on earth during the parousia, who are also aptly symbolized as elderly men, since most are quite old too. The holy ones will also find themselves in captivity to the same beastly, political monstrosity that once held Daniel and John captive.

By those means, Christ will chastise the faithful slave with the symbolic lash of humiliation and hardship. And toward the end of the three-year period the Greater Cyrus will then liberate God’s people.

Daniel’s experience is a portent of the *visible* manifestation of Christ to the holy ones during the time of the end. The chosen ones are indeed very precious to Jehovah. So much so that Jesus said that the chosen ones personally have an angel that always has direct access to the face of Jehovah himself. They are precious because Jehovah has chosen to lavish his rich blessings upon them, making them sharers in Christ’s heavenly nature. That is why the angel stated that Daniel was a very precious man— he pictures the chosen ones during the parousia.

Although neither Daniel nor John actually saw Jesus Christ— their experiences being merely visions— as Saul the Pharisee, the apostle Paul evidently had an actual glimpse of the glorified Christ— the only human ever to do so. The significance of that encounter on the road to Damascus is that Saul’s companions did not see a sight, as did Saul. Neither did Daniel’s companions see the flaming apparition; however, they fled trembling, sensing the invisible presence of some great thing not of this world. This signifies that the spiritual companions of the chosen ones will not see the manifestation of Jesus Christ directly.

Another interesting aspect is this: Daniel and Paul had not expected to have such a rapturous experience. The sudden appearance from out of the invisible was not by appointment. It was not something they were anticipating. In the same way, anointed Christians today do not expect to see Christ while they are in the flesh. That is because

they are laboring under the Watchtower's powerful delusion of an *invisible* parousia. So, the visible manifestation of the Lord to them will undoubtedly have a jarring effect. But just as Daniel was assisted to his feet by the glorious Lord, and John was exhorted not to be afraid by the Christ he saw in vision, the chosen ones will be infused with power and recover their dignity after they are terrified by their startling encounter with the glorified Christ. Afterwards, they will shine like the brightness of the expanse, like the stars to time indefinite, even forever. (Daniel 12:3)

“THE PRINCE OF THE ROYAL REALM OF PERSIA”

In both instances that Daniel interacted with angels, the spirits had been dispatched to the prophet to reveal matters destined to occur during the final part of the days in connection with the king fierce in countenance and the king of the north. At Daniel 10:1, the prophecy of the kings of the north and south is summarized thusly: **“In the third year of King Cyrus of Persia, a revelation was given to Daniel, who was called by the name Belteshazzar; and the message was true, and it was about a great conflict. And he understood the message and was given understanding about what he had seen.”**

What is the “great conflict”? It must refer to the centuries-long contest between the two earthly kings, designated as the king of the north and king of the south, which culminates during the time of the end. That conflict will set the stage for the final scene, the grand finale— the ultimate confrontation between the earthly kings and the Prince of princes, the King of kings and the Lord of lords— Jesus Christ. The parallel prophecy of the king fierce in countenance must likewise be understood in the framework of a great military conflict.

In truth, the great conflict will not merely be an earthly war— it is a universal war with the real theater of conflict in a realm invisible to human eyes. As revealed in the 10th chapter of Daniel, what is the significance of the fact that “prince of the royal realm of Persia” successfully opposed the angelic messenger who had been dispatched to enlighten the prophet? Obviously no human prince could possibly resist a mighty angel of Jehovah. That being the case, the prince of Persia must be a demonic resister.

The spirit opposer was only overcome when Michael came to the angel's assistance. Think of the implications: This means that Daniel was kept in an unenlightened state regarding events to occur in the final part of the days due to fierce demonic resistance.

This drama that was played out in the heavenly sphere certainly explains why the Watchtower, and consequently Jehovah's Witnesses, are in such a befuddled state today when it comes to understanding prophetic matters. As in the case of Daniel, the enlightening angel will not make a breakthrough until Michael comes and overpowers

Satan and his fellow resisters. This aspect of Daniel also mirrors the 12th chapter of Revelation regarding the warfare that is destined to erupt in the spirit realm when Michael and his angels do battle with the Devil and his angels, with the seed of the woman— a Daniel class, if you will —being caught in the crossfire, when the maddened demon princes bring woe upon the earthly system.

The significance of the series of prophecies in Daniel is to establish the fact that God's Kingdom comes into direct conflict with a specific earthly government at a certain moment in time, brought on by a conflict in heaven and reflected in a series of political developments— culminating with the martyrdom of the final sons of God.

The prophecy in the eighth chapter of Daniel concerning the small horn that emerges from the hairy he-goat, and which becomes greater and greater, also sheds light upon the rise and fall of the last kingdom.

A FIERCE-LOOKING KING WILL STAND UP

The angel explained to Daniel that the little horn that he saw that grew out of one of the four horns, which themselves sprang up after the conspicuous horn was broken off, represents a singular king who will bring mighty ones to ruin, along with the holy ones, and he will challenge the Prince of princes during the time of the end. That fierce-looking king will arise from competing factions that had their origin with the breakup of Alexander's sprawling Grecian Empire.

Daniel, the eighth chapter, does not cover any of the detailed history that the 11th chapter relates from the time of Alexander's death. Instead, Daniel 8:23-25 picks up the final developments of the ongoing struggle for supremacy: **“And in the final part of their kingdom, as the transgressors act to a completion, a fierce-looking king who understands ambiguous sayings will stand up. His power will become great, but not through his own power. He will bring ruin in an extraordinary way, and he will be successful and act effectively. He will bring mighty ones to ruin, also the people made up of the holy ones. And by his cunning he will use deception to succeed; and in his heart he will exalt himself; and during a time of security he will bring many to ruin. He will even stand up against the Prince of princes, but he will be broken without human hand.”**

“The final part of *their* kingdom” (plural) evidently refers to the Anglo-American dual world power. This, because the Roman Empire ultimately swallowed up Syria, which was one of the provinces of Alexander's conquest. However, it would seem that Egypt, which was also one of the four provinces that were carved out after Alexander's death, symbolizes America. Not because the United States directly descended from it, but because of the connection established by prophecy (See chapter 14 - Downfall of America), which is why “Egypt” also comes to symbolize the king of the south during the time of the end. But, to be sure, it is an established fact that the modern world of extended European civilization can trace its cultural and philosophical roots back to both ancient Greece and Egypt.

Paradoxically, the two antagonistic systems of oligarchism and republicanism embodied in the hybrid Anglo-American system are antagonistic ideologies that both existed in ancient Greece. So, while Greece is known as the “cradle of democracy” and republicanism, Alexander’s empire is also the forerunner of the Roman and British empires as well.

This striving of two competing kings is in harmony with what is also revealed in Daniel concerning the struggle between the kings of the north and south— as well as the incompatible iron and clay amalgam that do not stick together. It perfectly symbolizes the modern Anglo-American dual world power, which is an unnatural union of imperialism and republicanism. Yet, as noted previously, one force wins out.

However, the angel specifically noted that the little horn emerges during the time of the end. That fact would rule out the British Empire as being the manifestation of the little horn since the British Empire grew greater and greater long before the time of the end began— even according to the Watchtower reckoning that the time of the end began in 1914. Apparently, though, the horn from which the last little horn emerges and grows greater and greater must be the British Empire. But what is the little horn that becomes a fierce-looking king?

“UNDERSTANDING AMBIGUOUS SAYINGS”

The *American Standard Bible* happens to render the above term as: “understanding dark sentences.” But what might these dark sentences or ambiguous sayings be? The Watchtower has never offered a satisfactory explanation in any publication as to how the entity they identify as the fierce-looking king understands “ambiguous sayings.”

Nevertheless, in view of the fact that the primary political phenomenon in recent decades has been the subtle yet irresistible drive towards globalization, the relentless propaganda campaign behind that movement deserves some consideration.

It is undeniable that society has been saturated with a peculiar variety of politically charged “ambiguous sayings” that are mere euphemisms for world government. Terms like new world order, one world, free trade, global governance, internationalism, privatization, environmentalism and neoliberalism are all common terms. But what do they *really* mean? Our modern lexicon has many somewhat ambiguous terms related to globalism. So, what is globalization all about?

Globalization is not a new phenomenon. It began during the 19th century under the guiding hand of the British Empire. Most people understand globalism as merely opening up new economic markets. However, many observers have come to understand that the intent behind the ambiguous political parlance has to do with conditioning and propagandizing society with the goal of ultimately abolishing the sovereignty of individual nation-states and empowering the UN to serve as a world government.

For a certainty, as discussed in the chapter King of the North, the circle of great men associated with the British Crown have for many decades been pursuing the goal of reinventing the empire in the form of a UN-controlled world government. To that end, numerous intermediate treaties and international organizations have already been advanced. For example, the World Trade Organization came into existence in 1995 for the purpose of forcing nations to keep their markets unregulated by protectionists. Opponents charge that the WTO undermines national sovereignties.

The European Union^{xxiv} appears to be a major step towards ensnaring the individual nations of Europe into ceding over a significant portion of their sovereignty to an international body, particularly with respects to national currencies.^{xxv} The nations that have adopted the Euro have to abide by strict budgetary restraints that are usually against the interests of the nation in order to comply with the European Central Bank dictates. Greece is seen as a harbinger of things to come due to its financial crisis, as it has come under Brussels' rule.

In every case where international bodies and or the interests of multinational corporations are advanced to supersede the authority of national governments, the unseen hand of the financier oligarchy may be perceived operating behind the scene. The fact is, ever since the United States broke away from the British Empire, private financial interests have been determined to undermine, control and ultimately destroy the republican form of government. So it is that the king understands these baffling and ambiguous sayings having to do with a new world order, in that, he is the secret source of the propaganda intended to totally bring the world under his imperial yoke. The very fact that numerous supranational organizations are gaining power over the nations may well be a manifestation of the power of the little horn, growing *greater* and *greater*.

Interestingly, the *New International Version* renders Daniel 8:23 this way: **“In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise.”** “A master of intrigue” well describes the masterful way the London-centered financial oligarchy has persuaded entire nations to adopt policies that are against their own interests. It is also well-known, for instance, that as a matter of policy, powerful banking interests loan money to both sides during times of war and have also been the unseen power-brokers behind communism. Intrigue indeed!

“BUT NOT BY HIS OWN POWER”

The defunct League of Nations notwithstanding, and acknowledging that the EU is merely a regional government only, the United Nations is the only organization that is capable of becoming a world government. But unlike national governments, the United

Nations has no nation of people or national group as its power base. The UN derives its power and authority solely from the consent of all its member nations.

While primarily a creation of the Anglo-American dyad, to the extent that each nation relinquishes a portion of its own sovereignty and to the degree that each nation contributes funds, military equipment and personnel, to that extent the United Nations is empowered. Ultimately, though, the power behind the UN is the financier oligarchy—the very same monopolies that have been behind the British Empire.

However, it is apparent that the UN does not presently possess the power or authority to destroy organized religion—as Jehovah’s Witnesses anticipate. Yet, the Word of God assures us that at some point the eighth king will receive a full grant of authority from all the kings of the earth (symbolized by “ten”), even as the scripture says: **“The ten horns that you saw mean ten kings who have not yet received a kingdom, but they do receive authority as kings for one hour with the wild beast. These have one thought, so they give their power and authority to the wild beast”**

In other words, the eighth king will become mighty, “not by his own power,” but due to kings who “give their power and authority to the wild beast.” The “ten kings who have not yet received a kingdom” may symbolize all the nations that will fully empower the beast. The Bible, thus, interprets itself, indicating that the fierce-looking king and the eighth king are identical.

It should not be supposed, though, that the nations might give up their sovereignty without coercion. When organized religion is eventually annihilated by the eighth king, the prophecy says that even the kings of the earth who originally gave their power to the eighth king will **“stand at a distance because of their fear of her torment and say, ‘too bad, too bad, you great city.’”**

Under the circumstances of global catastrophe and international crisis, it does not take a great deal of imagination to envision the UN acquiring authority over the world’s armies and even nuclear weaponry, so that no individual nation would dare challenge its power. In this way the little horn must become mighty in power.

As stated previously, there is a scheme afoot to have the UN issue some form of global currency as an alternative to the U.S. Dollar, which continues to serve as the world’s reserve currency. The IMF, a supranational agency created at the same time as the United Nations, has already begun issuing its own bonds in the form of Special Drawing Rights. Under the guiding hand of London, China has quietly positioned itself as a global banking power in partnership with the IMF. It is speculated that the Chinese currency may replace the Dollar as the world’s reserve currency. That would certainly spell an end of American sovereignty.

Considering that Daniel 11:36 also says the king of the north **“will prove successful until the denunciation comes to a finish,”** it may rightly be concluded that the final manifestation of the king of the north and the king of fierce countenance

are the same entity and that the last king will succeed in sinking the American-led, nation-state system.

The fierce-looking king also apparently comes out of the symbolic north. Daniel 8:9 says: **“it grew very great toward the south and toward the east and toward the Decoration.”** Expanding his empire south and toward the east and “toward the decoration” (evidently west), the prophecy seems intended to indicate that the last king comes from the north and expands his dominion in all directions to envelope the entire globe. This harmonizes with the many Hebrew prophecies that foretell a tyrant will come upon the world from out of the symbolic north.

Isaiah the 25th chapter refers to the **“town of tyrannical nations,”** saying that the persecution from it is a scorching heat and as **“when the blast of the tyrannical ones is like a rainstorm against a wall.”**

Furthermore, in that context, Isaiah 25:7 indicates that God will intervene and that **“he will do away with the shroud that is enveloping all the peoples and the covering that is woven over all the nations.”**

The enveloping shroud over all peoples— enmeshing all the nations, has to do with the imposition of a globe-strangling tyrannical regime. That Jehovah would use that setting to speak of his doing away with death and wiping the tears from the eyes of his people is an indication of the horrors yet to be unleashed when the cunning master of intrigue succeeds in causing wide- spread ruination.

“HE WILL BRING MIGHTY ONES TO RUIN”

The period following WWII has been a time of relative peace and prosperity, generally speaking. In the Western nations at least, the children born in the post-war era, the so-called “baby boomer” generation, have not known the hardships of their parents and grandparents, who lived through the First World War, the Great Depression and the Second World War. Post-WWII generations have become accustomed to the idea that nothing will ever change.

Contributing to the popular delusion, the 1990’s saw a period of money-mania on a scale not seen since the high-flying Roaring 20’s, which, of course, ended with a thud in the Wall Street crash of 1929. So, it has become the general expectation—cultivated by the world’s most vocal “experts” and pundits—that everything will continue on as in recent times. However, God has envisioned an entirely different fate for this wicked system of things. Jehovah’s prophets foretell that at some point men will become so desperate that they will throw their worthless money into the very street.

Actually, such a thing is not so far-fetched at all, considering what happened in Weimar Germany in 1923. Due to vicious war reparations imposed on Germany by the Treaty of Versailles the Weimar government tried to print its way out of debt. As a result of vastly inflating the money supply, in a few short months the national currency

was destroyed due to hyperinflation, so that it became completely worthless. Those who were wealthy and whose wealth was held in paper *Reichsmarks* were brought to ruin.

Since the so-called “credit crunch” began in 2008, the United States Federal Reserve and Treasury have loaned, pledged or bought worthless paper from the bankrupt banks amounting now to over twenty trillion dollars—and counting! In recent months it has been reported that the central bank is even buying trillions in U.S. Treasuries, too, in order to forestall the collapse of the U.S. debt market. All of this money pumping is ominously reminiscent of Weimar Germany.

To underscore the antagonistic relationship between private financial interests and the people of the nations, the U.S. Federal Reserve Bank, which, as already stated, is a privately-held bank controlled by other banks with anonymous shareholders, has been ordered by the court to disclose the recipients of some two trillion dollars of bailout monies, which the Fed has so far refused to do.

Empires have always sustained themselves by means of looting and pillaging. The empire of the financiers has succeeded in plundering in a wonderful way, by deceiving the political leaders into allowing financiers to control the economies of nations. The trend of deregulation has succeeded in allowing what was once the world’s most prosperous nation to be looted to the bone. Taxpayers have even been bamboozled into paying trillions to make good the plunderer’s bad gambling debts.

Now, though, the monetarist’s system has, itself, reached the point of implosion. At this late date the fate of nations lies with the decisions politicians in the United States must make in the immediate days ahead. The decision before them is whether to allow the unpayable and largely fictitious financial claims of the London/Wall Street Empire continue to drag the nations into complete and utter ruin. The other choice before the leaders is to shut down the financiers’ system for the preservation of nations. The two inimical systems can no longer co-exist in the same world. What will be the outcome?

Prophecy reveals that the mighty ones of this world are about to be brought to ruin in a wonderful way when the fierce-looking king detonates the debt bomb and then forecloses on the world.

HE WILL CAUSE DECEPTION TO SUCCEED

Needless to say, Satan’s entire wicked world is run from the top, down, based on deception. Therefore, those most adept at deceiving others often “succeed” in this world. While, many people will admit that government leaders, politicians, and businessmen often lie to the public, few people are mentally up to the challenge of accepting that there is such a thing as a conspiracy to destroy the nation-state system of things and enslave the world in tyranny.

But judging from the masterful way in which the nations have already been ensnared in a web of debt foisted upon them by financiers, from which they have, so far, been unable to extricate themselves, it is undeniable that the nations have been deceived by very clever manipulators. Such will become horrifyingly obvious when the trap is finally sprung.

It is an open secret that a shadow government operates behind the scenes and imposes its will upon the powers that function as a facade. The shadow government consists of a network of intelligence agencies, secret and semi-secret societies such as the Freemasons and Bilderbergs, the so-called military industrial complex and the big banks. It is the invisible hand that holds the real power. The fact that a shadow government exists is in itself a deception. We may expect the shadow government to succeed; to grow greater and greater; to ultimately come out of the shadows.

One obvious deception is the so-called war on terror. The not-so-secret fact is, London has nurtured and promoted radical Islam from the very beginning. Going back to the early days of the British Empire, even before the Victorian era, [British agents operating](#) in the realm of the Ottoman Empire created Wahhabism as a virulent form of Islam. Since its creation by London Saudi Arabia, acting as the principle satrapy, has been the foremost sponsor of Wahhabi terror throughout the world. But because the press has become subservient to the shadow government groups like ISIS and al-Qaida are presented as organic movements that arise spontaneously. Ultimately, Western society and Islam are being manipulated into a clash of civilizations.

The war on terror has already devastated much of the Middle East and now threatens to bring down the nations of Europe in a flood of refugees, many of whom are trained terrorists. It may well suit the shadowy, satanic ruler to supply his Wahhabis with weapons of mass destruction.

The stern-faced king will not only succeed in deceiving and ruining the mighty ones of the world, but he will also have success in conquering the holy ones. Daniel 8:11-12 foretells: **“It exalted itself even against the Prince of the army, and from him the constant feature was taken away, and the established place of his sanctuary was thrown down. And an army was given over, together with the constant feature, because of transgression; and it kept throwing truth to the earth, and it acted and had success.”**

It is vital to note that Christ has an established place on earth that serves as a temple for the worship of his Father. What is “the established place of his sanctuary” that will be thrown down during the time of the end? Did not Jesus also foretell that the holy place would be desolated by a disgusting abomination? According to the writings of the apostles the sanctuary, or temple of God, is composed of the body of anointed Christians themselves. It is simply the congregation of Christ.

How might the master of intrigue find success in throwing truth to the earth? That remains to be seen. But already the Empire has laid the groundwork for a massive deceptive operation.

Along with Wahhabi Islam, the [British Empire also invented Zionism](#) (PDF) as a geo-political and religious scheme. Since then, Zionists have promoted the notion that the creation of an Israeli state is a prerequisite for the return of Christ. Millions of evangelicals earnestly believe that Israel must be protected at all costs. It is quite likely that nuclear war will erupt in the Middle East during the conclusion— further deceiving the deluded masses into believing that Christ is somehow fighting for Israel.

But the authentic “Israel of God” and the holy place are connected to the people who bear the name of Jehovah. Since the last king brings the mighty ones to ruin along with the people of God at the same time Jesus Christ makes his stealthy inspection of the spiritual temple, the last king will have the ignominious distinction of being the only earthly government to rule in direct opposition to the then-ruling Kingdom of God. That will make it a disgusting thing in God’s sight.

Because the holy ones are the earthly representatives of the invisible Kingdom of heaven, Satan will inevitably maneuver his earthly kingdom to suppress the voice of Christ’s representatives too.

Hence, the disgusting thing will begin standing in a holy place when the last empire moves to suppress Jehovah’s Witnesses and destroy the Watchtower Society; hence, he will throw truth to the earth and bring the holy ones to ruin.

Ultimately, though, the fierce-looking king will find himself in the middle of the battlefield of Armageddon, where he will prove to be no match for Jesus Christ and his legions of angels.

That is when the curtain rises for the finale. Daniel 8:25b writes the final sentence to the last chapter of the history of the empire of man. It reads: **“He will even stand up against the Prince of princes, but he will be broken without human hand.”**

25 — REVELATION

“A revelation by Jesus Christ, which God gave him,
To show his slaves the things that must shortly take place.”

-Revelation 1:1-

The opening words of Revelation locate the events as taking place during “the Lord’s day.” That is why John states: **“by inspiration I came to be in the Lord’s day.”** As presented in chapter five, the Lord’s day is the future manifestation, or revelation of Jesus, as Paul indicated when he wrote: **“While you are eagerly waiting for the revelation of our Lord Jesus Christ. He will also make you firm to the end, that you may be open to no accusation in the day of our Lord Jesus Christ. God is faithful, by whom you were called into a sharing with his Son Jesus Christ our Lord.”** (I Corinthians 1:7-9)

The dramatic unsealing of each of the seven seals of the sacred scroll of Revelation sets into motion irreversible events associated with Christ receiving his glorious Kingdom crown. The opening of the first four seals unleashes the so-called four horsemen of the Apocalypse, plunging the world into war, pestilence and famine. As has been established in this publication, these are future events. This is especially evident in connection with the opening of the sixth seal depicting the symbolic heavenly luminaries being snuffed out, which symbolism Jesus also employed to describe the earth-shaking events associated with what the Lord called a great tribulation unlike any calamity that has ever occurred or ever will occur. Since the great tribulation has not begun yet, what about the opening of the final seal— the seventh seal? What might those apocalyptic symbolisms betoken?

The opening of the last seal takes place after the sealing of the remaining 144,000 has been accomplished. Revelation 8:1-4 reads: **“And when he opened the seventh seal, a silence occurred in heaven for about a half hour. And I saw the seven angels that stand before God, and seven trumpets were given them. And another angel arrived and stood at the altar, having a golden incense vessel; and a large quantity of incense was given him to offer it with the prayers of all the holy ones upon the golden altar that was before the throne. And the smoke of the incense ascended from the hand of the angel with the prayers of the holy ones before God.”**

It seems appropriate that after the final sealing is accomplished, which is why the great tribulation will be cut short— shortened by God for the sake of the chosen ones— as Jesus foretold, and symbolized in Revelation by the four angels holding back the

winds of destruction even after the point when the metaphoric heavens have gone dark and the institutional mountains of the world have all crashed. The thankful prayers of the then-sealed holy ones should ascend like perfumed incense before God.

The Watchtower, however, teaches the seventh seal was unsealed in 1919—or thereabouts. The *Grand Climax* commentary on Revelation quotes from a *Watchtower* published in 1919 that comments: “*We believe it is now a true saying that the harvest of the kingdom class is an accomplished fact, that all such are duly sealed and that the door is closed.*’ *During this difficult period, the fervent prayers of the John class were ascending, as though in the smoke of a large quantity of incense. And their prayers were being heard!*”

Since the sealing is slated to occur sometime before the opening of the seventh seal, but after the symbolic stars have fallen from heaven and the sun and moon have ceased to shine and every mountain and island is moved from its place, it is manifestly not true that the sealing was accomplished in 1919. Neither was the door closed back then.

DO NOT HARM THE EARTH OR SEA OR THE TREES

After the opening of the sixth seal, the vision depicts four angels standing upon the four corners of the earth, holding tight the four winds of destruction. And the angels are commanded: “**Do not harm the earth or the sea or the trees, until after we have sealed the slaves of our God in their foreheads.**” Next, though, after the sealing takes place, the seventh and final seal is broken and the blowing of the first trumpet initiates the destruction of a substantial portion of the earth, sea and trees. Hence, we read: “**And the first one blew his trumpet. And there occurred a hail and fire mingled with blood, and it was hurled to the earth; and a third of the earth was burned up, and a third of the trees was burned up, and all the green vegetation was burned up.**” (Revelation 8:7)

Prior to the unsealing of the last seal, the angels had been commanded not to harm the earth, sea or trees until the sealing had been accomplished. But the judgments contained in the seventh seal are to be executed against the earth, sea and trees. What do these symbols represent? A significant clue may be found in the last verse of the eighth chapter of Revelation, which reads: “**Woe, woe, woe to those dwelling on the earth because of the rest of the trumpet blasts of the three angels who are about to blow their trumpets!**”

In view of the fact that the “rest of the trumpet blasts”— specifically the fifth, sixth and seventh trumpets— result in “woe, woe, woe to those dwelling on the earth”— three woes associated with the last three trumpet blasts— the question arises: why do not the first four trumpets similarly result in woe for the peoples of the earth? The answer is: The first four judgments heralded by the angelic trumpeters are not directed against the “peoples dwelling on the earth”— that is to say, those who are not

recognized as being in association with God's earthly organization. The first four trumpets herald God's judgments upon his organization. That is in harmony with the axiom that the judgment starts with the house of God.

This is also discernible by reason of the fact that both the accomplished sealing of the Israel of God and the gathering of the great crowd who are destined to "come out of the great tribulation" are presented in context as taking place immediately before the opening of the seventh seal. At that point, before the opening of the seventh seal, the door to salvation is officially closed. Everyone who is going to inherit salvation is then either a sealed spiritual Israelite or they are part of the great crowd. At that point, there will no longer be any need for an earthly organization to guide and train and exhort God's people. As the Jewish system of things became obsolete after it accomplished its intended purpose of producing the Messiah, so, too, the Watchtower will become obsolete.

In order to better appreciate why God would destroy what, up until then, had served as his earthly instrumentality consider what the Hebrew prophecy of Zechariah says. Zechariah 13:7 reads: **“O sword, awake against my shepherd, against the man who is my companion,’ declares Jehovah of armies. ‘Strike the shepherd, and let the flock be scattered; and I will turn my hand against those who are insignificant.”**

What is the connection to the blowing of the first trumpet?

This aspect of Zechariah was initially fulfilled when the shepherd, Jesus, was struck by the executioner's sword and the apostles were all momentarily scattered. Nevertheless, the prophecy has an application to God's judgments during the Lord's day. That should be plainly evident by the context of the following 14th chapter of Zechariah, which describes Armageddon as immediately subsequent to the scattering of the flock. To what degree is the flock scattered? Jehovah answers at Zechariah 13:8-9, saying: **“And in all the land,’ declares Jehovah, ‘two parts in it will be cut off and perish; and the third part will be left remaining in it. And I will bring the third part through the fire; and I will refine them as silver is refined, and test them as gold is tested. They will call on my name, and I will answer them. I will say, ‘They are my people,’ and they will say, ‘Jehovah is our God.’”**

To re-emphasize a very important point: the prophecy of Zechariah was written after the Jews had returned from exile in Babylon. It is apparent, then, that the destruction of Jerusalem applies to Christ's congregation, also designated as Zion. The "two parts" that are destined to be "cut off and expire" pertain to God's organization—his land. Not coincidentally, the expression "in all the land" may also be translated "the earth." So, it appears as if "a third of the *earth*" that "was burned up" upon the blowing of the first trumpet corresponds to the third part of God's earthly organization that is to be burned, as with fire.

What might the “trees” represent, a third of which are also “burned up”? Again, Zechariah 11:1-3 provides the chilling answer, saying: **“Open your doors, O Lebanon, so that a fire may consume your cedars. Wail, you juniper, for the cedar has fallen; the majestic trees have been destroyed! Wail, you oaks of Bashan, for the dense forest has come down! Listen! The wailing of shepherds, for their majesty has been devastated. Listen! The roaring of young lions, for the dense thickets along the Jordan have been destroyed.”**

The symbolic “trees” represent the men of stature in the Christian congregation. That is why the prophet depicts “the wailing of shepherds”— the majestic ones— in connection with the verdant, congregational forest going down.

But Zechariah foretells that two-thirds of God’s nation will be destroyed, not merely one third—as does Revelation. The denunciation continues: **“The second angel blew his trumpet. And something like a great mountain burning with fire was hurled into the sea. And a third of the sea became blood; and a third of the living creatures in the sea died, and a third of the ships were wrecked.”**

“The great mountain burning with fire” that is “hurled into the sea” likely symbolizes that which is associated with the mountain-like Kingdom of God, as it becomes subjected to God’s burning anger. Jeremiah penned a lamentation portending Jehovah’s coming judgments upon Mount Zion, saying: **“Jehovah has expressed his wrath; He has poured out his burning anger. And he starts a fire in Zion that consumes her foundations.”** (Lamentations 4:11)

The vision of Ezekiel also symbolizes a similar fiery destruction of God’s temple and city. After describing the marking of those who were sighing and groaning over all of the detestable things being done, Ezekiel 10:2 says: **“Then he said to the man clothed in linen: ‘Enter between the wheelwork, under the cherubs, and fill both your hands with burning coals from between the cherubs and toss them over the city.’”**

The denunciation against Israel in the second chapter of Isaiah is quite similar to the judgments connected to the blowing of the first two trumpets. For example, the prophecy calls for all mountain-like institutions and massive treelike personalities, as well as “all desirable boats,” to be brought low before Jehovah’s “majestic splendor.” Isaiah 2:13-16 reads: **“Upon all the cedars of Lebanon that are lofty and exalted and upon all the oaks of Bashan, upon all the lofty mountains and upon all the high hills, upon every high tower and every fortified wall, upon all the ships of Tarshish and upon all desirable boats.”**

As was the case with God’s dealings with apostate Israel and Judah, Jehovah did not simply remove wicked men from his holy mountain. He destroyed the *entire* kingdom and demolished his own temple as an expression of his indignation and rage — bringing down “every high tower,” as Isaiah says. So, when the house of God comes under judgment, that which is condemned by God will then be utterly thrown down.

The denunciation continues: **“The third angel blew his trumpet. And a great star burning like a lamp fell from heaven, and it fell on a third of the rivers and on the springs of waters. The name of the star is Wormwood. And a third of the waters turned into wormwood, and many of the people died from the waters, because these had been made bitter.”** “The great star burning like a lamp,” which falls from heaven, polluting the rivers and fountains of waters, turning them to wormwood— causing many men to perish— similarly would seem to picture the lamp of the congregation— or what had been looked to as a lamp— as a lighted city on a hill. For example, Jesus told the congregation in Ephesus: **“Therefore remember from where you have fallen, and repent and do the deeds you did at first. If you do not, I will come to you, and I will remove your lamp stand from its place, unless you repent.”** The implication is that if Christians did not repent, their light would be removed. There would be dire consequences indeed for all those dependent upon the light that was snuffed out. Elsewhere, Jesus exhorted his disciples to walk *while* they had the light before them— because the night was coming.

Jehovah spoke of feeding the apostate Israelites poisoned water and wormwood, saying at Jeremiah 9:15: **“Therefore this is what Jehovah of armies, the God of Israel, says, ‘Here I am making this people eat wormwood, and I will make them drink poisoned water.’”**

It seems, then, that the third trumpet blast, which causes the congregational lamp to be extinguished and the waters to become as wormwood, relates to the spiritual deaths of Christians who continue to imbibe of the Watchtower’s ‘refreshing waters of truth’ after those water sources have been cursed by God as contaminated well-springs of error and falsehood.

The denunciation continues: **“The fourth angel blew his trumpet. And a third of the sun was struck and a third of the moon and a third of the stars, in order that a third of them might be darkened and the day might not have light for a third of it, and the night likewise.”**

Since the opening of the sixth seal similarly resulted in the moon and sun being blotted out and the stars falling from the sky, what is the meaning of one third of each heavenly luminary being smitten? While the Watchtower insists the fourth angelic trumpet blast relates to the condemnation of Christendom, and since roughly one-third of the world claims to be Christian, the question ought to be asked: Has not Christendom *always* been in spiritual darkness? What has changed since 1925, when the fourth angel is believed to have blown his trumpet? More reasonably, and in keeping with the other angelic trumpeting, the loss of a third of the illumination of the heavenly bodies must relate to the spiritual darkness that will yet envelope God’s organization during his denunciation.

Due to the Watchtower’s teaching that Christ has already come and the prevailing attitude that all is well in spiritual paradise, it is doubtful that the Watchtower

will immediately have any meaningful answers for Jehovah's Witnesses when things go terribly wrong. It will be as if the organization's light suddenly goes out. Isaiah 59:9-10 describes it this way: **"That is why justice is far away from us, and righteousness does not overtake us. We keep hoping for light, but look! there is darkness; for brightness, but we keep walking in gloom. We grope for the wall like blind men; like those without eyes we keep groping. We stumble at high noon as in evening darkness; among the strong we are just like the dead."**

The lethal darkness will seem to impose the sentence of death upon even the spiritually "stout ones"—as the 59th chapter of Isaiah describes. However, Christ will then become a light to those trusting in him, dispelling the gloom into which his people will have been plunged, which is what Isaiah 29:18 foretells, where we read: **"In that day the deaf will hear the words of the book, and out of the gloom and darkness the eyes of the blind will see."**

The coming night will discredit the Watchtower as a source of light and spell the end of the no-so-subtle tyranny that Christians have been subjected to. In contrast to the gloom the chosen ones will at some point shine as brightly as the sun in the Kingdom of their Father.

"THE FIFTH ANGEL BLEW HIS TRUMPET"

The prophecy of Revelation continues in the ninth chapter: **"The fifth angel blew his trumpet. And I saw a star that had fallen from heaven to the earth, and the key to the shaft of the abyss was given to him. He opened the shaft of the abyss, and smoke ascended out of the shaft like the smoke of a great furnace, and the sun was darkened, also the air, by the smoke of the shaft. And locusts came out of the smoke onto the earth, and authority was given to them, the same authority that the scorpions of the earth have. They were told not to harm the vegetation of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads."**

What sort of woe is envisaged by the release of the stinging locusts?

The Watchtower's interpretation of the identity of the locusts seems sound. The fact that the locusts are depicted as wearing what seem to be crowns of gold and have women's hair symbolizes that they are the kings of God's Kingdom and the earthly bride of Christ. Be that as it may, there are several reasons why it is unreasonable to suppose that the vision has already been fulfilled. One: the locusts are commanded to sting "only those people who do not have the seal of God." Logically, that judgment comes after the sealing is concluded.

Secondly, the golden crowns would *not* be an appropriate symbol unless the bearers of those crowns were actually ruling kings. In view of the fact that Paul sarcastically asked the Corinthians if they had already begun ruling as kings without

the apostles, it is doubtful that Revelation would use that imagery unless the anointed were actually ruling as kings when the angel of the abyss releases them.

A little understood aspect of the sacred secret of God relates to the final sealing. Namely, when God bestows the full measure of his undeserved kindness on the approved sons of the Kingdom, resulting in “the revealing of the sons of God,” they then become kings of God’s Kingdom in the fullest sense, even though still existing in human form. It is after their becoming kings, in the short while that they remain on earth, that they become empowered by God’s spirit to issue God’s stinging denunciation for “five months.”

The second woe unleashes four angels that are prepared to kill a third of men: **“The one woe is past. Look! Two more woes+ are coming after these things. The sixth angel blew his trumpet. And I heard one voice from the horns of the golden altar that is before God say to the sixth angel who had the trumpet: ‘Untie the four angels who are bound at the great river Euphrates.’ And the four angels who have been prepared for the hour and day and month and year were untied to kill a third of the people.”**

Logically, following the stinging denunciation from the locust-like kings comes the actual judgments from God. Seeing that ancient Babylon sat upon the banks of the river Euphrates, from where the four executioner angels are symbolically unleashed, the second woe appears to be the actual destruction of Babylon the Great. Just as the 17th chapter indicates that God puts it into the hearts of the kings of the earth to destroy the harlot, similarly the four angels at the Euphrates maneuver the armies of the earth (symbolized by the fearsome cavalry) into killing a third of the men.

There is really no indication that the killing is symbolic though. On the contrary, the fact that the third of the men are killed by plagues from God and that the scripture goes on to say **“But the rest of the people who were not killed by these plagues did not repent of the works of their hands; they did not stop worshipping the demons and the idols of gold and silver and copper and stone and wood...”**— indicates that the judgment is against those engaged in false worship. However, before the plague the angelic call to **‘get out of her if you do not want to receive part of her plagues’** is sounded. Reasonably, those killed by the plagues did not obey God and did not ‘get out of her.’

Lending support to the argument that the second woe is depicting the destruction of Babylon the Great is the fact the during the second woe the 10th chapter of Revelation reveals Christ Jesus firmly establishing his authority over the earth— as if standing astride the earth and sea, roaring as a lion, claiming his dominion over the planet. Similarly, the 19th chapter of Revelation reveals that the destruction of Babylon the Great coincides with Jehovah becoming king—through Christ. That is why we read at Revelation 19:6: **“Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king.”**

Of course, as with most prophecies, the Watchtower teaches that the vision in the 10th chapter of Revelation was fulfilled in 1914. But how can that be? After the blowing of the sixth trumpet, immediately before the seventh trumpet, the announcement is made that the sacred secret of God is finished and there will be no further delay of God's oncoming judgments. Revelation 10:5-7 reads: **"The angel whom I saw standing on the sea and on the earth raised his right hand to heaven, and he swore by the One who lives forever and ever, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it: 'There will be no delay any longer. But in the days when the seventh angel is about to blow his trumpet, the sacred secret that God declared as good news to his own slaves the prophets is indeed brought to a finish.'"**

By what method of reasoning can the Watchtower declare that the sacred secret of God was finished in 1914? There is no satisfactory biblical explanation for such baseless assertions. Even by the Watchtower's own reckoning 1919 was just the beginning of the preaching of the good news, not the end. Furthermore, how can such a view be reconciled with the fact that the angel declares that "there will be no delay any longer"? It has now been over 100 years since Jesus supposedly became king and still the earth languishes under satanic control. How does the Watchtower reconcile a delay of over a century and counting?

Reasonably, the sacred secret of God is not finished until all 144,000 members of the woman's seed are sealed and the great crowd is gathered. Such developments, culminating with the fall of mystical Babylon the Great, would truly validate all prophecy and mark the finish of the sacred secret of God. With no further delay the nations will then be brought to the situational battlefield of Armageddon.

But what is signified by the little scroll and the angelic command: **"You must prophesy again about peoples and nations and tongues and many kings"?**

The "little scroll" represents a final condemnation of Satan's wicked system that will be issued immediately before the war of Armageddon. In fact, it would seem that the final denunciation of doom is what provokes the conflict.

Since the entire premise of Revelation centers on the dramatic unsealing of the scroll containing the sacred secrets of God and the little scroll is handed to John *after* the seventh seal has been removed, it is apparent that the little scroll itself represents the entire revelation from God finally being revealed to Christ's slaves on earth.

As already pointed out, the 19th chapter of Revelation indicates that a great shout of praise is offered to Jehovah immediately after the destruction of the harlot by the eighth king and it is at that point that Jehovah is said to have become King. Doubtless, those who are overjoyed and praise Jehovah will also take part in heralding Jehovah's kingship far and wide. However, even after Babylon the Great is removed and Jehovah has become the King, the rival kingdom of the wild beast will still exist.

The vision of Habakkuk, a vision yet for the appointed time, sheds light upon developments after the “Chaldean” fulfills his assignment of destroying many nations; showing that the remaining people will issue a series of denunciatory “woes.” For example, Habakkuk 2:6-7 says: **“Will not all of these speak a proverb, an allusion, and riddles against him? They will say: ‘Woe to him who accumulates what is not his —For how long?—And who makes even greater his own debt! Will not your creditors rise up suddenly? They will wake up and violently shake you, and you will become something for them to plunder. Because you plundered many nations, all the rest of the peoples will plunder you, because of your shedding men’s blood and your violence to the earth, to the cities and those living in them.’”**

“The rest of the peoples” who plunder the Chaldean can only be the kings of God’s Kingdom and the surviving great crowd who inherit the earth after the eighth king is slain. Their speaking against him a proverb and condemning him for his bloodguilt and idolatry indicates that the prophesying contained in the “little scroll” of Revelation, which is directed to peoples, nations and many kings, will be a powerful denunciation of the world and a proclamation of Jehovah’s newly established kingship.

The prophecy of Ezekiel also shines a light upon these matters. In the context of the fall of Tyre and Egypt, Jehovah told his watchman: **“In that day I will cause a horn to sprout for the house of Israel, and I will give you an opportunity to speak among them; and they will have to know that I am Jehovah.”** (Ezekiel 29:21)

After Babylon destroyed Jerusalem, God then maneuvered the rapacious empire to also overthrow Tyre and Egypt. But when that occurred “the house of Israel” was still captive in Babylon. It is doubtful that the fall of Egypt and Tyre was a cause for Ezekiel or Israel to rejoice.

It would seem, then, that the prophecy applies foremost to the grander outworking in connection to the fall of the Anglo-American system and the appearance of the eighth king. It is in the post-crash world —similarly symbolized by the sword stroke upon the head of the seven-headed wild beast — God will cause to sprout the horn of the spiritual house of Israel and an occasion for his watchman to open his mouth to announce God’s judgments.

WHEN THEY HAVE FINISHED THEIR WITNESSING

The 11th chapter of Revelation contains one of the most profound sacred secrets. Revelation 11:3-6 reads: **“I will cause my two witnesses to prophesy for 1,260 days dressed in sackcloth. These are symbolized by the two olive trees and the two lamp stands and are standing before the Lord of the earth. If anyone wants to harm them, fire comes out of their mouths and consumes their enemies. If anyone should want to harm them, this is how he must be killed. These have the authority to shut up the sky so that no rain may fall during the days of their**

prophesying, and they have authority over the waters to turn them into blood and to strike the earth with every sort of plague as often as they wish.”

The case has been made in a previous chapter against the Watchtower’s unreasonable teaching that the wild beast has already suffered the foretold death-stroke and revived. Seeing that the beast is yet to go into the abyss, this means the two witnesses of God have not come on the scene and been killed by the beast after it emerges from the abyss. What is the significance of the two witnesses and of their being killed by the beast? What do the two witnesses symbolize?

These two prophetic entities are connected to the biblical figures of Moses and Elijah due to the fact that they are depicted performing miracles similar to those two prophets. As Bible students know, Elijah prayed to God and a drought ensued that lasted for three years and six months; which also happens to be the same time period the two symbolic witnesses torment the nations.

Likewise, Moses turned the Nile into blood and invoked numerous other plagues upon the defiant Pharaoh. The significance of Moses and Elijah representing the two witnesses in the vision in Revelation is that those same two Hebrew prophets also appeared in the transfiguration vision, which will find its ultimate realization during the manifestation of Christ to the chosen ones.

Drawing from Zechariah, the two witnesses are also represented in heaven by the two lamp stands and two olive trees, which are said to be “**standing before the Lord of the earth.**” In the transfiguration vision, Moses and Elijah symbolize the communion that anointed Christians will have with Christ when he comes in his presence as “the Lord of the earth.” So, the two symbolic witnesses of Revelation become eyewitnesses to Christ’s otherwise invisible parousia, and afterwards they themselves become the visible manifestation of Christ’s presence in his heavenly kingdom during the 42-month interval before they are killed.

It would also appear that the coming of “**Elijah the prophet before the coming of the great and fear-inspiring day of Jehovah,**” as foretold in Malachi, will find its manifestation of the body of Christ during the parousia.

Revelation goes on to say of the two witnesses: “**When they have finished their witnessing, the wild beast that ascends out of the abyss will wage war with them and conquer them and kill them. And their corpses will be on the main street of the great city that is in a spiritual sense called Sodom and Egypt, where their Lord was also executed on the stake.**”

The scripture says that the two witnesses were killed and their corpses will be on display on the main street of the great city, “where their Lord was *also executed.*” Now, as everyone knows, the Lord Jesus was quite literally killed —executed. He did not simply die some sort of symbolic death. He died the most gruesome and agonizing death imaginable. Since the vision of Revelation compares the deaths of God’s two

witnesses to the death of Christ the killing of the two witnesses must symbolize the literal martyrdom of the remnant of the woman.

As regards the “great city,” Jesus was, of course, condemned in Jerusalem and impaled just outside the walls of the holy city.

In what was Jerusalem “Sodom and Egypt” in “a spiritual sense”?

Jesus was put to death by the Jewish religious leaders and Roman authorities. In the Hebrew Scriptures, Jehovah refers to Israel as Sodom because of its iniquity. And since the Roman Empire was once one of the ruling heads of the symbolic seven-headed beast, of which the first world power of biblical history and prophecy was Egypt, Egypt is a fitting symbol for *whatever* head may be ruling. In that sense, Rome was “Egypt” during the time of Christ— “in a spiritual sense.”

Hence, Christ was impaled in “Sodom”; that is, he was killed by the Jewish religious leaders, whom Jehovah regarded as Sodomites, and by the Roman Empire— “Egypt.” The two anointed witnesses will likewise be killed in the “great city” representing Jehovah’s earthly organization— killed by their religious betrayers from within, collaborating with the last king.

“AND THEY WENT UP INTO HEAVEN IN THE CLOUD”

The appearance of Moses and Elijah in the vision of the transfiguration and the allusion to them both in the vision of Revelation is rich with meaning. It is significant that Moses and Elijah shared a common experience— both being symbolically taken by Jehovah, no doubt as a portent of things to come. Moses ascended Mount Pisgah to view “the land flowing with milk and honey” stretched out before the Israelites— he never descended.

Although still strong at 120 years of age, Jehovah put Moses to death for his sin at Meribah and did not allow his servant to enter the land of Promise. The Bible says that God buried him and no one ever found his grave. The death of Moses at Jehovah’s insistence, as the nation stood on the border of the Promised Land, surely stands as a portent foreshadowing that no anointed Christian will be allowed to enter the New World in the flesh. They will be taken.

Although Elijah was not literally put to death, as was Moses, he was taken up into the sky in a flaming war chariot; and even though his attendants diligently looked for him for three days (the same length of time the two witnesses lie unburied on the broadways) they did not find him. What might the taking of Elijah portend? Elisha was an eyewitness and participant to the supernatural rapture. The account in 2nd Kings relates: **“All the while Elisha was seeing it, and he was crying out: ‘My father, my father, the war chariot of Israel and his horsemen!’ And he did not see him anymore.”**

The relationship of Elijah to Elisha, who was a prophet under Elijah’s tutelage, seems to portray the relationship of the sealed anointed to the great crowd. Elisha’s

calling Elijah “my father” reflects the fact that the great crowd look to the faithful slave as their spiritual father, even as Isaiah 29:22-23 makes mention. The fact that Elijah was taken in a fiery war chariot, as Elisha and fifty other prophets looked on from a distance, serves as a portent for the anointed being taken by God “in the war chariot of Israel” in the throes of the final conflict—never again to be seen on earth. Elisha and the fifty picture the great crowd who will serve as eyewitnesses to the revealing of the sons of God and to their ultimately being taken into the heavenly kingdom.

Having been previously taken by God, it is as if both Elijah and Moses show up hundreds of years later in the transfiguration vision to complete the portent that their being taken established. Moses and Elijah being taken serves as a prophetic enactment of how God will take the last remaining anointed witnesses to himself after they have completed their witnessing and are subsequently killed by the beast from the abyss.

After their execution, the second woe concludes with the two witnesses being raised to heaven— as both Moses and Elijah were *figuratively*. Revelation 11:11-12 reads: **“After the three and a half days, spirit of life from God entered into them, and they stood on their feet, and great fear fell upon those who saw them. And they heard a loud voice from heaven say to them: ‘Come up here.’ And they went up into heaven in the cloud, and their enemies saw them.”**

Although the resurrection of the holy ones during the parousia occurs instantaneously, “in the twinkling of an eye,” in the vision of the two witnesses their coming to life after “three and a half days” invokes the death and subsequent resurrection of Christ on the third day. Such symbolism would verify that the two witnesses do indeed submit themselves “to a death like his,” as Paul stated, and they personally experience “the power of his resurrection” when they respond to the command to “come on up here.”

Revelation 11:13-14 continues: **“In that hour there was a great earthquake, and a tenth of the city fell; and 7,000 persons were killed by the earthquake, and the rest became frightened and gave glory to the God of heaven. The second woe is past. Look! The third woe is coming quickly.”**

In the time of Elijah, Jehovah informed his prophet that there were seven thousand men who had not bent their knee in homage to Baal or kissed his disgusting idol. In the 11th chapter of Romans, Paul referred to the account of Elijah and the seven thousand and applied it to what he called the remnant of Israel, which at that time included non-Jewish Christians. Hence, the seven thousand represented a remnant of *spiritual* Israel, as Paul interpreted it under inspiration. The seven thousand in Revelation similarly must represent the anointed remnant left behind after the resurrection commences; those who do not bend their knee to the image of the beast or receive its mark during the concluding judgment phase.

The sacred secret of God is that the seven thousand are the individual brothers of Christ that will serve as the composite two witnesses during the coming parousia, after their being sealed. Revelation 11:13 indicates that the deaths of the seven thousand coincides with the death and resurrection of the two witnesses by saying: “in that hour.” This signifies that the wild beast kills the remaining sons of the kingdom after it arises from the abyss.

The 20th chapter confirms that the remaining sons of the kingdom are destined to be executed with the ax for giving witness to God and Christ during that critical time and for refusing to receive the mark of the beast.

What does the city represent—a tenth of which also falls as a result of the great earthquake? A city is mentioned three times within the context of the 11th chapter of Revelation. The “holy city” is referred to in the second verse as being trampled upon by the nations for 42 months. Also, the two witnesses are killed in the “great city” where Christ was also impaled, which was also the literal holy city of Jerusalem.

There is, therefore, no contextual basis for the Watchtower’s claim that the city represents sinful Christendom. It is evident that the context of the vision dictates that the tenth of the city that falls represents God’s holy city, which is heavenly Jerusalem as represented on earth by the holy ones. But what is represented by the one-tenth?

The book of Zechariah contains a parallel prophecy that aids in deciphering Revelation. Zechariah 14:1-2 states: **“Look! The day is coming, a day belonging to Jehovah, when the spoil from you will be divided in your midst. I will gather all the nations against Jerusalem for the war; and the city will be captured and the houses plundered and the women raped. And half of the city will go into exile, but the remaining ones of the people will not be cut off from the city.”**

Zechariah’s prophecy reveals that the nations warring against “Jerusalem” initiates God’s war against them, exactly as is also described in the 11th chapter of Revelation. It is apparent that “Jerusalem” relates to Christ’s Kingdom. In what sense, though, might “half of the city” go into exile while “the remaining ones of the people will not be cut off from the city”?

Since the Jerusalem above is represented on earth by the anointed remnant, their being killed by the nations brings about their instantaneous resurrection into the heavenly realm; hence: “the remaining ones,” are not cut off from the holy city since they have a place reserved for them in the city above.

Those who are killed join the already-resurrected holy ones in heaven to complete the New Jerusalem. That is why, following the pillaging of the holy city and the evident martyrdom of the earthly sons of the Kingdom, Zechariah 14:5 says: **“And Jehovah my God will certainly come, all the holy ones being with him.”**

“All of the holy ones being with him” denotes that all of the 144,000 are with Jehovah when he comes to finish off the nations at the war of Armageddon—none of them remaining on the earth. Therefore, “half of the city” that goes into exile

symbolizes the earthly congregation of the great crowd that is left behind after the last of the remnant have departed to the city above.

Thus, the appointed times of the nations to trample upon God's Kingdom terminate when there is no longer any portion of the Jerusalem above represented upon the earth below.

So, the "tenth of the city" in Revelation symbolizes the earthly realm of the Kingdom that falls during the final attack of Gog, which is the great earthquake that occurs when the seven thousand sons of the Kingdom abandon their earthly estate to take up residence in the heavenly New Jerusalem. **"The rest [who] became frightened and gave glory to the God of heaven"** can only bespeak of the great crowd of earthly survivors who will be witnesses to the awe-inspiring events during the culmination. They will be the only humans on earth that will give glory to God.

Appropriately, immediately after the death and resurrection of God's two anointed witnesses the seventh angel blows his trumpet and the twenty-four heavenly elders praise God, saying: **"We thank you, Jehovah God, the Almighty, the One who is and who was, because you have taken your great power and begun ruling as king."**

Jehovah's kingship is expressed through the messianic kingdom. When the remaining ones have all been lifted up to heaven and seated upon their thrones next to Jesus, then it can be said that Jehovah himself has become king. Then will come the fullest expression of the Kingdom's power, as it annihilates all earthly kingdoms in its realm. The last verse in the 11th chapter of Revelation reveals the ark of his covenant in heaven, "in his temple sanctuary." That would seem to symbolize that the new covenant, which is intended to produce a kingdom of heavenly priests, had been accomplished with the killing of God's two witnesses and the seven thousand and their being called to heaven.

"ITS TAIL DRAGS A THIRD OF THE STARS"

Since it is evident that the prophetic time period of forty-two months and 1,260 days in connection with the witnessing of the two witnesses in sackcloth has not yet commenced, it is also apparent that the equivalent period allowed for the Devil to "wage war with the remaining ones of her offspring" has not begun either. Since the interval allowed for the Devil to persecute the woman and her offspring follows after the great dragon is hurled down from heaven, it means that Satan has not yet come down to earth in great anger. The 1,260 days is undoubtedly the "short period of time" after his ouster when the Devil vents his wrath. The Devil coming down to the earth in "great anger" will be the worst time of trouble this world has ever experienced—far exceeding, by comparison, the horrors of 1914 or the Holocaust.

Contributing to the terror, no doubt the two-horned wild beast from the earth that subsequently begins to speak like a ferocious dragon and causes fire to fall from

heaven, signifies the use of earth-scorching nuclear weapons. But immediately prior to the war in heaven that results in Satan's ouster, Revelation 11:3-4 says: **"Another sign was seen in heaven. Look! A great fiery-colored dragon, with seven heads and ten horns and on its heads seven diadems; and its tail drags a third of the stars of heaven, and it hurled them down to the earth. And the dragon kept standing before the woman who was about to give birth, so that when she did give birth, it might devour her child."**

Commenting on the verse above, the *Grand Climax* book asserts that the third of the stars represent the demons under Satan's control. True enough, the Bible refers to the angelic sons of God as the "morning stars"; however, why would the Revelation of Jesus Christ, a prophecy which is intended "to show his slaves the things that must shortly take place," concern itself with events that occurred thousands of years ago, before the Flood? Revelation reveals the future, not the past. Aspiring Bible interpreters should take note that angels are not the only sons of God that are symbolized in scripture by the stars of heaven. The prophecy at Daniel 11:3 refers to the enlightened sons of the Kingdom who 'will shine like the stars' during the time of the end. It is the fate of these earthly sons of the Kingdom, concerning whom the prophet writes at Daniel 8:10: **"It grew so great that it reached all the way to the army of the heavens, and it caused some of the army and some of the stars to fall to the earth, and it trampled them down."**

The symbolic meaning of the stars that are made to fall to earth and which are then trampled by the so-called fierce-looking king is not left in question. Daniel identifies them as the holy ones who are brought to ruin during the time of the end.

The 14th chapter of Isaiah also symbolizes the sons of the Kingdom as stars. The denunciation of "the shining one" parallels the prophecy of Daniel and confirms that the last king will be impelled by Satan's spirit to eliminate Christ's brothers on earth and in that way he will attempt to exalt his throne "above the stars of God," as the prophecy of Isaiah describes.

The original Chaldean lifted himself above the "mountain of meeting" when he literally destroyed the temple that sat upon the pinnacle of Mount Zion. He lifted himself above the stars of God by exalting himself above the princes and kings of the Judean kingdom that Jehovah had established. The grander fulfillment during the conclusion of the entire system can only mean that the eighth king will ultimately exalt himself above God's Kingdom— not merely as a counterfeit kingdom, but in complete opposition to Christ. So, the third of the stars that are flung to earth by the tail of the Dragon represents the congregation on earth that is trampled by the beast "for a time and times and half a time."

But since God's Kingdom rules from a heavenly vantage point, how may any earthly kingdom possibly raise itself above the ruling stars of heaven? Since the inception of the Christian congregation on the day of Pentecost, 33 C.E., Jesus Christ

has ruled as king over his congregation of believers, who, themselves are said to have been seated in union with Christ in the *heavenly places*. However, the prophecies point to a time when the Devil's kingdom over the world will be given to Christ as well. That is the period of tumult and agitation described in prophecy.

Leading up to that momentous event, anointed Christians who hope to share with Christ in his kingdom have no real ruling authority outside of the congregation. But, when their Lord becomes the King of the world the faithful anointed followers of Christ become kings in the fullest sense too—being appointed over all of their heavenly Master's belongings.

As portrayed in Revelation, the angels hold back the four winds of destruction until the very last members of the 144,000 are bestowed with Jehovah's irrevocable seal of approval. The final sealing of the anointed remnant means that they are approved to rule in God's Kingdom. That is when the chosen ones begin to shine as brightly as the stars of heaven in the Kingdom of their Father—as foretold by the prophet Daniel, as well as Jesus himself.

The revealing of the sons of God is accomplished when the holy ones are given the Kingdom, even before their being resurrected. Thus, Satan's attack upon the earthly kings is a direct attack upon God's heavenly Kingdom.

“THE ANGER OF GOD IS BROUGHT TO A FINISH”

Satan is not the only god to come down in great anger. Jehovah— the God of gods— is fully capable of expressing his wrath in executing judgment against the gods themselves.

History records that thousands of original Christians were killed by their persecutors, including Stephen, James, Peter, Paul, and perhaps others of the apostles as well. It is these martyred Christians, who, at the opening of the fifth seal are depicted as saying: **“Until when, Sovereign Lord, holy and true, are you refraining from judging and avenging our blood on those who dwell on the earth?’ And a white robe was given to each of them, and they were told to rest a little while longer, until the number was filled of their fellow slaves and their brothers who were about to be killed as they had been.”**

God's purpose is accomplished by the killing of the remaining holy ones during the short period of time after Satan is cast down. The 15th chapter of Revelation reveals another great sign in heaven showing seven angels with seven bowls full of the anger of God. But before the angels pout out their bowls upon the world, John envisions **“And I saw something like a sea of glass mingled with fire, and those who are victorious over the wild beast and its image and the number of its name were standing by the sea of glass, holding harps of God. They were singing the song of Moses the slave of God and the song of the Lamb.”**

These who are victorious over the wild beast are all of the holy ones who had been on earth prior to Satan being cast down. They are victorious in that they do not compromise their integrity to God during the time when the beast endeavors to coerce everyone to worship its image, even upon pain of death. Evidently, that is why the beast wages war with them and kills them— because they refuse to worship the beast.

The series of plagues poured out upon the world are not mere announcements of coming acts of vengeance, but are symbols of the actual judgments executed against the Devil and his world. Furthermore, it is evident that there are no more holy ones upon the earth at the time the angels pour out the seven bowls of God's wrath. They are all in heaven "singing the song of Moses"—thus, completely fulfilling what was foreshadowed by Moses' own portentous death and subsequent appearance in the vision of the transfiguration.

God's anger will be ignited by the murder of his sons and Jehovah will not be appeased until the Devil's world is no more. That is why vengeance comes upon the world in the outpouring of the seven plagues. For example, the pouring out of the third bowl is for the express reason of avenging the blood of his servants. Revelation 16:4-6 reads: **"The third one poured out his bowl into the rivers and the springs of water. And they became blood. I heard the angel over the waters say: 'You, the One who is and who was, the loyal One, are righteous, for you have issued these judgments, because they poured out the blood of holy ones and of prophets, and you have given them blood to drink; they deserve it.'"**

"GET OUT OF HER, MY PEOPLE"

One of the centerpieces of the Watchtower's extensive prophetic exegesis is the notion that Babylon the Great fell from prominence in 1919. But as with many other aspects of Revelation, there are a number of compelling reasons why Jehovah's Witnesses ought to reconsider the Watchtower's present teaching. While it is true that Jehovah's Witnesses have rejected the core of mystic Babylon's false teachings—such as the Trinity, the doctrine of the immortal soul, hellfire and so forth—it is not so apparent that heeding the angelic call to "get out of her" involves merely rejecting those teachings.

Ever since 1919, the Watchtower has continued to amplify the call to "get out of her my people" by appealing to churchgoers to forsake Christendom and become Jehovah's Witnesses. But from God's standpoint why would the angel refer to those in Babylon as "my people"? In the case of the fall of literal Babylon the captive Jews were God's people *before* they went into captivity, due to the fact that God had made a covenant with the fleshly offspring of Abraham. The overthrow of Babylon by Cyrus afforded those Jews the opportunity to return to their homeland and so they packed up and made their exodus out of Babylon as a congregation of Jehovah's redeemed people.

How can it be said that the modern-day adherents to the religions of Babylon the Great *are* God's people when called upon to "get out of her"? Did God call for the Babylonians to get out of Babylon and return to Jerusalem with the Jews?

Furthermore, if the Watchtower's interpretations are correct, it means that God's people get out of Babylon the Great gradually, over decades of time, as persons individually withdraw from various religious institutions. However, that simply does not parallel the scope of the Israelite exodus from Babylon. Taken in context the angel not only appeals to God's people to "get out of her," but he also heralds the imminent destruction of Babylon the Great, saying: **"Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind."**

Reasonably, the window of opportunity to get out of Babylon the Great opens immediately before God executes his judgment against the iniquitous city; otherwise, why the urgency to flee in order to avoid sharing in her sins and receiving "part of her plagues"? Surely the plagues have not been poured out upon her yet. As the angel indicates, the call to "get out of her my people" coincides with the arrival of the time when "God has called her acts of injustice to mind."

But if the sins of Babylon the Great had reached "clear up to heaven" in 1919, at what level of accumulation are her sins *now*? Have her sins been allowed to amass *above* heaven in the decades since 1919? If Jehovah "called her acts of injustice to mind" back then, why has the harlot not been executed by now? In view of the error that permeates so many of the Watchtower's prophetic interpretations, it is time to discard the assumption that Jehovah's Witnesses have somehow already heeded the call to "get out of her my people."

Related to the presumptive teaching that Babylon fell in 1919, the Watchtower repeatedly states that Babylon the Great will meet her ultimate end at the *beginning* of the great tribulation, such as in the [July, 15, 2013 issue](#).

It is assumed, albeit erroneously, that the holy place that is destroyed by a disgusting thing represents Christendom, and, of course, Jesus stated that the desolation of the holy place would be a time of great tribulation. However, the case has already been presented that the "constant feature" and "sanctuary" associated with spiritual Israel are what Christ had in mind when he foretold the profanation of the holy place and referred the discerning reader to Daniel's prophecy. Since the destruction of Jerusalem and the temple was what originally led to the Jews being brought into a state of captivity in Babylon in the first place, Jesus' prophecy concerning the desolation of the holy place during the conclusion of the system must follow that same pattern.

The 47th chapter of Isaiah parallels the judgments in Revelation against Babylon the Great. At Isaiah 47:5-6, Jehovah states the reason for Babylon's overthrow, saying

to her: **“Sit there silently and go into darkness, O daughter of the Chaldeans; no more will they call you Mistress of Kingdoms. I grew indignant at my people. I profaned my inheritance, and I gave them into your hand. But you showed them no mercy.”**

Let Jehovah’s Witnesses cease being so unreasonable so as to suppose that Jehovah’s indignation was correspondingly expressed in 1918. Besides, if God was indignant with the Bible Students in 1918 for the trivial sins of celebrating birthdays, using the cross, and having a “self-righteous attitude in character development,” according to the Watchtower’s own confession, how must he judge the organization presently for its many deceptions, hypocrisy, their persecution of sexually abused children and outright haughtiness?

Since there is no valid reason to suppose that the beast from the abyss that kills God’s two witnesses is different from the scarlet-colored beast, which emerges from the abyss mounted by the harlot; and neither is there any reasonable explanation as to how the seven-headed beast may have suffered his fated apocalyptic death stroke in 1914; it also being apparent that the globe-rocking catastrophe that plunges the beast into the abyss is looming— the yet emergent beast that is destined to kill the two witnesses must inevitably be mounted by the symbolic harlot of Babylon. That means that Jehovah’s Witnesses are fated to go into babylonish captivity upon the desolation of the holy place, which will take place while the iniquitous Mistress of Kingdoms is still in a dominant position.

Contrary to presently prevailing assumptions, Jehovah’s Witnesses have not gotten out of Babylon the Great. That is because Jehovah’s Witnesses have not even gone into exile yet! Babylon the Great is yet to conquer Jehovah’s people. That will come about as a result of the king of the north moving into the land of the Decoration. Just as when Nebuchadnezzar’s armies sacked Jerusalem’s holy temple and dragged the Jews off into exile, it will seem as if Jehovah God is inferior to the gods of the nations that support the eighth king, which is what the king of the north eventually becomes during the time of the end.

After Jehovah humbles his people, the greater Cyrus—Christ Jesus—will then re-gather his chastened loyal ones and liberate them from whatever bondage they may find themselves in then.

However, for the sons of the Kingdom, their triumphing over Babylon the Great will be by virtue of being resurrected to heaven. It is at that point, immediately following the execution of that prostitute, Babylon the Great, that the marriage of the Lamb takes place and Jehovah becomes king. Hence, Revelation 19:6-7 states: **“And I heard what sounded like a voice of a great crowd and like the sound of many waters and like the sound of heavy thunders. They said: ‘Praise Jah, because Jehovah our God, the Almighty, has begun to rule as king!’ Let us rejoice and be**

overjoyed and give him glory, because the marriage of the Lamb has arrived and his wife has prepared herself.”

26 — EPILOGUE

“For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God.”

- Hebrews 12:2-

If asked the question: why it was necessary for Jesus to die— the most common response is that Jesus had to give his life to pay for our sins. And, of course, Jehovah’s Witnesses could give a more detailed explanation of the ransom. But is the ransoming of mankind from sin and death the sole, or even *primary* reason Jesus gave his life? If you answer yes to that question, then a more pertinent question is: Why was it necessary, then, for Jesus to suffer such a horrific death? What purpose was served by his being hung on a torture stake? After all Jesus could have died in his sleep and provided the ransom, since all that was required was for a perfect man to offer his life in exchange for the right to purchase mankind from Adam.

You may recall the man Enoch, of whom it was said that God transferred him so that he did not see death and he was nowhere to be found; God evidently put Enoch to sleep in order to spare him from suffering a violent death at the hands of his godless persecutors. Also, take the case of Moses, whom, at the ripe old age of 120 was still a vital man. The Bible states that even his eyesight was still strong when God took him. In other words, he did not die of natural causes. Jehovah apparently euthanized Moses after he had ascended Mount Nebo and viewed the Promised Land.

But if all that God required was the sacrifice of a perfect soul then Jesus could have died a painless death like that of Enoch or Moses and the value of his sinless life could still have provided the purchase price for Adam’s dying race.

Again, the question: Why was Jesus made to suffer such agony?

Indeed, why does it say in Isaiah that Jehovah even took delight in crushing him? (Isaiah 53:10) Although it was an extraordinary act of love on God’s part to provide his only-begotten son in behalf of mankind, we should not suppose that man’s salvation is the most important thing in the universe. As Jehovah’s Witnesses well know, there are greater issues at stake than the salvation of humanity. The vindication of Jehovah as the rightful and sole sovereign of the universe is paramount.

And the torturous death of Jesus has been instrumental in vindicating Jehovah. How so?

One of the most important treasures of the sacred Scriptures is contained in the opening chapters of the book of Job where we are made privy to an actual conversation that took place between Jehovah and Satan, the entire throng of spirit sons of God listening to the exchange.

Although the malicious angel's accusations focused on the man Job, by implication the Devil asserted that no man, or angel for that matter, genuinely loves God. The Devil further argued that a man would do anything to save his own neck, even denying and disobeying God if it came down to it. In order to allow Satan to try and prove his point Jehovah permitted him to bring a series of calamities upon Job. But Job did not curse God as Satan had contended.

Although the Scriptures contain no further record of any discourse between Satan and Jehovah on this issue we may be certain that the Devil did not simply let the matter drop. He may well have reasoned that Job, being an imperfect man, was just simply stubborn. And besides, how do we know that Job may not have cracked if God would have permitted Satan to terrorize him with certain death?

And while it may appear that Satan primarily called into question the integrity of God's intelligent creation, ultimately the Devil has impugned God's character. After all, if a man will not sacrifice his life for his Life-giver perhaps the fault lies with the Creator himself. Maybe God does not deserve absolute obedience. Maybe God simply cannot engender an unbreakable bond of love for himself within his own creation.

These are the underlying issues that Satan's challenge has raised. And this is where Jesus comes in. Jesus was in a position to provide an unequivocal response to Satan's taunt. Unlike Job, Jesus was perfect. And unlike in the trial of Job, Jehovah would permit Satan to test Jesus *completely*— all the way to the death. The only question is whether Jesus would fully submit himself to do Jehovah's will to the end.

Jehovah is keenly interested in settling these universal issues with finality and proving to all creation that the Devil is a wicked liar. That is why, shortly after Jesus was baptized and anointed as the Christ, the Bible account says that the holy spirit led Jesus into the wilderness to be tempted by the Devil. Think of it, in the Lord's model prayer Christians petition God not to lead them into temptation, but in the case of Jesus the holy spirit led Christ to the Tempter. The fact that God's holy spirit was used to lead Jesus into a situation where he was directly tempted by the Devil proves that there are greater issues at stake than mere human salvation.

Having three times failed to tempt Jesus into misusing his authority as the Christ the account states that Satan withdrew from him until another *convenient time*. But the ultimate test came when Jehovah removed his protective spirit entirely. That initiated a period Jesus referred to in the Garden of Gethsemane as "the hour of the authority of darkness."

It was the hour of darkness, indeed. Within that “hour” Jesus was betrayed by one of his apostles. The other eleven apostles scattered in fear and confusion. Peter even three times denied that he ever knew Jesus. Jesus was kept up all night under guard and underwent interrogation from the Jewish high priest before the hastily-convened Sanhedrin. He was mocked, falsely accused, and denounced by the Jews who had, days before, jubilantly hailed him as the King of Israel. He was spit upon, beaten and lashed with a barbed whip and finally mockingly crowned with a wreath made out of thorns.

But even during his ordeal Jesus could have avoided being condemned to death if he had just remained silent during the illegal tribunal when put under oath by the high priest, who demanded to know if he was the Son of God. Or, if he had spoken up in his own defense when he stood before Pilate the outcome may have been entirely different. Unflinching in his determination to completely submit himself to God’s will, Jesus allowed himself to be condemned as a seditious and blasphemous, knowing he would surely be nailed to a crude piece of timber and hoisted up to hang until he breathed his last breath.

Since the Devil was undoubtedly aware that the prophecies, as well as Jesus himself, had foretold that the Christ must die in order to accomplish God’s grand purpose to bring the works of the Devil to nothing, some have wondered why Satan would become a witting participant in the fulfillment of prophecy by having Jesus put to death. In view of the issues that Satan has put forward perhaps the Devil assumed that when actually faced with the agony and horror of his own execution Christ could be induced to blink—to veer off course at the last moment. And, of course, in order to determine if Jesus would shrink back, Satan had to go all the way to the point of having Jesus impaled. Keep in mind that impalement is not a speedy form of execution. Jesus hung upon the stake for about three hours. Even at that point, Jesus could have re-thought things. As his detractors even noted, if Jesus was really the Son of God he could have appealed to God to save him from his agony. He did not. And with his last breath, the victorious Christ stated: *“It has been accomplished.”*

However, that is not the end of the controversy. On the very night of his arrest, Jesus told Peter that Satan had demanded to have the apostles to sift them as wheat. And sifted they were. Peter eventually gave his life, too, as did many first century disciples. And Satan still demands to have access to tempt and test those who belong to God today.

All during the centuries God has been calling and choosing those who will ultimately make up the 144,000-member kingdom. Some have proven unfaithful though, even as Jesus said: “many are called but few are chosen.” But during the conclusion, Jesus will send forth his angels to uproot the weed-like sons of the wicked one and gather the approved sons of the kingdom. The harvest means that the calling and choosing is terminated at that point. The sacred secret will then be finished.

Christianity itself will have accomplished its intended purpose. The era of evangelism will conclude. Those sons of the kingdom who will ultimately be gathered like wheat into the symbolic storehouse will be sealed with God's irreversible approval and infused with a new heart and a new spirit— an unbending, unbreakable spirit.

As set forth in the previous chapter, the harvest grouping of sealed sons of the kingdom will be composed of 7,000 persons. To settle the issue with finality and to demonstrate his supreme confidence in his new creation (the part of which will be on the earth for a short while during the concluding phase), Jehovah has purposed to give the Devil one last chance to thwart God's purpose.

In the case of Jesus, Jehovah staked his reputation as a truth-teller upon the integrity of just one man— albeit, a perfect one. But during the finale, Jehovah has purposed to set 7,000 imperfect and largely untested Christians before Satan with the understanding that not one of them will break under test— a test that will revolve around false christs and false prophets performing great signs and wonders so as to deceive even the chosen ones, as Jesus said, if that were possible— the implication being that it is *not* possible that any of the chosen ones can be drawn away then.

But if even so much as *one* of the chosen ones proves *unfaithful* after the concluding harvest is accomplished it will mean that God will have failed to produce a kingdom of 144,000 kings and priests— 143,999 just will not do. If Jehovah is to be vindicated as the true God his word must be completely fulfilled in every detail. Those are the stakes. And to up the ante, as they say in poker parlance, Jehovah has purposed to allow the earthly organization to which the chosen ones are attached to be destroyed. This phenomenon is the central feature of prophecy.

Jehovah's confidence in the unbreakable loyalty of his holy ones at that time is all the more remarkable in light of the fact that at the present moment it is absolutely necessary for God to severely discipline those who make up the anointed congregation of Christ. But we are assured in prophecy that the severe wounding will accomplish its intended purpose, and afterwards will come the ultimate enlightenment, even as Isaiah 30:26 foretells: **“And the light of the full moon must become as the light of the glowing sun; and the very light of the glowing sun will become seven times as much, like the light of seven days, in the day that Jehovah binds up the breakdown of his people and heals even the severe wound resulting from the stroke by him.”**

The prophecy of the attack of Gog of Magog may now be better understood. The 37th chapter of Ezekiel describes the resurrection of Israel from a state of being like dried-out bones scattered about, as it were, as a result of the severe wounding by the disciplinary stroke of God. But Jehovah then brings the inert organization to life, completely cleansing it and establishing his covenant of peace with it. The result being the same as is described in the 21st chapter of Revelation, namely: God spreads his loving tabernacle over the redeemed and they become his people and Jehovah

becomes their God. Ezekiel also foretells, that “David will rule over them.” “David,” of course, is a reference to the son of David, Jesus Christ. So, the prophecy relates to the coming of Christ and the redemption of the Christian Israel of God.

It is at that time that Jehovah is said to put hooks in the jaws of Gog in order to lead him into attacking his restored people with the intent of causing the holy ones to become unfaithful. After all, Satan was able to overreach one of Jesus’ own handpicked apostles and countless others since then. Surely he can do the same with one or more of the 7,000. It is an irresistible temptation for the Tempter.

In the first century, the holy place associated with prophecy was the temple in Jerusalem. Although it is doubtful that non-Jewish Christians viewed Herod’s temple as something holy, many of the Jewish Christians certainly had a reverential attachment to it. That being the case, when the “disgusting thing” of prophecy appeared, as Jesus had prophesied, it would be especially vital for Hebrew Christians living in Judea and Jerusalem to be mentally prepared to abandon their homes and local congregation as well as the temple, where many Christians doubtlessly gathered to witness to the Jews. It was a form of discipline from God.

That is why, in the run-up to the destruction of Jerusalem, Paul penned his letter to the Hebrews, which thoroughly explains the part that the Law and the formal tabernacle/temple worship had played in the outworking of God’s purpose, and how that system had become obsolete with the advent of the Messiah, and was due to be violently phased out of existence.

Paul went on to exhort the Hebrews not to give out under God’s discipline.

It is especially noteworthy that the entire 11th chapter of Paul’s letter to the Hebrews is a review of the faith of numerous pre-Christian men and women, many of which faced death. Hebrew Christians living in Jerusalem would have their faith severely tested too.

But the apostle’s letter makes it clear that the destruction of the Jewish system was merely a pattern for the end of the entire Christian era and the present system of things. That is evident by these words of Paul: **“See that you do not beg off from him who is speaking. For if they did not escape who begged off from him who was giving divine warning upon earth, much more shall we not if we turn away from him who speaks from the heavens. At that time his voice shook the earth, but now he has promised, saying: ‘Yet once more I will set in commotion not only the earth but also the heaven.’ Now the expression ‘Yet once more’ signifies the removal of the things being shaken as things that have been made, in order that the things not being shaken may remain.”** (Hebrew 12:25-27)

Now, we too must face the hour of the authority of darkness. A darkness so terrifying it will seem as if the sun and moon have been blotted out. During that “hour” civilization will be shaken into oblivion. All mountain-like institutions that seem so permanent now will be rocked off their foundations.

Humanity will be agitated like a storm-tossed sea. There will be no place on earth to flee to escape the tumult. Only those with unshakable faith in God and Christ will survive, because God will provide a real refuge for them.

Rather than melt in fear as those without faith are certain to do when the angels unleash the four winds of annihilation upon the earth, let us seize the opportunity then to take a stand for the truth—come what may! Let us remember the men and women recorded in the Scriptures who accomplished extraordinary things by means of their faith.

Foremost, may we always look to the example that Jesus Christ set. And have faith that the one who once calmed the tempestuous Sea of Galilee with a mere word and who gave the command for Peter to step out of the little boat and into the surging waters, will also carry us through the coming tempest of Jehovah.

ENDNOTES

i
One time + two times + one half time = 3 ½ times—or 3 and a half years

ii
November 1st, 1995, Watchtower

iii
Discussed in detail in the 11th chapter

iv
The “time of the end,” the “conclusion of the system of things” and the “final part of the days” are interchangeable terms.

v
“The remnant” pertains to the chosen ones who are left remaining on earth after the first resurrection commences.

vi
These news articles cited are available on the online version of Jehovah Himself Has Become King via hyperlinks.

vii
Originally, 1874

viii
See the chapter [*An Eighth King*](#)

ix

For example, women's issues, education, disarmament, environmental, human rights, etc.

x

United Nations Information Service

xi

United Nations' response to Watchtower queries listed last, under "NGO related documents"

xii

173,000 to be exact

xiii

The prophetic significance of this is discussed in later chapters.

xiv

As of 2010, the November 22, 1998, *Awake* is still listed on the United Nations' human rights website as an example of a supportive organization.

xv

In actuality some issues contain several UN references and others none.

xvi

Masons supposedly derive their name from Solomon's temple-building masons.

xvii

Now the IPE trades are done electronically. Many references cited are hyperlinked to sources online at jehovah-has-become-king.com

xviii

Britain overtakes US as top financial centre – Telegraph

xix

A detailed consideration of the Society's pedophilia problem in the chapters following.

xx

5,000 pages of court records are available to the public online at watchtower documents.com

xxi

<http://www.circuitleasing.com>

xxii

WT article online

xxiii

While the location of Dura cannot be definitively determined the *Insight on the Scriptures* points out that it was likely close by to the city of Babylon.

xxiv

EU draws up plans to establish itself as world power – Telegraph

xxv

Europe's Politicians Sign Away National Sovereignty – Brussels Journal