

ЦАРТОВА БАШТА

11 КОЛОНИЙ, ВОДЯ - СТОЛІВ	
Колонія 12	Колонія 13
Колонія 14	Колонія 15
Колонія 16	Колонія 17
Колонія 18	Колонія 19
Колонія 20	Колонія 21
Колонія 22	Колонія 23
Колонія 24	Колонія 25
Колонія 26	Колонія 27
Колонія 28	Колонія 29
Колонія 30	Колонія 31
Колонія 32	Колонія 33
Колонія 34	Колонія 35
Колонія 36	Колонія 37
Колонія 38	Колонія 39
Колонія 40	Колонія 41
Колонія 42	Колонія 43
Колонія 44	Колонія 45
Колонія 46	Колонія 47
Колонія 48	Колонія 49
Колонія 50	Колонія 51
Колонія 52	Колонія 53
Колонія 54	Колонія 55
Колонія 56	Колонія 57
Колонія 58	Колонія 59
Колонія 60	Колонія 61
Колонія 62	Колонія 63
Колонія 64	Колонія 65
Колонія 66	Колонія 67
Колонія 68	Колонія 69
Колонія 70	Колонія 71
Колонія 72	Колонія 73
Колонія 74	Колонія 75
Колонія 76	Колонія 77
Колонія 78	Колонія 79
Колонія 80	Колонія 81
Колонія 82	Колонія 83
Колонія 84	Колонія 85
Колонія 86	Колонія 87
Колонія 88	Колонія 89
Колонія 90	Колонія 91
Колонія 92	Колонія 93
Колонія 94	Колонія 95
Колонія 96	Колонія 97
Колонія 98	Колонія 99
Колонія 100	Колонія 101

The WATCHTOWER
Gerald G. Cross's Presence

REPORT
ON THE
NATIONAL INVESTIGATIVE COMMITTEE
APPOINTED BY THE
CONGRESSIONAL JOINT SELECT COMMITTEE

Der WACHTTUM
als Verkünder von
Jehovas Königreich

ЦАРТОВА БАШТА
ВІСНИК ЦАРСТВО ЄГОВИ

The WATCHTOWER
WHY IS IT SO HARD TO MAKE A LIVING?
By the Staff APPRECIATION
ANNOUNCING JEHOVAH'S KINGDOM

LUMIERE

РЕЛІГІЯ

ВОРОГ

ЦАРТОВА БАШТА
ВІСНИК ЦАРСТВО ЄГОВИ

The WATCHTOWER
How Urgent Are Our Times?
Till When Will the Angels Hold Back the "Winds" of Destruction?

«ИСТИНА ОСВОБОДИТ ВАС»

DELIVERANCE!

"Sea Dios Veraz"

BAISHA
ANNUAL

The Watchtower
WHY TAKE RELIGION SERIOUSLY?

НЕХАЙ БОГ БУДЕ ПРАВДИВИЙ

ИЕГОВА

PROPHETIC SURE

TURNING POINT
Vestibular Impairment

BAISHA
ANNUAL

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM

La RELIGIONE MIETE LA TEMPESTA

The Coming WORLD REGENERATION

ВИБІР

EVOLUTION VERSUS

ЩО НАСТАНЕ?

What Has Religion Done for Mankind?

Пробудитесь!

МИР
Долго ли он продлится?

TURNING POINT
Vestibular Impairment

Секрет СЕМЕЙНОГО СЧАСТЬЯ

Paradise Lost
Paradise Required

АFTER ARMAGEDDON
GOD'S NEW WORLD
All Suffer SOON TO

ЦАРТОВА БАШТА

1956 YEARBOOK OF JEHOVAH'S WITNESSES

1956 YEARBOOK OF JEHOVAH'S WITNESSES

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

RESOLUTION

„Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world” – 1 John 4:1. (ASV)

For many decades Jehovah God has used the publications of the Watch Tower Society for the purpose of helping His people to learn new truths from the Word of God, to understand the prophetic dramas, and to maintain strength and encouragement for Kingdom preaching activities by a unified people throughout the earth.

A particular source for the study, explanation, and understanding of Scripture since 1879 has been the Watchtower magazine whose mission statement stated that it: *«...is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.»*

In *W.T. №8, 1943, page 127, English edition* was written: *«The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. The Watchtower has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis.... This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government...»*

In researching the Society's literature for decades, we have nowhere found it stated that Jehovah God will always use this Society and its publications no matter who is in charge or what course it takes, whether toward truth or falsehood. But on the contrary, we find more than one place in the literature where it is stated that Jehovah God will use this source for the communication of truth: *«as long as it continues to exist for the service of the interests of his Theocratic Government»*

Let's go back to the Watchtower magazine mission that stated that he was: *«not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures»*. This is also called for in *W.T. №3, 1949, §11, 21, page 39, 41, English edition*: *«...Anything that contradicts the inspired Word must be rejected as false. It is by this method that we test the „spirits” or inspired utterances to prove whether they are of demon inspiration or of God's inspiration...*

...The mere religious appearance of a publication should not of itself commend a thing to us, but, by our thorough test with God's Word, it must be proved Theocratic before we hold it fast... If it is not Theocratic, it should be abstained from. As a guide and help it is not built upon the right foundation and cannot be straight teaching. God's own Word shows that Jehovah has a Theocratic organization composed of his fully devoted people, and that he has always provided the spiritual food and instruction through this organization. If we prove the provisions coming through his Theocratic organization by testing them against his established Word, it shows such provisions to be good, trustworthy and leading to a clearer understanding of the truth. Hence such Theocratic provisions may safely be held fast, and should be.»

The Watchtower journal, like other publications of the Society, are not infallible. They are not written like the Bible, under the direct guidance and inspiration of the holy spirit of God. The Watch

Tower Society itself is also not directly inspired by the miraculous power of God's spirit. We read about this in *W.T. №23, 1947, §39, page 363, English edition*: «... We do not look for this governing body on earth today to be an inspired body. We do require of them to be attached to the inspired Word of God and to be directing the affairs in harmony with it and publishing the message drawn from it...»

But we must distinguish between human error through misunderstanding or ignorance with deliberately planned changes in the teaching and explaining the scriptures. Moreover, when the Watch Tower Society in its publications begins to change the understanding of the prophetic texts completely many basic teachings and truths (which were written in the Society's publications that Jehovah God revealed to his people) return to the wrong, religious understanding that the Bible scholars had, which was no different from the understanding of the so-called „religious Christian world”, then all this should be a signal to us whether the governing body of the Watch Tower Society has taken another course, not Theocratic, but religious and ask: will they be guided by Jehovah God if this Society no longer serves the interests of His Theocratic Government?

By carefully examining this issue, we see that changes in the understanding of important biblical truths at the official level have been outlined in the Society's literature especially since 1951 in English. We cannot say that before that year questionable word combinations and thoughts had not already crept into some publications, but it was in 1951 that the Society's leadership began to state these changes openly.

Also, the journals began to place a very strong emphasis on trust in the „servant”, obedience, submission, and acceptance without any critical examination of the explanations from the Society, in the contrary case it was believed that those who opposed such „new truths” opposed Jehovah Himself. In *W.T. №3, 1952, §11, 12, page 79, 80, English edition* reads:

«...Are we assigned as individuals to bring forth the food for the spiritual table? No? Then let us not try to take over the slave's duties. We should eat and digest and assimilate what is set before us, without shying away from parts of the food because it may not suit the fancy of our mental taste. The truths we are to publish are the ones provided through the discreet-slave organization, not some personal opinions contrary to what the slave has provided as timely food. Jehovah and Christ direct and correct the slave as needed, not we as individuals. If we do not see a point at first we should keep trying to grasp it, rather than opposing and rejecting it and presumptuously taking the position that we are more likely to be right than the discreet slave. We should meekly go along with the Lord's theocratic organization and wait for further clarification, rather than balk at the first mention of a thought unpalatable to us and proceed to quibble and mouth our criticisms and opinions as though they were worth more than the slave's provision of spiritual food. Theocratic ones will appreciate the Lord's visible organization and not be so foolish as to pit against Jehovah's channel their own human reasoning and sentiment and personal feelings.

Now some may ask, Should we accept as from the Lord and true the food provided through the discreet slave, or should we withhold acceptance until we have proved it for ourselves?... Are we to be doubtful and suspicious about each new provision? ... Even the Bereans first received Paul's preaching „with the greatest readiness of mind”, and then went to „carefully examining the Scriptures daily as to whether these things were so”. (Acts 17:11, NW) ... After receiving these food supplies we prove their Scripture for ourselves to make the message our own, in a spirit of meekness and trustfulness and not combativeness.»

In *W.T. №12, 1952, §24, page 381, English edition* was written: «...But that former time of insubordination is behind us. Now that **we have taken on the new course** let us do so with full understanding. ... Do not take chances of displeasing the theocratic superior authorities by any act

*of unfaithfulness. It might mean your failing to get everlasting life in the new world. Old scruples and customs are well to be laid aside. New duties ascertainable from the Scriptures **are well to be accepted and performed by all of us.** Let us be moved to dedicate all our energies and substance in a total subjection to the new world government. Let us go all out to **make that new course a success...**»*

But, let us examine examples of this „new course” in submission to the „new world government” and find out if the doctrine has not changed and if this servant is truly a wise and faithful servant to Jehovah? Or has another taken the place of the faithful slave and his teaching proves that he is already a wicked slave with a religious, compromise doctrine? What is this course and what is this government to which the Watch Tower Society has begun to submit since those years? What we will read in the Society's literature provides a reasoned answer. The following are just a few examples of the understanding of various questions and prophecies from the literature before the fifties (*taking into account only the Scripture-based explanations revealed by God after His people had been purified from religious influence and understanding*), and compare them with the explanations of the same questions from the literature after the fifties, considering the words of the apostle Paul: *„I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema. ... O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? ... Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?”* – Galatians 1:6-9; 3:1, 3. (ASV)

1. Change in the understanding of the issue of political elections

Understanding to the fifties.

W.T. №7, 1929, §18-21, page 101, English edition

«There are those in present truth claiming full devotion to the Lord who think it their privilege to vote in the elections held for the purpose of selecting men to public office. The question therefore arises, Is it possible for one who is God's anointed to 'make straight paths for his feet' and at the same time indulge in the election of men to public office by voting at such elections?

The proper answer to that question should be seen by asking another, to wit: Whose organization is holding and conducting the election for the selection of men to public office? Certainly not God's organization. Then it must be Satan's organization, because he is the god of this world. No child of Jehovah should have the slightest difficulty in seeing what is his duty concerning such elections. If he belongs to Jehovah God and his organization, then he can not have anything to do with Satan's organization and at the same time 'make straight paths for his feet'. There is no proper relationship between God's organization and the Devil's organization. God himself has put enmity between the seed of the serpent and the seed of the woman. A man can not be the friend of the world and be pleasing to God. – Jas. 4:4.

If he votes for worldly officials he thereby shows his friendship to that extent. That does not mean that he has to be harsh and unkind to any one in the world, but to simply keep himself separate and distinct from such. Concerning this matter it is written: „Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?” – 2 Cor. 6:14.

When a Christian votes with worldly men to select worldly men to perform duties in worldly offices he thereby yokes himself with the world and is consequently unequally yoked. He becomes to

that extent a partner with the world in the affairs of the world. Fellowship means partnership, and there can be no fellowship or partnership between the two organizations.»

Understanding after the fifties.

W.T. №22, 1950, §22, page 445-446, English edition

«In some countries today the legislature wants to make all the adult citizens responsible for the government. To enforce democratic way upon them they are required by law to vote in the national elections. Under such circumstances what are Christians to do, since they are under divine command to keep themselves unspotted from this world? By dedicating themselves wholly to God through Christ they have vowed their unswerving allegiance to the kingdom of God, and they cannot divide their allegiance. So how are they now to proceed? Can they register as qualified voters? Yes. The apostle Paul held onto his Roman citizenship and fought for its rights, even appealing to Caesar in defending his right to preach the gospel. In lands where military conscription is in force Jehovah's witnesses register the same as all others within the age limits, and they write down their relationship to the matter. They remember how Joseph and Mary complied with Caesar's decree and traveled to Bethlehem - Judah in order to be registered at their home town. (Luke 2:1-5, NW) But it is when these ministers of Jehovah's Word are called up for induction into the army that then they present themselves and take their stand according to God's Word and pay to him what belongs to him. Likewise where Caesar makes it compulsory for citizens to vote. After they have registered and when election day comes, they can go to the polls and enter the voting booths. It is here that they are called upon to mark the ballot or write in what they stand for. The voters do what they will with their ballots. So here in the presence of God is where his witnesses must act in harmony with his commandments and in accordance with their faith.»

2. A change of understanding about the issue of praying for Kings

Understanding to the fifties.

W.T. №9, 1933, §29, 30, page 137, English edition

«...God's kingdom is here, and particularly the rulers of „Christendom” have been so informed; and they have all set themselves up against Jehovah and his kingdom. To pray for such rulers would be in violation of God's expressed will. Surely no faithful one who has taken his stand on the side of Jehovah could pray for the enemy or any part of the enemy organization when God sends them forth to declare that the enemy organization shall shortly fall. The fact that a man in public office speaks publicly and mentions the name of God and quotes from his Word is no evidence that he is on the side of Jehovah. His actions speak louder than his words. ... When Paul wrote to Timothy, the rulers were wickedly persecuting the followers of Christ and defaming the name of Jehovah; and surely he was not telling him to pray for such men. The words of Paul at 1 Timothy 2:1, 2 must be harmonized with Romans 13:1-3. (See The Watchtower, June 1 and June 15, 1929.)

...If earthly rulers in this day were seeking to obey Jehovah God they would not attempt to prevent Jehovah's witnesses from delivering the message of truth...»

W.T. №24, 1943, §42, page 379, 380, English edition

«...The apostle was addressing those within God's organization and was exhorting them to pray in behalf of conditions within God's organization, that quiet and peaceable living in all godliness and honesty might be led by all members of the organization. Why? Because God will have such to be saved, and Christ Jesus is the Mediator between Him and them in that behalf. Those who are in authority or in high station within the visible part of the organization need our prayers and

supplications and intercessions to God, that they may conduct themselves in favor of the peace and spiritual health and prosperity of „all men”, or Christians in the flesh, in the organization.»

Understanding after the fifties.

W.T. №12, 1952, §14, 21, page 377, 378, 380, English edition

«It appears from the context that the kings and others in high station refer to rulers of the worldly nations and others highly placed in public affairs...

On other occasions the early Christians prayed concerning rulers, if not always on their behalf. (Acts 4:23-31) They did this that the work of preaching might prosper. Moreover, prayers that concerned rulers might also be viewed as on their behalf, in the sense that if they conformed to the petitions they would be in a better position with God. If the prayers for just administration of public affairs on the part of officials are answered and lead to a calm existence, without violent persecutions and mobbings, without bans and imprisonments, then they work good for all kinds of men, and not just Jehovah's witnesses and the rulers. So it is in the interests of saving all kinds of men and bringing them to a knowledge of the truth that we pray concerning rulers and others in high station...»

W.T. №22, 1962, §11, page 684, English edition

«In 1 Timothy 2:1, 2, when discussing prayers involving all sorts of men, Paul says that prayers should be „made concerning all sorts of men, concerning kings and all those who are in high station”. The expression „high station” translates the Greek noun hyperokhe' derived from the verb hyperekhein, the participle of which verb Paul uses in Romans 13:1. Peter uses the same Greek verb in 1 Peter 2:13 and speaks of a king as „being superior” ...»

Thus from the early fifties to the early sixties the Society began to change the understanding of three related passages of Scripture, namely 1 Timothy 2:1, 2; 1 Peter 2:13, 14 and Romans 13:1-7, explaining and interpreting these passages of the Bible as all so-called Christian religions have done for hundreds of years.

3. Changing understanding of prophecies (Example Isaiah 32:1, 2; 4:1)

Understanding Isaiah 32:1, 2 to the fifties.

Book «Led God be true» 1946, chapter 18, §20, page 241, English edition

«...Visible officers of that invisible government shall be only the faithful prophets, judges and witnesses mentioned in the Word of Jehovah. (Hebrews, chapter 11; Luke 13:28-30) They all died before the death and resurrection of Christ Jesus. These having proved their integrity and faithfulness to Jehovah, he purposes to give them an early and better resurrection to assume their administrative duties under the King Christ Jesus as his children. (Psalm 45:16) They shall be earth's princes, ruling in judgment and righteousness. – Isaiah 32:1»

Book «The truth shall make you free» 1943, page 355, 356, English edition

«...And a man shall be as an hiding place from the wind”. (Isaiah 31:6-9; 32:1, 2) Christ Jesus, „the Son of man”, will reign as King in Zion, the „new Jerusalem”; and the 144,000 members of his church-body „shall be priests of God and of Christ, and shall reign with him a thousand years”. (Revelation 20:4, 6) They reign with him in the invisible heavens, but the faithful men of old will rule in judgment on the earth under the Kingdom. They receive their life from Christ Jesus the King.

When put in official position on earth, they will as the King's sons be „princes” visible to humankind. This is definitely stated in Psalm 45, which is addressed to God's King.

After a description of the King's queen, 'the wife of the Lamb,' and then of her virgin companions, the Lord's „other sheep”, Psalm 45:16 says to the King: „Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth”. Among such ones are Moses and John the Baptist, both of whom died before the day of Pentecost and hence were not begotten of the spirit. Accordingly, in proof that these foremost prophets of old will not reign with Christ in heaven but will be princes on earth inferior to the Kingdom, Jesus said: „Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, lie that is least in the kingdom of heaven is greater than he.” – Matthew 11:11»

Understanding Isaiah 32:1, 2 after the fifties.

W.T. №23, 1951, §3, 4, 6, 8, 12, 20, page 717-722, English edition

«...Because Isaiah 32:1 mentions princes and connects them with the King of the new world it was thought that these princes were the same as those mentioned at Psalm 45:16. And so the verse, Isaiah 32:1, was applied to the thousand-year reign of Christ Jesus after the battle of Armageddon...

Please note that Isaiah does not say that these princes under the King of righteousness are his children or are limited to his children, the way Psalm 45:16 does. Consequently, Isaiah's prophecy need not necessarily be confined to those who will become children of Christ Jesus, the „Everlasting Father”, and who as children of this royal Father are entitled to become princes by virtue of their birth from a royal ruler. Hence, too, fulfillment of the prophecy need not be delayed till after the battle of Armageddon when the Devil's organization and its rulers and princes have been destroyed from the earth; nor till the resurrection of the faithful witnesses of ancient times, like Abel, Abraham, Moses and David, takes place.

In the Messianic millennium, when Satan and all his demons will be bound and be in the abyss and when his visible organization will be in ashes, mankind will not need protection from such things as Isaiah here figuratively described. ... So we need the great rock of God's kingdom to get in between and to shade us in a wearisome land. And since we do not get the desired hidingplace and covert and refreshment and shade from the ruling element of the Devil's organization, we must turn to the official servants in Jehovah's organization. He promises that his King and his princes will each one of them be such desirable things to us in this time of need. They will see to it that we get what is righteous and just.

Therefore now in this „time of the end” prior to Armageddon it is that we properly look for the fulfillment of Isaiah's prophecy (32:1, 2)...

There is nothing to argue against the application of this now in these days when the Greater Assyrian, Satan, is on the rampage against Jehovah's visible organization, the remnant of the seed of God's „woman”. We are now thirty-seven years past 1914, and, behold, Jehovah's anointed King does reign! ... There is no need for us to look beyond the battle of Armageddon for this feature of the prophecy to go into fulfillment...

Since Christ Jesus began reigning at the time of the Kingdom's birth in 1914, are we to understand, then, that his princes have been visibly ruling in righteousness on earth? Yes.»

W.T. №17, 1954, §17, page 533, English edition

«Since God established the Kingdom in the heavens A.D. 1914, and particularly since 1919, the prophecy of Isaiah 32:1(RS) has applied concerning the enthroned Jesus and his appointed servants on earth: „Behold, a king will reign in righteousness, and princes [sarim', Hebrew] will rule in

justice. Each will be like a hiding-place from the wind, a covert from the tempest, like streams of water in a dry place, like the shade of a great rock in a weary land". Since „princes" or sarimh ere means, not worldly princes, but principal theocratic men, those who are the appointed chief ones in a class or group even down to a group of ten, the „faithful and discreet slave" class would be occupying a princely position respecting the „other sheep" of Jehovah's witnesses. The branch servants, whether members of the anointed remnant or members of the „other sheep" class, would be theocratic princes or sarim' in the territory under the respective branches. Any male servant appointed by the governing body and 'ruling in justice' among ten of Jehovah's witnesses would be a theocratic prince or sar...»

Understanding Isaiah 4:1 to the fifties.

Book «Deliverance» 1926, page 281, English edition

«...Looking at the armies of the nations, assembled preparatory for „the great day of God Almighty", which are mobilizing us the Devil's organization, we see in the forefront the so-called „Christian" nations, under the leadership of the clergy, the shepherds of the flocks, and supported by the principal of their flock. They all eall themselves by the name Christian; but, as the prophet truly says, each one cats his own bread and wears his own apparel (meaning that he follows his own doctrines and clothes himself with his own salvation garments). Truly this is the time referred to by the prophet when he said: „And in that day seven women [symbolic of all ecclesiasticism, the so-called „Christian" systems, always pictured by a woman] shall take hold of one man [the name of Christ Jesus], saying [hypocritically], We will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach." – Isa. 4:1»

Understanding Isaiah 4:1 after the fifties.

W.T. №23, 1951, page 735, 736, English edition

«...Isaiah was telling the delinquent Israelites of the time of war and desolation coming, and showed the inroads such times would make on the manpower of the nation, creating such a shortage that several women would attach themselves to one man. They would be glad to take his name and have some male attentions, even if they had to share him with other women. They would accept polygamy or concubinage, to have some little part of a man's life.

So today, in these last days of trouble and strife and war, with many men being killed and others removed from civilian life by army demands, marriageable men are scarce. Some sociologists have even publicly expressed such views of having women share one man, that part of a man is better than nothing at all. In some nations polygamy is practiced, and everywhere sexual relations become more promiscuous and with less fidelity to legal mates, even where monogamy is the outwardly accepted practice. Many women are content to share a man with other women, if necessary, to have some male attentions and satisfaction for themselves. Hence it seems, in view of the context, that Isaiah 4:1 foretold the shortage of men that would later occur, both at the time of Jerusalem's desolation and in these days. However, this condition is not the approved way for men and women to live today.»

4. Changing understanding of the word and concept of „religion”

Understanding to the fifties.

Book «The truth shall make you free» 1943, page 87-89, English edition

«Religionists, however, will point to James 1:26, 27 and say: 'Do not these texts call the worship of God religion?' According to some English translations of the original Greek text it would appear so, because they read thus: „If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

Examination of these texts reveals that the Greek word translated „religion” is the word *threskeia*, and „religious” is *threskos*. These two words, however, have no connection with the Thracians of ancient Greece, who were very superstitious religionists and devil-worshippers and therefore inventors of religious mysteries. Instead, *threskeia* is drawn from the Hebrew word *darash*, to seek, that is, to seek God, as at 1 Chronicles 28:9; 2 Chronicles 15:2; 17:4; Psalm 9:10; and elsewhere. Hence the Syriac Version, which is a translation into the language Jesus Christ spoke, renders *threskos* and *threskeia* properly; and Murdock's English translation of the Syriac Version renders James 1:26, 27 as follows: „And if any one thinketh that he worshippeth God, and doth not restrain his tongue, but his heart deceiveth him; his worship is vain. For the worship that is pure and holy before God the Father is this: to visit the fatherless and the widows in their affliction, and that one keep himself unspotted from the world”. Martin Luther's Version translated *threskeia* as *Gottesdienst*, or God's service.

At Colossians 2:18 the Authorized or King James Version translates *threskeia* as worshipping, but at Acts 26:5 as religion, wrongfully, because Paul the apostle there used *threskeia* to mean form of worship. It is true that religion, such as the Pharisees of old practiced among the Jews, is a form of worship, **but the worship of God in spirit and in truth is not religion. True worship in spirit is of God; religion is of God's opposer, who schemes to make himself „like the Most High”**. The word religion is drawn from the Latin word *religio*, which word, from the very beginning of its use long before Christ, was applied by the Latin heathens of Italy to their practice of demonism or religion...»

Consolation №504, 1939, page 28, English edition

«...Their unbelief in „Christianity” as it is demonstrated by the so-called „Christian” religious systems and by religionists is undoubtedly their main asset: it may be said to be their „religion”, for the word means to bind, and these have surely bound themselves in their dogmas of unbelief...»

Consolation №497, 1938, page 26, English edition

«The word religion appears to come from the Latin *ligare*, to bind, and re-, back. Many in an attempt to force a definition have propounded the idea that it means to bind back to God. This is wholly false. Archbishop Trench, a recognized authority on words, says:

A religious person did not formerly mean one who felt and owned the bond that bound him to God and to his fellow-men, but one who had taken peculiar vows upon him, the member of a monastic order of a „religion” as it was called. As little did a religious house then mean, nor does it now mean in the church of Rome, a Christian household ordered in the fear of God, but a house in which these persons were gathered together according to the rule of some man.

Thus it is made clear that „religion” means to bind back from God and is designed to bring man into bondage to some creature and his selfish rule.

Richardson, in his Dictionary of the English Language, in speaking of the etymology of this word „religion” comments thus:

Religion expresses the reciprocal bond or obligation of man to man and also the obligation and duty of men to the gods in heathen times.

Here we are right back at Babylon, where, as Judge Rutherford points out in his book *Enemies*, religion began with Cush and Nimrod. Monastic orders, nunneries, etc., all had their origin with these confounders, and the priests fastened the shackles on the poor canaille to satisfy their own lusts.

The history of the word „religion” as traced in the Oxford English Dictionary suggests that the broad sense in which it is now used is quite modern and that its earlier meaning stood for the practices of religious rites in heathen worship. Verne, another authority, rightly pointed out that religion is the outcome of the mind of man.

Religion undoubtedly is mankind's recognition of a world order in which he (that is, man) was himself merged. **This makes it clear that no Christian can be a religionist**, because the Scripture says, „here have we no continuing city”; and, again, „ye are not of the world”; „if ye were of the world, the world would love its own”. These words are unequivocal; there can be no merging of the Christian with this world.

Herbert Spencer had a clear understanding and states his origin of religion by making the first gods to have been ancestors, and the first religion funeral rites.

Now, not one of these authorities associates Jehovah or Christ with religion; conversely, each one testifies that religion is of heathen origin, that it is worship of man or the creature and the result is to bind man back from God.

The American, Ingersoll, in his „Difficulties of Belief”, comes very close to the truth when he says:

Religion accepts only the homage of the prostrate, and scorns the offerings of those who stand erect. She cannot tolerate the liberty of thought. ... Her subjects cringe at her feet.

How illuminating it is when we draw the Scriptural contrast! Paul said, 'Stand fast therefore in the liberty wherewith Christ hath made us free'...»

Consolation №495, 1938, page 17, English edition

«...Sincere persons have by letter addressed me thus: „Why do you attack other religions? Maybe their religion is as good as yours. Don't you think it is?” Briefly I answer: „**I am not a religionist. I do not have and do not practice any kind of religion. I am a Christian.**”

But do not the Scriptures of the Bible show that there is a pure religion and a false religion? No, the Bible, which records God's Word of truth, shows exactly to the contrary...»

W.T. №1, 1944, §36, page 10, English edition

«...This is because The Society teaches no religion, serves none, and is devoted to no religious organization. That is proved by the fact that it is persecuted by all religious organizations (King Saul) for serving Jehovah and for being chosen and anointed to serve Him.»

Book «Enemies» 1937, page 72, 130, English edition

«All religious organizations on the earth are formed and carried on by men who are subjected to wrongful influence and ruled by the great enemy Satan the Devil; and this is true whether any of them know it or not...»

*«Jesus taught the people fully and sincerely to obey the commandments of God, and thus Jesus established true Christianity. There is no such thing in existence as „the Christian religion”, because **all religion proceeds from God's enemy, the Devil.** „Christian religion” is a misnomer, fraudulent and deceptive. ... Religion is a great enemy, always working injury to mankind, and this without regard to whether man is sincere or otherwise. Religion is entirely out of place in the church of God...»*

Book «Religion» 1940, page 178, English edition

«...The faithful witnesses of Jehovah have not been partial to any religion, but have, at the command of the Lord, boldly announced that the purpose of all religion is the defamation of the name of Almighty God, the scheme of the Devil to turn the people away from God...»

Understanding after the fifties.

W.T. №16, 1951, page 511, English edition

«Why has the Watchtower Society suddenly approved the use of the word „religion” relative to the worship of Jehovah’s witnesses? – P. L., New York.

...The word „religion” is used in the English Bibles in several places. It is used in the King James Version at James 1:26, 27. There James distinguishes between the vain or false religion (1:26) and the pure or true religion (1:27), and does so by appropriately qualifying in each instance the same Greek word, threskei'a. The Greek threskeia is equivalent to the Latin religio, both simply meaning „form of worship”, of which there can be a true and a false kind. From the Latin religio comes the English word „religion”. Study over the footnotes in the New World Translation on the texts at Acts 26:5, Colossians 2:18 and James 1:26, 27, to see how they allow for the use of the words „religion” and „religious”. When the Bible uses the term „religion” it is either properly qualified or the context or setting indicates whether it is speaking of the true or the false. Note how the setting shows that at Isaiah 29:13 it is false religion and at 2 Timothy 3:5 it is true religion, reading both texts from the Moffatt translation...

This viewpoint on the use of the word „religion” was not suddenly adopted by the Society. Careful readers of the Society’s publications have noticed that during the past few years when religion was being discussed the publications were careful to limit any condemnation to false religion. Two years ago Awake! quoted Moffatt’s translation of 2 Timothy 3:1-5, 13, and identified the religion mentioned in that text as being true by inserting this qualification in brackets, as follows: „Though they keep up a form of [true] religion, they will have nothing to do with it as a force.” (September 22, 1949, page 9) So this matter had been under careful study and consideration for a long time, and what was brought out on it at the Theocracy’s Increase Assembly at Yankee Stadium in New York last year was further enlargement and welcome clarification, and not some new idea brought forth suddenly. None should feel upset by the use of the term „religion”. Because we use it does not put us in the class of the tradition-bound false religions, no more than does the calling of ourselves Christians put us in with the false Christians of Christendom.»

Book «What Has Religion Done for Mankind?» 1951, §3-5, page 8-10, English edition

«This word „religion” has a broad meaning. There is much that is called by this name, and we want to know whether the truth, the pure, absolute truth, is associated with religion. So it becomes necessary for us at the start to set out the meaning of the term as here used, in order to understand what we are talking about and to come to right conclusions. In various languages this word has some equivalent. The word the Hebrews used for it literally meant „service”. The Germans have

long called it „Gottesdienst”, which means „service of God”. The Russian Communists, following the German Socialist Karl Marx, call it "the opium of the people". But the English, French, Spanish, Portuguese, and Italians, whose languages are drawn largely from the Latin of the Roman empire, use the term „religion”. In Latin it is religio. This word, says the great Roman orator and author Cicero, is made up of two words re and legere, which, together, mean „to read over again”, to reflect upon or to study the sacred books in which religion is delivered.* So he called it the „pious worship of God”. But according to a later Latin author Lactantius it comes from re-ligare, meaning „to bind back”, because it reveals to us the obligation which binds us to a higher power.*

The word occurs in the Latin Vulgate Bible. There it is applied to the Jewish religion, to worship of angels, and to Christianity. Testifying before a Roman law court, the Christian apostle Paul tells of when he was a Jewish Pharisee and says: „According to the strictest sect of our religion I lived a Pharisee.”* Writing to Christian believers at Colossae, he warns them: „Let no man seduce you, willing in humility, and religion of angels.”* Still earlier the book of The Wisdom of Solomon (14:18, 27) applied the word to the worship of idols. Now, although Paul calls by the name "religion" the cult of the Pharisees and the worship of angels, things which he considers to be wrong, his fellow writer James applies the name to true Christianity, saying: „If any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.”

Taken according to the way it is used, „religion” in its simplest definition means a system of worship, a form of worship, without regard to whether it is true or false worship. This agrees with the meaning of the Hebrew word for it, 'a.boh.dah, which literally means „service”, regardless of to whom it is rendered. Adopting this plain meaning of the word, notice how the New World Translation of James' words above reads: „If any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile. The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world”. It is in the sense of system or form of worship that we use the term „religion” in this book.»

* De Divinatione, Book 4, by Cicero.

* De Civitate Dei, Book 10, chapter 3.

* The Bible, at Acts 26:4, 5, translated from the Latin by the Catholic Biblical Association of America, 1941.

* The Bible, at Colossians 2:18 and James 1:26, 27, according to the Douay Version, translated from the Latin Vulgate. In the original Greek text the word is threskeia, which is derived from the Hebrew word meaning to seek, search or inquire, that is to say, seek for God or a higher power.

W.T. №21, 1951, §12, 13, page 660, English edition

«...Hence, taking the word to mean simply „form of worship” or „system of worship”, we are justified in using the word „religion” as applying to Christianity when it means the pure, clean, undefiled religion.

True Christianity, true religion or form of worship, will live down the reproaches that are heaped upon it. False religion or worship will never survive the reproaches that are being heaped upon it, nor the judgments that God is bringing against it. God is the Judge of what pure worship is, for he is the Author of it. All religion is therefore on judgment before him today. The true will be made manifest and be blessed by him. The false will be condemned by him and be uprooted from the earth.»

Book «What Has Religion Done for Mankind?» §1, 2, page 323, 324, English edition announced for the first time by President Knorr at a congress in London, Saturday, August 4, 1951.

«From the time when he began, the purpose of Satan the Devil has been to wipe out true religion from the earth. This he is trying to do especially now when he has but a short time till the battle of Armageddon ... But the true religion, which God planted, has sown the fruits of true worship according to His Word, and now it will reap the fruits of righteousness. ... Hence true religion will survive.

Jehovah's King who now reigns since A.D. 1914 is highly interested in religion. He is Christ Jesus, whom Jehovah has sworn in as a „priest forever after the likeness of Melchizedek”. Being both King and High Priest, he uses his royal power in behalf of the interests of clean and undefiled religion...»

W.T. №5, 1954, §1-3, page 141, English edition

«True religion is the genuine worship of Jehovah. False religion embraces everything against the worship of Jehovah. The word „religion” in its simplest and most common form means „a form or system of worship”. ... Regardless of the existence of many thousands of different religions there is only one true religion, and it is the worship of the Most High God, whose name is Jehovah. This true religion has now been restored to the people.

True religion is eternal, and can never be destroyed. Throughout the many centuries enemies have tried to throw it down and destroy it, but their works of evil have proved futile. There have been times when true religion has been almost completely hidden from view. It has been slandered and men have made it a treasonable offense to practice it...

Pure religion existed in Eden before Adam's disobedience, because at that time there was the worship of but one God, Jehovah. ... But this state of paradise did not last long, for Adam forsook true religion and embraced the false...»

W.T. №5, 1955, page 135, English edition

«...The Bible alone is the Book that can expose false religion and help one recognize true religion...»

W.T. №6, 1961, page 163, 164, English edition

«However, the Bible clearly shows there is good religion. Religion is simply a form of worship, the service rendered to a higher power, and that religion may be true or it may be false...

Religion that is good should be able to tell us convincingly whom to worship, why and how...

...The textbook of the one good religion tells us: The one true invisible God, whose name is Jehovah...

The one good religion, by means of its textbook, the Bible, also gives us accurate information as to the ultimate origins of things and the reasons for present conditions...

The one good religion also gives us a solid hope for the future...

And lastly, the one good religion proves itself to be such by the changes it makes in the lives of those who embrace it...

...Learn the religion that the Most High God himself approves as set forth in his Word the Bible...»

We do not console ourselves with the illusion or believe that all the changes concerning Theocratic teaching and understanding of the Scriptures in the minds of the Society's president and members of the governing body came only in 1951. It is an obvious fact that some of these changes had already been evident since about 1947. In particular, those prophecies that were already understood differently by the governing body were overlooked, not quoted or applied in the literature of the times. For an example of this we read in ***W.T. №23, 1951, §3, page 717, English edition*** which states that: *«...However, from and after 1947 the columns of The Watchtower have*

*not been quoting Isaiah 32:1 and applying it in that way». But why? For the obvious reason, because there was already a different understanding of Isaiah 32:1, 2 although this change was not officially publicized until several years later. As for concepts and terms, such as „religion” very little has been explained about it since 1948. From that same year, the term „false religion” began to appear more and more in the Society's literature and less and less information about its harms and the Christian struggle against it as a major source of falsehood. At the same time, those Bible translations and verses with the word „religion” in them began to be used, although up to that time it was claimed that the word was not in the original and that in some translations it was inserted and translated very incorrectly. This continued until 1950. (Examples: *W.T. №7, 1948, §2, page 99; W.T. №11, 1948, page 174; W.T. №3, 1949, page 38, 45; W.T. №21, 1949, §6, page 292; W.T. №2, 1950, §24, 26, page 26, 27, English edition*)*

Up to the fifties the general sense of truth in the Society's publications was not changed, but beginning especially in 1951, all these new concepts and explanations of the Scriptures were raised and publicized on the official level and placed on the pages of the various publications of the Society in large numbers. It was from this year that the Society announced a change in the concept and explanation of the term religion and the meaning of what Jehovah's Witnesses mean by it. From this year Jehovah's Witnesses are considered the only true religion created and guided by God. Also, all kinds of terms related to religion began to be used more and more, in rapid progression, to put the main emphasis on the word „religion” and to make it acceptable to Jehovah's Witnesses. For example: „religious, religiosity, false religion, pure, good, correct, true religion”, etc. And this at a time when for decades, based on the Holy Scriptures, prophetic pictures, historical documents and dictionaries, it has been claimed that religion is created by the devil, that it is a lie based on the fabrications of men and that there is no true and false religion, and Jehovah's Witnesses have nothing to do with religion and will never support it or become part of it.

It is for this reason, since it has already been proven that the Watch Tower Society, headed by President Knorr and the members of the governing body, have taken a different, quite different, opposite course to Theocracy, that we Jehovah's Witnesses no longer accept religious literature after 1950* for study, distribution, or use for reports at our meetings. (*After 1950 in the original English edition)

At the same time, Jehovah's Witnesses are not an oppressive organization with strict fictional prohibitions for its members, so we have no right or authority from God to forbid anyone from reading or researching literature after 1950. On the contrary, all those who wish to be convinced of the truth of this decision are invited to personally re-read all literature from 1951-1962 and be convinced of its complete religiosity and non-theocratic spirit.

As for members of various Jehovah's Witness groups who accept pre-1962 literature and believe that it was before 1962 that there was a „prudent slave” (meaning one or more individuals) and since 1962 an „evil slave” (also meaning one or more individuals), or believe that there were two slaves at the Brooklyn Center at the same time who published Society publications (good and bad) together, please note that all of these groups find it very difficult to reasonably explain their belief. We assure you that all of these beliefs and thoughts are far from reality, do not stand up to any criticism, are not logical, are not true, and are often spread by people who are profoundly ignorant of the issues of writing and admission to publishing, printing, and distribution of the literature of the Watch Tower Society, as well as do not betray any importance of information about the virtually unchanged composition of the governing body headed by President Knorr in those years and up to the mid-seventies. This means that the leadership of the Society (president, governing body, and corporate directors) were the ones who from the fifties onward openly but gradually began to change the Bible teachings and explanations of the Holy Scriptures, clearly compromising with the

governments of the satanic world. The production of all Society publications, including those after the fifties, was scrutinized and checked by the governing body and only after approval was it given to the English printing, then to the translation department in various languages and further distributed throughout the world. Here's what's written about it in *W.T. №19, 1959, page 607, 608, English edition*:

«Who are the writers of the publications of the Watch Tower Society, and what are their educational qualifications? – M.D., U.S.A.

*The literature published by the Watch Tower Society is published in the name of the Watch Tower Bible and Tract Society. Regardless of who may write certain articles, **they are checked carefully by members of the governing body before they are published; so they are properly viewed as coming from the Society.** ... In harmony with this endeavor the Society does not identify the writers of the various books, booklets, magazines, or articles that it publishes. They prefer to remain anonymous, not because of their educational background but in order that the students of the literature may concentrate on the truths and the facts presented instead of upon the identity of the writer and being influenced by who he is. They prefer that the Society and not the individual, contributor to its publications should be the thing to recommend the Watch Tower publications to all readers and that the attention of readers should be directed to the organization that is being used by Jehovah God as his instrument rather than to any individual. – Matt. 24:45-47»*

Therefore, we urge all sincere ministers and heralds to stop feeding their minds with illusions and legends, but to research these publications personally (they are all available electronically) and not to rely on the explanations of individual leaders, for many of them will not tell you the full truth about this matter. Some ministers use only favorable excerpts from these religious publications in their reports as some kind of evidence, claiming they are good, while skillfully omitting all the unfavorable words, sentences, and whole articles. And as the main proof that this is being done deliberately, there is the fact that no committee accepting literature before 1962 will ever release this literature in its entirety (meaning from 1951-1962), without any changes and own interference in its content, because these ministers are well aware that this literature goes very much against the Theocratic understanding of the Word of God and has completely opposite explanations when compared to the literature before the fifties.

Many assemblies and their ministers may be mistaken in this matter because of ignorance as well as deception, which was done by some individuals intentionally and some unintentionally. It is a matter of fact that the decision to recognize pre-1962 literature was made by brethren, many of whom had on hand already filtered (altered) books and magazines in very abbreviated form. In many publications where the phrase „false religion” or „true religion” has been used, the phrase „worship”, „religion”, „false worship”, or „true worship” has been substituted. For the sake of argument and comparison, here are three examples from the Watch Tower Society publications that are publicly available, widespread, and familiar to many Jehovah's Witnesses.

1. Example one from *W.T. №13, 1956, §1, 2, page 402, 403*, original English edition

*«...So when an honest person learns the truth he gladly abandons his **false religion** and turns to the pure, clean worship of the Most High God, „whose name alone is JEHOVAH.” — Ps. 83:18.*

*As a result of the great prison-breaking work now being directed by Christ Jesus, tens of thousands of men and women each year, more than a thousand a week on the average, are gaining their freedom from the prison houses of **false religions**. How can one break away from **false religion**?...»*

We compare the two translations we have on hand with the original. In the Russian reprinted edition *W.T. «What does devotion to God mean to me?»*, title *«Why one must be baptized?»* §1, 2, page 7, 8 read:

*«If an honest man is acquainted with the truth, he gives up **false worship** and turns to the pure worship of the Most High God, Whose one name is Jehovah (Psalm 82:19).*

*As a result of the great work of breaking through the breaches in the prison walls that is now taking place under the leadership of Jesus Christ, tens of thousands of men and women a year, averaging over a thousand a week, are being released from **religious** prisons. How, then, can one break out of the dungeons of **religion?**»*

In the Ukrainian reprinted edition of *W.T. «What does consecration mean to me?»* 1957, §1, 2, page 8, 9, read:

*«Therefore, when an honest person finds out the truth, he gladly forsakes his **religion** and turns to the pure worship of the Most High God, Whose only name is Jehovah. – Psalm 83:18.*

*As a result of this great prison breaking by Jesus Christ, tens of thousands of men and women are set free every year from their prisons of **religion**. How can a man separate himself from **religion?**»*

2. Example two from *W.T. №14, 1959, §9, page 426*, subject title: *«How is your spiritual appetite?»*, original English edition

*«It is in the field of **religion** that we find the vital knowledge without which there is no everlasting life. „Man must live, not on bread alone, but on every utterance coming forth through Jehovah’s mouth”, said Jesus, thus confining the source of life-giving knowledge and **true religion** to the Bible. Here is where we can get knowledge of Jehovah God and Christ Jesus, and that „means everlasting life.” – Matt. 4:4; John 17:3; Isa. 8:20, Dy.»*

W.T. «What is your spiritual appetite?» year not specified §8, page 2, reprinted Ukrainian edition

*«Cognition, without which there is no eternal life, is in the realm of worship, that is, in the Bible, as it is said: „He said: It is written: Man shall not live by bread alone, but by every word that proceeds out of the mouth of God” Matt. 4:4. Jesus Christ said that the life-giving truth of knowing the **true worship** of Jehovah God has its source only in the Bible. Only there can one obtain knowledge of Jehovah God and Jesus Christ, which means eternal life. – John 17:3, Isaiah 8:20»*

3. Example three from the book *«From paradise lost to paradise regained»* 1958. Chapter nine in the original English edition under the title *«The religion that God gave to his chosen nation»* page 76. In the Russian reprint of page 74 this title is changed and written as follows: *«The worship that God gave to his chosen nation»*. In the Ukrainian translation on page 72: *«The veneration that God gave to his chosen nation»*

Also, on page 76 in the original English version of §2 we read: *«The Bible will show us the right way to go. The Bible will also show us how God gave the **true religion** to his people Israel. It will show us just what that **religion** was.»*

In the reprinted 1962 Russian edition, page 74, this paragraph reads: *«The Bible shows us the right way. It also shows us how God gave His people Israel **true worship**, what that **worship** was like.»*

In the Ukrainian reprinted translation on page 72, §2 we read: *«The Bible shows us the true way in which to walk. The Bible also shows us how God gave **true veneration** to His people Israel. It shows us what that **veneration** was.»*

As for the Watchtower magazines and articles with high-profile titles such as:

«Repairers and restorers of true Religion» №5, 1954, page 141

«Restoration of true religion today» №5, 1954, page 149

«Only one right religion» №4, 1955, page 112

«Choosing the one right religion» №4, 1955, page 117

«Why bother about religion?» №1, 1956, page 3

«Why should a religion come to your door?» №4, 1957, page 99

«false religion breeds fanaticism» №18, 1957, page 536

«Is your religion the right one?» №9, 1958, page 261

«What should be religion's role in life?» №23, 1958, page 708

«Is your religion good enough?» №20, 1960, page 613

«Is all religion good?» №6, 1961, page 163

«Are you reasonable about religion?» №3, 1962, page 73

«Is religion a "personal this"?» №7, 1962, page 197... few ministers and probably almost none of the heralds knew about their existence and still do not know about them. Those who were aware of it believed that this literature was remade or published by the KGB and could in no way be distributed among the congregations.

Therefore, we do not condemn the brothers and sisters who lived in the USSR under persecution and prohibition by the authorities in that they made such a decision to accept literature before 1962, for we realize that they did not at that time have even half of the information that is open today with God's will. Their decision was made to some measure in ignorance as they were limited in information and so we hope that Jehovah God will not count it as a sin to them.

But all of us who now live in this age of information abundance, at a time when there is open access to all literature in English, over the years, in its original form, with access to many archival documents, photos and videos, we will be responsible before God if we continue to use religious literature with compromised teachings and make it available to others as truth revealed from Jehovah. Our faith, our knowledge, our understanding, our conscience, and our fear and responsibility before God cannot allow this. Acts 5:29

April 17, 2024.

Jehovah God's servants