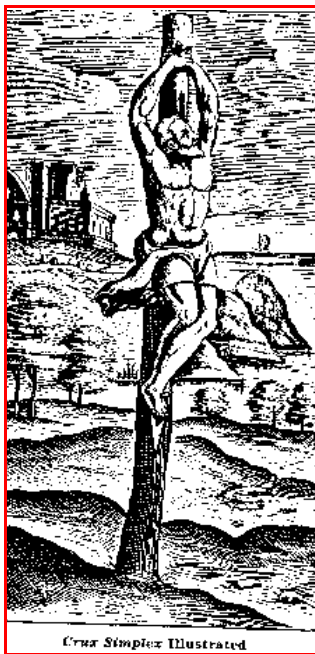


WATCHTOWER Myths

THE CROSS



Is The Watchtower telling
Jehovah's Witnesses the truth?

By DAVID ASPINALL

THE CROSS: IS THE WATCHTOWER TELLING THE TRUTH?

The Watchtower and selective evidence

Since 1931, the year Jehovah's Witnesses received their name, the powerful propaganda machine of the *Watchtower* has waged continual warfare against the 'pagan' teachings of the Christian church. Before that year, the *Watchtower* saw nothing wrong with the age-long symbol of Christianity, the cross. In fact, the 'Cross and Crown' symbol was emblazoned on the front page of every issue of the magazine.

But now, in view of the 'progressive enlightenment' of Watchtower Society President J.F. Rutherford, not only was the cross NOT a fitting symbol for Christianity, it was a pagan phallic (sexual) symbol. Ever since, Jehovah's Witnesses have tirelessly passed on to the (often outraged) public this discovery of their 'advancing light'.

And modern Witnesses do not stop at insisting that the cross is pagan. That information, even if accurate, would not of itself decide against its appropriation as a Christian symbol – **unless** it could be demonstrated that the method of execution of Jesus was NOT the cross.

Therefore the *Watchtower* attack on the cross takes **both** these tacks. For example, the first point made under the head "cross" in the Witness door-to-door manual, *Reasoning from the Scriptures*, is that the original meaning of the Greek word rendered "cross" in most Bibles is "upright stake". It is then admitted that this Greek word *stauros* later came to refer to "an execution stake having a crosspiece". Yet immediately *Watchtower* writers resume their attempt to demonstrate that "the weight of the evidence indicates that Jesus died on an upright stake and not on the traditional cross" (*Reasoning*, p.90).

Why the need to manipulate sources?

The very first reference used in the *Reasoning* book to substantiate the Watchtower position indicates that its writers, to put it gently, are not interested in objective research. For the first quote is from the 1874 *Imperial Bible-Dictionary*, edited by Patrick Fairbairn, which is quoted as follows:

The Greek word for cross, [*stauros*], properly signified a *stake*, and upright pole, or piece of paling, on which anything might be hung, or which might be used in impaling [fencing in] a piece of ground Even amongst the Romans the *crux* (from which our *cross* is derived) appears to have been originally an upright pole. [Vol. I p.376]

The unsuspecting Witness, if left with only the above acknowledgment by which to judge, might readily come to the conclusion that 'Christendom's' scholars

know that the cross was NOT the instrument used to end the life of Jesus of Nazareth, or that at least there is room for considerable doubt. But has the above quote fairly represented the position of that article in the *Imperial Bible-Dictionary*? What was in the ellipsis (...)?

But a modification was introduced as the dominion and usages of Rome extended themselves through Greek-speaking countries. *ibid*

Why has the Watchtower left out the above sentence? The answer becomes clear as we finish off the sentence which the *Reasoning* book misleadingly ends at "... originally an upright pole". In the original that sentence does NOT end there, but goes on

and this [the upright pole] always remained the more prominent part.

Part of what? The *Imperial Bible-Dictionary* goes on to explain:

But from the time that it began to be used as an instrument of punishment, a transverse piece of wood was commonly added: not, however, always even then. For it would seem that there were more kinds of death than one by the cross. *ibid*

In other words, by the time of Christ there were several adaptations of the original stake in use throughout the Roman empire. The *Dictionary* goes on to draw on the witness of Seneca (a contemporary of Christ and the apostles) to substantiate the manner of Roman crucifixion:

I see three crosses, not indeed of one sort, but fashioned in different ways; one sort suspending by the head persons bent toward the earth, others transfixing them through their secret parts, others extending their arms on a patibulum. [*Consol. Ad Marciam*, xx]

Which form of crucifixion, then, does Patrick Fairbairn, editor of the *Imperial Bible-Dictionary*, **really** represent as the probable option in the generation of Jesus?

There can be no doubt, however, that the latter sort was the more common, and that about the period of the gospel age crucifixion was usually accomplished by suspending the criminal on a cross piece of wood. [*Imperial Bible-Dictionary* Vol.2 p.84 (new ed.)]

The real agenda behind Watchtower opposition to the cross

But what possible reason would Watchtower leaders have for resorting to such journalistically fraudulent manipulation as the above? Many of those who are most familiar with the history of the *Watchtower*, indeed, of mind-control groups generally, see the vehement opposition to the cross as another manifestation of the need of 'cult' leaders to establish complete authority over their 'flocks', to isolate followers from those in the best position to threaten that authority.

In the case of The Watchtower, who better to expose the poverty of their pretensions to 'Bible truth' than the scholars of Christendom? Since the

ascendancy of Judge J.F. Rutherford as Watchtower president in 1917, but especially since 1931, the Society has made a concerted effort to poison the minds of its followers against **any** influence from 'Babylon the Great', at first understood as the 'church nominal' (*Finished Mystery*, 1917 ed., p.221), but now understood to embrace all of 'false religion'. So successful has their propaganda been that even JW's who leave the 'organization' often assume that such claims about the pagan origin of the cross, Christmas, Easter, etc. are 'truths' unassailable, even when the same persons have doubts about basic Watchtower teachings. Unfortunately, a not infrequent result is that they never consider going near 'Babylon'. A connected propaganda tool, reinforced by the barrage of anti-Christendom flack, is the question asked of every JW who expresses any kind of doubt – "After all, where would you go if you left the organization? Who else has sayings of everlasting life?". Thus multiple thousands are out there, doubting the 'Tower, but immobilized by hesitation about 'joining Babylon the Great'.

Is the cross a pagan symbol adopted by the church?

The potency of Watchtower propaganda came home to me with newly-personal meaning shortly after I ceased attending JW meetings in 1986. I had decided to investigate Watchtower teachings and history closely, and was reading widely outside the Society's publications already. The difference now, though, was that whereas before I had read outside materials to **disprove** other religions from their own tools, by now I had enough doubts that I was reading for the first time with a relatively open mind. One day I happened across a passage on Ezekiel 9 in Jack Finegan's *The Archeology of the New Testament*. Now Finegan was a name I knew from Society publications. He was usually cited as an authority to back up Watchtower claims as to the reliability of Scripture. But in Finegan I ran across an interesting fact I didn't recall from the Society's most recent 'commentary' on Ezekiel, "*The Nations Shall Know That I Am Jehovah*" – How? (1971). Finegan pointed out

In [Ezekiel] 9:4 the man clothed in linen is instructed to go through the city of Jerusalem and put a mark (*taw*) upon the foreheads of the men who sigh and groan over the abominations that are committed in the city ... In Hebrew, then, the word *Taw* both signified a "mark" and was also the name of the last letter of the alphabet, a letter which, in the old Hebrew script, was still written in the elemental form of a cross down at least to the eve of the NT period, or even into that period. [*The Archeology of the New Testament* pp.224,223]

This bothered me TWO ways: 1/ Why hadn't the Watchtower mentioned this uncomfortable fact in their discussion of the 'mark'? 2/ What were the implications for the claimed 'pagan' origin of the cross?

I immediately took this 'new light' to my wife Vivian. A mistake. Although doing

her best to be sympathetic to my need for a sabbatical, Vivian at that time was still attending the Kingdom Hall. She could deal with some of my reservations about Watchtower history, even some of my doubts about principal teachings, but this CROSS stuff was too much! I still remember vividly her emotional outburst at my revelation. And so does she.

Her words were to the effect that I'd gone off the deep end. All the way into Christendom. And that, to Vivian, was a lot different than sitting home reassessing. Why the irrational reaction to a fact cited by a famous (even to avid JW's) archaeologist? Well, I suspect what I saw that day was what many Christians unknowingly combat when JW's call on them. While the Christian thinks he's having **intellectual** combat with the Witness, actually what's happening is far more complex. Yes, the JW has an intellectual problem. Yes, the Christian knows he's in **spiritual** warfare. But the blockage is even more total. For the Witness is carrying on his person all kinds of sensitivities that the average Christian can't be aware of. Among them are the 'sore spots' opened by the counter-Christendom propaganda – you happen to wear a cross, you casually mention a birthday, you mention your favourite time of the year is Christmas, etc. So complete is the saturation effect of the Watchtower propaganda that even every charity is soiled – by their association with 'Christendom'.

Back to the story. Despite Vivian, I went on researching the cross and other 'pagan' problems. Not only did the *Know Jehovah* book not mention what the 'mark' of salvation was, I could not remember any other reference in a publication that a modern JW might read. There IS an acknowledgment that the 'mark' was a *tau*, a form of the cross [x], in a footnote in the Society's reference Bible. But the other Watchtower *magnum opus* on Ezekiel, J.F. Rutherford's *Vindication* (3 volumes! 1931-32) also does NOT admit what the 'mark' was. In his windy 15-page discussion of the **modern** meaning of the vision, Rutherford, as with Fred Franz in *Know Jehovah*, makes much of the Watchtower fulfilling Ezekiel's 'watchman' commission, marking for salvation those who respond to the Watchtower's 'Educational Campaign' (as the section is headed). This salvation marking, say both Rutherford and Franz, is reserved for those who share in the Society's work of VINDICATING Jehovah.

Is God 'vindicated' by an organization that hides the truth?

Jack Finegan isn't the only scholar aware of the cross's saving symbolism in the Old Testament. The most renowned of all Hebrew lexicons has this to say on the original word for *mark* used in Ezekiel 9:4,6:

{tau} *mark* on forehead, sign of exemption fr[om] judgment Ez 9.4,6 [Brown, Driver, Briggs *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon* p.1064]

So Hebrew scholars of the last century were aware of the link between the last

letter of the Hebrew alphabet [*tau*, our T, then written X] and Jehovah's saving action. One of the most famous of 19th century commentaries elucidates the connection:

The deeper significance, that a cross was to be the mark for sparing, Christian exegesis [interpretation] has perceived from of old (Tertullian, Origen, Cyprian, Jerome) ... compare Rev 7:3, 9:4, 14:1; Exodus 12 (Gen.4:15) [W.J. Schroder *Ezekiel in Lange Commentary*, p.115]

Schroder, then, acknowledges that the early church fathers also were aware that the cross had an Old Testament precedent. That great Lutheran Old Testament scholar, C.F. Keil (of Keil-Delitzsch) went so far as to translate the Ezekiel 9:4-6 this way:

And Jehovah said to him [the destroying angel and his 6 companions, **ed.**], Go though the midst of the city, through the midst of Jerusalem, and mark a cross upon the foreheads of the men who sigh and groan over all the abominations which take place in their midst ... ye shall not touch any one who has the cross upon him ...

Keil could not help but wonder at the Divine Hand in this providential foreshadowing of the gospel:

... there is something remarkable in this coincidence to the thoughtful observer of the ways of God, whose counsel has carefully considered all beforehand, especially when we bear in mind that in the counterpart to this passage (Rev.7:3) the seal of the living God is stamped upon the foreheads of the servants of God, who are to be exempted from the judgment, and that according to Rev.14:1 they had the name of God written upon their foreheads. So much, at any rate, is perfectly obvious from this, namely, that the sign was not arbitrarily chosen, but was inwardly connected with the fact which it indicated; just as in the event upon which our vision is based (Ex.12:13,22ff.) the distinctive mark placed upon the houses of the Israelites in Egypt, in order that the destroying angel might pass them by, namely, the smearing of the doorposts with the blood of the paschal lamb that had been slain, was selected on account of its significance and its corresponding to the thing signified.

[C.F. Keil *Ezekiel in Keil-Delitzsch Commentary* Vol. I 129-130]

Modern Christian commentator Charles Lee Feinberg, himself a converted Jew, comments on the Rabbinic understanding of the significance of this mark *tau*:

Jewish writers have explained the use of the last letter of the Hebrew alphabet (which is literally "mark" or "sign") as a signature in three ways: (1) since it is the last letter it denotes completeness; (2) it is the first letter of the word "torah" (law); or (3) it is the first letter in the Hebrew word for "thou shalt live." Incidentally, it is also the first letter in the Hebrew word for "thou shalt die." Christian interpreters have seen a somewhat prophetic allusion to the sign of the cross. In the earlier script the last letter of the Hebrew alphabet (*taw*) had the form of a cross. Ezekiel, of course, could not have thought of Christian symbolism nor is the passage a direct prediction of Christ's cross. It is a remarkable coincidence, however. [Charles Lee Feinberg *Ezekiel* 55-56]

So the *tau* had the force of a **signature**, a seal of ownership, on the object or

person so marked. Those who have seen *Ben-Hur* or other biblical epics will recall how a stamp seal (in wax etc.) was that era's equivalent of the modern signature. This clue links us to another **more** familiar passage in the last book of the Bible. Hear G.R. Beasley-Murray:

[on Revelation 13:16] The mark of the beast similarly identifies men as his servants, and without this mark they cannot live. The idea seems to reflect the practice in ancient society of marking men, by branding or tattooing, as the property of others, whether of slave owners or of gods. This could be reflected as early as Isaiah 44:5, but the closest parallel to our passage is 3 Maccabees 2:28-30. There we read that Ptolemy IV Philopator demanded that Jews should offer pagan sacrifices as well as sacrifices to their own God. Those who opposed this were to be put to death. Those who merely refrained from it were to be reduced to the condition of serfs and branded with the sign of the ivy-leaf, the emblem of Dionysus (=Bacchus [=Tammuz, **editor**]).

We have now come full circle. Revelation, as so often, leads us back to Ezekiel. Ezekiel, as Keil observed above, back to the Torah. The Watchtower has made much of the cross's connection with Tammuz, the middle-Eastern fertility/sun god (see "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!*, (1963) pp.142-147). Certainly the *tau* or T was the first letter of the name of this Babylonian deity. But did that fact make the T (or X) a **pagan** symbol? Does the fact that shapes, colours, calendar dates or anything else in God's creation are appropriated for pagan use make them out-of-bounds for God's people? If it did, we would soon find ourselves locked out of God's good earth – and so would God Himself! This fear of 'pagan' connections can be carried to this extreme, as it was in the 1930s when the Watchtower seriously contemplated changing the names of the days of the week! JW's, however, are hardly alone in this obsession with tracing 'pagan' roots.

A balanced view of 'pagan' connections

The God of Israel, apparently, was not nearly so fussy about 'pagan' connections as some of those who claim to honour Him today. For the God of Israel was also the Judge of all the earth and the Creator of times and seasons (Gen.1:14, 18:25). He was not about to hand over to the Devil **any** days of the calendar, or **any** letters of His alphabet. Is it a coincidence that the only mention of Tammuz in the Bible is in the chapter just before God marked his spared ones with a *tau*? (Ezekiel 8) It is as if the Lord was taking back this 'pagan' symbol for His own honourable use. The last letter of the Hebrew alphabet might have been stolen by the Tammuz cult, but its original signification seems to have been similar in symbolic meaning to the last letter of the Greek alphabet in the first century. That is, as the NAME of Him who is the Beginning and the End. As *Omega* became a fitting symbol for the Eternal God, and God alone, so *Tau* was the appropriate mark of Him who gives eternal life to his chosen.

So too the cross has become BOTH the symbol of Christ Himself and the seal or landmark of his followers. Beasley-Murray continues his discussion of the pagan parallel to Revelation's 'sealing of the saints':

Those who were willing to be initiated into the mysteries would have equal rights with the citizens of Alexandria. It is to be observed that this branding with the mark of the god was not necessarily a disgrace, for Ptolemy allowed himself to receive it. The mark indicated that the recipients were the 'slaves', i.e. obedient worshippers of the god. Precisely the same idea is reproduced by Paul in Galatians 5:17, where, however, the 'marks of Jesus', indicating that Paul was his 'slave', are scars due to physical sufferings for Christ's sake. [G.R. Beasley-Murray *Revelation in New Century Bible Commentary* p.218]

It is interesting that though the average Witness today would have no knowledge of it, the cross played a significant part in the self-image of the original Watchtower workers. How important was it? Here's *The Finished Mystery* on the work of Pastor Russell and 'his followers':

Pastor Russell's great work was to imprint indelibly in the minds of certain ones the truth about the Cross, the sacrifice of the Christ, Head and Body, and the part of the Church therein. [p.418, where it is also acknowledged that the Watchtower DID know exactly what Ezekiel's 'mark' was!]

Why are Witnesses 'enemies of the cross'?

Therefore there is neither historical nor spiritual justification for the Watchtower position. We are forced to the conclusion that the Watchtower opposition to the cross has deeper psychological roots than even Witnesses realize. Why are Jehovah's Witnesses 'enemies of the cross of Christ'? (Phil.3:18). Is it that the cross is a pagan symbol, a phallic symbol – or is it that it symbolizes something essential in the apostolic witness? Something that is missing from ALL false gospels?

For, finally, opposition the cross is opposition to the gospel. The Apostle Paul finds in the Crucified One the symbol of both OUR helplessness AND God's power:

For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God ... we preach Christ crucified ... may it never be that I should boast, except in the cross of our Lord Jesus Christ ... 1 COR.1:18,23; GAL.6:14,17

The cross, for Paul, symbolizes also the vanity of ALL man's aspirations -- that is, aspirations which ignore the only God-given means of salvation, the blood of Christ. Everything that man ADDS to Christ's sacrifice, Paul asserts, effectively DENIES it. Therefore it is no accident that the Watchtower's salvation system, like all false gospels, denies the efficacy -- the meaning -- of the cross, even while denying the historicity of it.

Even though the NWT substitutes the words ‘torture stake’ in every text where ‘cross’ appears in most Bibles, the ‘torture stake’ has little to do with JW’s ‘gospel’. Indeed, it is rarely mentioned except when the ‘paganism’ of the church is the issue. No, the ‘boasting’ of JW’s, the **crux**, as it were, of their message, is not the cross, but the necessity of loyalty to God’s ‘earthly organization’ if one is to have a hope of entering the kingdom. Even before The Watchtower denied the historicity of the cross, it denied the truth of it. For the Watchtower, like all man-made religions, must give man **some** credit for his own salvation.

Where the necessity of simple faith is denied, of course, where faith is sullied with the impurity of human effort, there can be no chance that the genuine Christian HOPE will be exalted. So it is that the Watchtower has found it necessary, these past 4 generations, to dangle the tantalizing dream of an imminent ‘new world’ before its devoted dupes. ‘God’s earthly organization’ continues unrepentantly to tease its disappointed millions with this unbiblical hope. Instead of ‘Christ in you, the hope of glory’ and ‘Christ Jesus, our hope’, Witnesses are offered a technicolour paradise. In the Watchtower bestseller, *You Can Live Forever in Paradise on Earth*, the last chapter -- and the bottom line -- is entitled ‘What YOU MUST DO to live forever’ (emphasis ours), and the last image is a close up of a beautiful young woman meditating on that earthly paradise. Across from it is the exhortation

Keep your eyes on what is ahead, on “the real life” in God’s righteous new order ... You must be part of Jehovah’s organization, doing God’s will, in order to receive his blessing of everlasting life ... So keep the picture of God’s promised new system of things bright in your mind and heart. Every day think about the grand prize Jehovah God holds out to you -- living forever in Paradise on earth.

Must we pass through 1000 years of Paradise Purgatory before God declares us righteous? Is this the hope that will give us peace of mind, that will keep alive faith? Three generations of Witnesses have died believing THEY would be like this lovely young lady, never having to die, never even having to age! Does the TRUE hope ever lead to such disappointment? Paul answers:

Therefore, having been justified [declared righteous, NWT] by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God ... Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. ROM. 5:1,2,5 (NKJV)

THIS hope won’t disappoint. In fact, it leads to endurance and perseverance (verses 3,4). That is because the picture it holds before our eyes is NOT the ‘promised new system’, but the One who endured the cross. THIS picture, Hebrews tells us, -- not Christ in a manger, not Christ the ‘Great Teacher’, not Christ the CEO of ‘God’s organization’ -- not even Christ on a heavenly throne! -- but Christ on the CROSS, is that image our minds must dwell on if we are to

endure the tribulations of this life and keep a true faith alive, and know ‘Christ Jesus, our hope’:

... let us run with endurance the race that is set before us, **FIXING OUR EYES ON JESUS**, the author and perfecter of faith, who for the joy set before Him **ENDURED THE CROSS**, despising shame, and has sat down at the right hand of the throne of God. HEB.12:1,2 [see Heb.11 for the history of faith -- the kind of faith that endures with NO earthly hope (esp. vv. 13-16, 26,27,35,40)]

APPENDIX

The Cross, Christ and the Name of God

Here we add further comments from Jack Finegan’s extended essay on the cross in his work The Archeology of the New Testament:

In the further evolution of the alphabet the Semitic Taw became the Tau (ταυ) of the Greek alphabet and the T of the Latin. The Greek letter Chi (χι) was also recognized as an equivalent of the Taw. This was the more readily possible because, on the one hand, in early Greek the Chi was often written as an erect cross mark, and because, on the other hand, the Taw itself was often written in the sideways position, so that it was already like the later more usual form of the Chi (χ) and like the Latin X. However, since the Taw was the last letter of the Hebrew alphabet, it was sometimes considered that the last letter of the Greek alphabet, the Omega (ω μεγα), was also its equivalent. [pg 223]

In the OT the word *taw* occurs in two very interesting passages in both of which it can very well mean “mark” not only in a general sense but also in the specific sense of the cross mark which was also the alphabetic character. The first passage is in Jb 31:35, where Job says, “Here is my signature!” (RSV), and the Hebrew is literally, “Here is my mark (*taw*).” Thus Job probably made his mark, at least figuratively, in the form of a cross mark, erect or like an X, just as a person may make an X as a legal signature today. [pg 224]

... the Taw, as the twenty-second and last letter of the Hebrew alphabet, stood for perfection. As the last letter of the alphabet it could also be connected with the statement of the Lord in Is 44:6 and 48:12, “I am the first and I am the last.” This statement might indeed suggest that both Aleph, the first character, and Taw, the last, could stand together for the name of the Lord. Indeed in the Midrash *Rabbah* on Genesis (81, 2 SMR II 747) it is stated, with explicit citation of Is 44:6, that the seal of God consists of the three letters, Aleph, Mem, and Taw, the first, middle, and the last of the alphabet, which together form the word מֵמֶת, ‘*emeth*, meaning “truth.” Of these letters special importance attaches to the last and final one, and the Talmud (*Shabbath* 55a SBT II 1, 254) says with respect to the same seal of God, “*Taw* is the end of the seal of the Holy One.” Taken together, the Hebrew Aleph and Taw correspond to the Greek Alpha and

Omega, and in the collocation of the two characters we probably have the Hebrew expression upon which is based the statement of God in Rev 1:8 and 21:6, and of Christ in Rev 22:13, "I am the Alpha and the Omega." ... The one hundred and forty-four thousand servants of God are sealed on their foreheads (Rev 7:3; 9:4; 14:1), and this plainly reflects Ezk 9:4. In Ezk 9:4 the mark on the foreheads of the faithful showed that they belonged to the Lord. Here what presumably was the very same mark is plainly stated in Rev 14:1 and 22:4 to represent the name of God. Therefore it is a reasonable conclusion that already in Jewish thought, as well as certainly here in Christian application, the Taw stood for the name of God as well as marking the one upon whom it was placed, literally or figuratively, for protection and salvation ... Therefore the *taw*-sign, which stood for the name of God in Jewish thought, probably also stood for the name of Christ in Jewish Christian thought. In fact in Rev.22:4, where it is said that "his name shall be on their foreheads," it may be noted that the reference in the immediately preceding verse was not only to God but also to the Lamb.

Where the Greek language was known it was almost inevitable, for another reason, that the Taw would come to stand for the name of Christ. Particularly when it was written in its sideways position, the Taw was immediately identifiable with the Greek Chi, and Chi is the first letter of the Greek word *χριστος*, *Christos*, Christ. The word is, of course, the usual translation in the LXX and elsewhere of the Hebrew word "anointed," or Messiah, and it is of interest to find that in connection with the "anointed one" there was also a characteristic application of a mark to the forehead ... [then Finegan quotes the Talmud (*Horayoth* 12a SBT IV 7, 86; cf. *Kerithoth* 5b SBT V 6, 36), *ed.*] "Our Rabbis taught: How were the kings anointed? – In the shape of a wreath. And the priests? – In the shape of a Chi. What is meant by 'the shape of a Chi'? R. Menashya b. Gadda replied: In the shape of a Greek *χ*."

The oil mark on the forehead of the anointed priest must, therefore, have been the old letter Taw, probably written with the sideways orientation which made it immediately identifiable with the Greek Chi, and so the initial letter of the Greek *Christos*, "anointed". [pp 225-226]

The awful consequence of opposing 'the word of the cross'

For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God ... we preach Christ crucified, to the Jews a stumbling-block, and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

I CORINTHIANS 1:18, 23-25

***In view of Paul's words, where do Jehovah's
Witnesses stand before God?***

***In what terrible jeopardy have they been placed
by The Watchtower?***

***Can the Watchtower opposition to the cross be
justified by history or the Bible?***

***Are Jehovah's Witnesses really being taught by
men who love the truth?***