

WHAT



WATCHTOWER

— DOES NOT TELL YOU

The Watch Tower Bible and Tract Society claims to be God's channel of Truth. Therefore it must be able to supply honest and truthful answers when providing spiritual enlightenment.

The following questions are significant ones, and must be answered openly and forthrightly by the Society. Write to the Society and ask it those questions that concern you; when you receive an answer, check it against those provided on these pages. Then decide for yourself what it is the Watch Tower Society does not tell you, and if it really behaves as honestly as God's channel would.

1. Do the books "Cyclopeda" by McClintock and Strong, and "Two Babylons" by Hislop, REALLY state that the Trinity doctrine originated in ancient Babylon, as is claimed in the WTS¹ book, "Make Sure of All Things" (1953), page 386?

No. To the contrary, McClintock and Strong's book states, in the article on the Trinity:

"It has always been allowed that the doctrine of the Trinity was not fully revealed before the time of Christ, and is clearly taught only in the New Test". volume 10, page 551 (1881 edition).

Similarly, Hislop, after describing the Heathen and Romish perversions of the Trinity, says

"While overlaid with idolatry, the recognition of a Trinity was universal in all the ancient nations of the world, proving how deep-rooted in the human race was the premeval doctrine on this subject, which comes out so distinctly in Genesis". page 18.

Later in his book after describing Rome's Trinity of "Jesus, Mary and Joseph", Hislop comments

"They all (i.e. the heathens and Rome) admitted A trinity, but did they worship THE Triune Jehovah, the King Eternal, Immortal, and Invisible". page 90.

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1. Note: Abbreviations used include

WTS - Watch Tower Society

AID - "Aid To Bible Understanding"

SI - "All Scripture Inspired of God and Benificial"

BF - "Babylon The Great Has Fallen!"

KIT - Kingdom Interlinear Translation of the Greek Scriptures

2. Does "The New Catholic Encyclopedia" (1967 edition, volume XIV, page 306) REALLY "admit that the doctrine (of the Trinity) must be dated as from about three hundred and fifty years after the death of Jesus Christ", as is claimed on page 22 of the WTS book, "The Truth That Leads to Eternal Life"?

No. That page of the Encyclopedis REALLY says

"The revelation of the truth of the triune life of God was first made in the NT (New Testsmnt)". There is no statement such as is claimed by the WTS.

3. On Page 1156 of KIT (also page 1361 of the Large Print Edition), the WTS shows a picture of impalement on a single stake. The related text states that it was "drawn by the Roman Catholic scholar, Justus Lipsius of the 16th century. We present herewith a photographic copy of his illustration on page 647, column 2 of his book "De Cruce Liber Primus". This is the manner in which Jesus was impaled".

Is this a correct presentation of that book by Lipsius?

No. The WTS does not "mention that Lipsius gives five different pictures in all and that he himself held in this same book for the traditional representation as true". Catholic Biblical Quarterly (1951), 441, quoted in "So Many Versions", page 95.

4. Is the WTS's analysis of its own 1874-1919 history correct, as it presents it in its book, "God's Kingdom of A Thousand Years Has Approached", pages 186-191?

No. For example, the WTS incorrectly states on page 186 that "Daniel chapter four, verses 16, 23, 25, 32" were used in 1876 in the "seven times" of Gentile domination. However, even as late as the 1927 book, "Creation", page 324, the WTS was still using Leviticus 26:18.

Also, on page 191 of the book, the WTS states that it was in 1919 that it recognised the invisible presence of the Bridegroom (Christ) had occurred in 1914. However, both the 1927 book, "Creation", pages 309-322, and the 1929 book, "Prophecy", page 65, still taught the 1874 date for Christ's "presence".

Thus the "1914 Presence" was not recognised until over 15 years later! and these books were still being sold during the early 1940's.

a fixed date to mark upon the downward passage. This measure is 1542 inches, and indicates the year B. C. 1542, as the date at that point. Then measuring down the "Entrance Passage" from that point, to find the distance to the entrance of the "Pit," representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3416 inches, symbolizing 3416 years from the above date, B. C. 1542. This calculation shows A. D. 1874 as marking the beginning of the period of trouble; for 1542 years B. C. plus 1874 years A. D. equals 3416 years. Thus the Pyramid witnesses that the close of 1874 was the *chronological* beginning of the time of trouble such as was not since there was a nation—no, nor

downward passage. This measure is 1542 inches, and indicates the year B. C. 1542, as the date at that point. Then measuring down the "Entrance Passage" from that point, to find the distance to the entrance of the "Pit," representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3457 inches, symbolizing 3457 years from the above date, B. C. 1542. This calculation shows A. D. 1915 as marking the beginning of the period of trouble; for 1542 years B. C. plus 1915 years A. D. equals 3457 years. Thus the Pyramid witnesses that the close of 1914 will be the beginning of the time of trouble such as was not since there was a nation—no, nor ever shall be afterward. And thus it will be noted

Photostat copy of page 342 of Vol. 3, "Studies in the Scriptures." (Early edition before 1914.)

By this enlarged reproduction from page 342 of Vol. 3 (early edition), the reader may see that the Great Pyramid proves that the world's greatest trouble was due to begin in 1874. In the edition of 1923, the same Pyramid proves it was due to begin in 1914. If the war would not fit the Pyramid, the Pyramid must be made to fit the war—easy enough if you know how.

Photostat copy of same page of the 1923 edition where the pyramid passage had been "stretched" forty inches to move the time of the world's greatest trouble from 1874 to 1914—after the first world war had taken place.

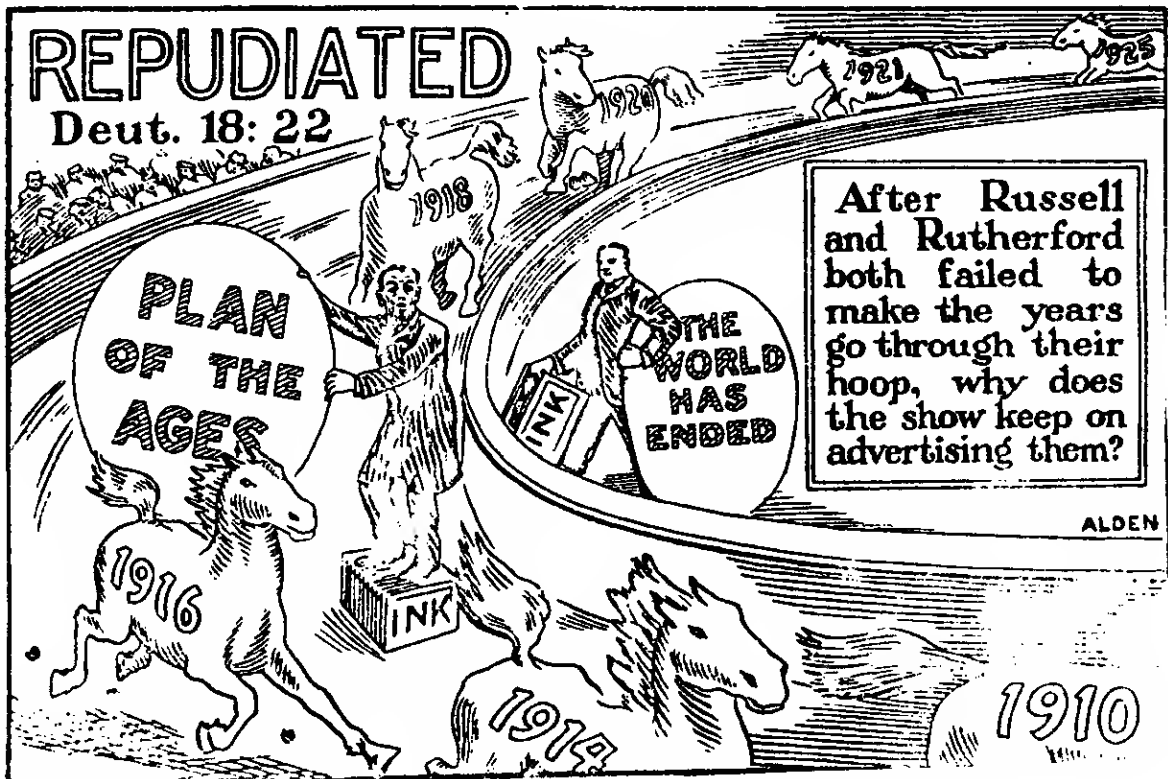
The Egyptians are very careless with their pyramids and leave them out in the hot sun, but I do not believe the pyramid warped in Egypt after the "Dawn" people misguessed the war by 40 years. This reproduction from the edition dated 1923 indicates that the pyramid was stretched in the U.S.A. Both editions prove their claim by "very accurate measurements" made in 1872.

That the deliverance of the saints must take place some time before 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long (before) 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

The statement from page 228 in Vol. 3, "Studies in the Scriptures" with the prophecy that they would be in heaven before 1914.

That the deliverance of the saints must take place very soon after 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long (after) 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

This is a photostat copy from the 1923 edition of the same page and book. Many changes of this nature were made by the Watchtower, after these prophecies for 1914 had failed.



A Cartoon from about 1928

- The WTS's rendition of John 1:1, "and the Word was a god" is vital to its theology and Christology.

On page 1159 of KIT (also page 1363 of the Large Print Edition), Dr. Robertson's "Grammar", page 757 is cited in defence of this rendering.

"(i) NOUNS IN THE PREDICATE. These may have the article also". Is the Society justified in its use of the "Grammar"?

No. The WTS omitted to mention that Dr Robertson continued

"As already explained, the article is not essential to speech".

That is, the WTS quoted only part of Dr. Robertson's statement and also, he said that the article ("the" or "a") may or may not be used, without making any real difference.

6. *The same article in KIT (and, naturally, the large Print Edition) also mentions "Manual Grammar" by Dana and Mantey.*

Is this work accurately presented?

No. Dr. Mantey wrote an article entitled "A Shocking Mistranlation", in which he stated

"A Manual Grammar of The Greek New Testament", of which I am co-author, is quoted in the appendix, pp 1158-59 by the translators of 'The Kingdom Interlinear Translation of the Greek Scripturea'... They quoted me out of context. Painstaking research has recently discovered plenty of convincing evidence that translating John 1:1, 'god was the Word', or that 'The Word was a god' is without grammatical support".

7. *Additionally, is it true that Dr. Mantey wrote to the WTS, asking it to cease using his work and to publicly apologise for having done so?*

Yea. Dr. Mantey wrote to the WTS in a letter dated July 11, 1974

"There is no statement in our grammar that was ever meant to imply that 'a god' was a permissible translation in John 1:1... It is neither scholarly nor reasonable to translate John 1:1 'The Word was a god'. Word-order has made obsolete and incorrect such a rendering. Your quotation of Colwell's rule is inadequate because it quotes only part of his findings....

"In view of the preceding facts especially because you have been quoting me out of context, I herewith request you not to quote the 'Manual Grammar of the Greek New Testament' again, which you have been doing for 24 years. Also that you not quote it or me in any of your publications from this time on.

"Also that you publicly and immediately apologize in the Watchtower magazine, since my words have no relevance to the absence of the article before theos in John 1:1".

8. *The Foreword to KIT claims that it has prevented the intrusion of "religious traditionalism" and bias into the text of its translation of the Scriptures.*

Is this true?

No. For example

(i) The WTS adds the interpretive word "other" to the Word of God at Phil 2:9 Col 1:15-17. The WTS shows that the words are intruded into the Colossians texts by placing them in brackets (although not so in their first, 1950, edition).

However, whenever the WTS cites these texts in its other publications, it does not indicate that these are interpretations, since it does not use the brackets in those instances.

(ii) The WTS uses "means" instead of "was" at 1 Cor 10:4, as the Greek interlinear text of KIT shows it should be. This intrusion denigrates Jesus.

Similar mistranslations include

"by means of" instead of "in whom" at Col 1:16, 17 Eph 3:12 "men of all sorts" instead of "all men" at Acts 2:17 Rom 5:18 "in union with Christ" instead of "in Christ" in Ephesians, etc; "from" instead of "of the" at Romans 15:4

(iii) The Foreword claims to use one English word for each significant Greek word, However, the Translators have not found it possible to do this with 'proskuneo'. Because of religious bias, whenever that word refers to the Father, it is rendered 'worship'; whenever it refers to Jesus the WTS renders it 'obeisance'.

Bias also prevented the consistent rendering of 'Kurios' as 'Jehovsh' st Romans 10:9 (compare hs adon in the footnote to Romans 10:9 at KIT with the comment on ha adon on page 1453 of the 1961 revision and on page 1353 of the Large Print Edition).

(iv) Religious bias has prevented Titus 2:13 and 2 Peter 1:1 being rendered in accordance with Granville-Sharp's rule ("our God and Saviour, Jesus Christ"), even though identical grammatical construction in 1 Peter 2:11; 2 Peter 1:11; 2:20; 3:2; 3:18 ARE rendered in accordance with this grammatical rule. These latter passages are not doctrinally embarrassing to the WTS, thus the accepted rule is followed, whereas Titus 2:13 and 2 Peter 1:1 are mistranslated to accord with the WTS's preconceived religious bias.



ΠΕΤΡΟΥ Β
OF PETER 2

<p>1 Σίμων Πέτρος δούλος και ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότημιον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν και σωτήρος Ἰησοῦ Χριστοῦ</p>	<p>1 Simon Peter, a slave and apostle of Jesus Christ, to those who have ob- tained a faith, held in equal privilege with ours, by the righteous- ness of our God and [the] Savior Jesus Christ.</p>
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Above is 2 Peter 1:1 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

Below is 2 Peter 1:11 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

<p>μη̄ πταισητέ ποτε· ἢ οὕτως γὰρ πλουσιῶς ἐπιχορηγήσεται ὑμῖν ἡ εἰσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν και σωτήρος Ἰησοῦ Χριστοῦ.</p>	<p>by no means ever fall. If in fact, thus there will be richly supplied into the everlasting kingdom of our Lord and Savior Jesus Christ.</p>
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Notice that in the Greek text the last seven words of verse one and the last seven words of verse eleven are absolutely identical except for one word. Verse eleven calls Jesus Christ "our Lord and Savior" while verse one calls him "our God and Savior."

9. The dates of the neo-Babylonian era are vital to the WTS's doctrinal position. However, the WTS's dates are not agreed to by any authority.

Thus it is significant that the WTS's book "Babylon The Great Has Fallen!" (BF) cites an authority in support

"Nebuchadnezzar came against Jerusalem the second time, to punish the rebel king. That was in 618 B.C. - See 'Harper's Bible Dictionary', by M.S. and J.L. Miller, edition of 1952, page 306, under 'Jehoiakim', page 134.

Does, this Dictoinary REALLY support the WTS's dates, as BF states?

No. For the Dictionary gives the date 598 B.C. in that article, and consistently does so throughout the book.

was the first year of his vassalage to Babylon. In the third year after that, the third year of Jehoiakim's vassalage, he rebelled and stopped paying tribute to Babylon. For this reason Nebuchadnezzar came against Jerusalem the second time, to punish the rebel king.

That was in 618 B.C.—See Harper's Bible Dictionary, by M. S. and J. L. Miller, edition of 1952, page 306, under "Jehoiakim."

However, Nebuchadnezzar never did take King Je-

BF 134 (above) says that Nebuchadnezzar came against Jehoiakim in 618 B.C. and that confirmation may be found in "Harper's Bible Dictionary" page 306, under "Jehoiakim". That article (right), however, says Jehoiakim was dethroned in 598 B.C.

... but married a daughter . . . Nablat the
ing Horite (13:26).
ian Jehoiakim (jē-hoi'ā-kim) (abbreviated "Jo-
by iakim" and "Yauqim," "Jehovah raises up";
'lo- originally "Elfakim"), the last King of Judah
red in Jerusalem; given this name by the Egyp-
tian Pharaoh-nechob, who placed him on
the throne of Judah (II Kings 23:34) after
deposing his brother Jehoahaz II (Shallum)
after his three months' reign c. 609 a.c. (II
Chron. 36:4). Jehoiakim was the 2d son of
King Josiah of Judah. His mother was
Zebudah, daughter of Pedaiiah of Rumah (II
Kings 23:34). His brother was the Zedekiah*
who later was set up as vassal king at Jeru-
salem by Nebuchadnezzar (II Kings 24:17;
I Chron. 3:15). Determining to keep in the
good graces of his Egyptian overlord, Jehoi-
akim levied heavy taxes on his people and
turned them over to the pharaoh (II Kings
23:34 f.). However, within seven years
Egyptian control was superseded by that of
the Chaldaeans. Jehoiakim's 11-years' reign
(609-598 a.c.) was marked by apostasy from
Yahweh which was repeatedly censured by
the prophet Jeremiah (Jer. 25, 26) at the risk
of his life. Jehoiakim's bold irreverence dis-
played itself in the manuscript-burning inci-
dent described in Jer. 36:1-26—a dramatic
event whose sequel was the preparation of a
fresh roll and appendix, pronouncing again
the doom prepared by the Lord for the king
and his evil subjects at the hand of the King
of Babylon. Jeremiah's prophecy was ful-
filled with the arrival of Nebuchadnezzar
(II Kings 24:1; Dan. 1:1), whom Jehoiakim
served three years, but against whom he at
length rebelled. The might of Chaldaea,
Syria, Moab, and Ammon pressed against
the capital; the king died or was assassinated
(24:6); went unmourned; and was given the
shameful burial of an ass (Jer. 22:18 ff.). He
was succeeded (598 a.c.) by his young son
Jehoiachin*, who in his father's stead was
carried captive to Babylon (598 a.c., II Kings
24:15), while Zedekiah, brother of Jehoiakim,
became Nebuchadnezzar's puppet ruler.
Jehonadah (jē-hōn'ā-dāh) (Jonadah) ("Je-
hovah is born"-ous"), the son of the Kenite
into his

From Harper's Bible Dictionary
of 1952, page 306

10. To cast doubt on the "accepted" neo-Babylonian chronology, the WTS has to destroy Ptolemy's Canon.

To do so, the WTS cites "Mysterious Numbers of The Hebrew Kings" by E.R. Theile in the Watchtower, Feb 1, 1969; Awake! May 8, 1972; and in AID, page 327.

- (a) Does Theile's statement denigrate Ptolemy's Canon?
(b) Does Theile's book denigrate Ptolemy's Canon?

(a) No. The statement cited by the WTS says that the original reason for Ptolemy's Canon was to try and prove his geo-centre theory. The incorrectness of Ptolemy's theory does not affect the accuracy of the readings he used.

(b) In personal correspondence, and in an article appearing in "The Ministry" of February 1976, Theile commented that the WTS's use of his book was "ignorant or dishonest ... misleading and unscrupulous ... It is hardly possible for them to be entirely honest or duly informed".

In this very same book the WTS quoted from, Theile wrote

"The canon of Ptolemy may be used as a historical guide with the fullest confidence... Ptolemy's canon gives precise and absolutely dependable data concerning the chronology of a period beginning with 747 B.C." p 44-46 (1965 ed).

But how dependable is Ptolemy's Canon? In his book *The Mysterious Numbers of the Hebrew Kings*, Professor E. R. Thiele writes:

"Ptolemy's canon was prepared primarily for astronomical, not historical, purposes. It did not pretend to give a complete list of all the rulers of either Babylon or Persia, nor the exact month or day of the beginning of their reigns, but it was a *device* which made possible the correct allocation into a *broad chronological scheme* of certain astronomical data which were then available. Kings whose reigns were less than a year and which did not embrace the New Year's day were not mentioned." (Italics ours.)

So the very purpose of the Canon makes absolute dating by means of it impossible.

From: "AWAKE", May 8, 1972

Jehovah's Witnesses and the Dates of the Babylonian Captivity

EDWIN R THIELE

The Ministry/February, 1976

All the dates of the kings of Babylon and Persia from 747 to 332 a.c. are fully confirmed by the eclipses and other astronomical phenomena of Ptolemy. I have every confidence in the complete accuracy of the canon of Ptolemy and I have repeatedly accorded it my highest approval.

Many are acquainted with the fact that the Jehovah's Witnesses in their endeavor to uphold a system of errone-

ous dates involving the period of Babylonian captivity and other dates leading down to Christ, are making strenuous efforts to discredit the true dates provided by the Bible and ancient history. In this endeavor they try to discredit the reliability of Ptolemy's canon. They endeavor to make it appear that I also have taken a position against its historical accuracy. In this it is hardly possible for them to be entirely honest or duly informed. To know my true stand all they need to do is to read what I have written in regard to my complete confidence in the dependability of Ptolemy's work and the full accuracy of the dates he has provided as supported by astronomical evidence.

In my discussion of the chronology of the Hebrew rulers in my volume, *The Mysterious Numbers of the Hebrew Kings* (Chicago, 1951, pp. 46-48; and Grand Rapids, 1965), pages 43-46, I expressed my full and hearty endorsement of Ptolemy and his canon as follows: "Ptolemy (70-161 A.D.) was a scholar of outstanding ability. He was an astronomer, geographer, historian, and chronologist. His famous canon begins with the reign of Nabonassar in Babylon, 747 a.c. . . . We thus have what is called the Nabonassar era, which began February 27, 747 a.c. . . . What makes the canon of such great importance to modern historians is the large amount of astronomical material recorded by Ptolemy in his *Almagest*, making possible checks as to its accuracy at almost every step from beginning to end. Over eighty solar, lunar, and planetary positions, with their dates, are recorded in the *Almagest* which have been verified by modern astronomers. The details concerning eclipses are given with such minuteness as to leave no question concerning the exact identification of the particular phenomenon referred to, making possible the most positive verification. . . . The dates of the Nabonassar era have thus been fully established, and . . . the canon of Ptolemy may be used as a historical guide with the fullest confidence."

A real regard for truth would inspire a consultation of what I have written and an effort to set forth the facts as they are. It is with the hope that those who are really honest in heart and who have been innocently deceived, will put forth every effort to undo the wrongs they have done to the cause of truth, that these words are written.

11. The WTS repeatedly refers to the work "Babylonian Chronology 626 BC-AD 75" by Parker and Dubberstein.

What is that authority's attitude to Ptolemy's canon?

This authority states

"the general basis for the chronology of the period here treated is furnished by the Ptolemaic canon", page 10 Thus the WTS denigrates Ptolemy's canon, yet consistently cites Parker and Dubberstein as authorities, who in turn depend upon Ptolemy's canon!

12. The WTS defines an Absolute Date as

"a calendar date that is proved by secular history to be the actual date of an event recorded in the Bible". SI, page 282.

Is this definition correct?

No. An Absolute Date is a definite, unmovable date for an event, whether recorded in Scripture or not. Also "accepted dates ... both in Hebrew and secular history are not always absolute dates" *Mysterious Numbers of the Hebrew Kings*, by E. Theile, page 39 (This is the book referred to in Question 10).

(Absolute Dates are used as anchor points so that with the use of known chronologies and time periods, "the full chronological pattern might be secured". Theile, page 16. See also SI page 282 and AID page 333).

13. The WTS books "Babylon The Great Has Fallen" p 366 and SI, p 282 claim that authorities provide the date 539 B.C. as an Absolute Date for the fall of Babylon.

(a) *Who are these authorities?*

(b) *Do they REALLY state that 539 B.C. is an Absolute Date?*

(a) No authority says 539 B.C. is an Absolute Date!

(b) The universally accepted Absolute Dates for the period are

621 B.C. - Nabopolassar's 5th year

568 B.C. - Nebuchadnezzar's 37th year

523 B.C. - Cambyses' 7th year

(See, for example, "The Chronology of Ezra 7", by Horn and Wood, pages 96-97, and Theile, page 218).

One authority explains that 539 B.C. is a calculated date based upon Nebuchadnezzar's accession year of 605 B.C., which date the WTS rejects ("Cambridge Ancient History, volume 3, page 224, Compare also Horn and Wood, page 41).

Interestingly, the WTS used to date Babylon's fall as 538 B.C., until the first publication of Parker and Dubberstein's work, although this authority does not claim 539 to be an Absolute Date (See the WTS book "The Truth Shall Make You Free", 1943 edition, page 140).

chronology, we depend on certain documents that furnish additional information as syn-
 to locate c... information as syn-
 cl-... dating systems, or astronomical
 da... can be verified by calculation.

THE CHRONOLOGY OF EZRA 7

One of these anchor points, from which we can locate other relative dates, is furnished by an astronomical tablet bearing a series of observations dated in the 37th year of Nebuchadnezzar. These fix the year as having begun on April 22/23, 568 B.C., and ended on April 11/12, 567 B.C. Another astronomical tablet of equal importance has established that the 7th year of Cambyses lasted from April 6/7, 523, to March 25/26, 522 B.C. With the help of the canon of Ptolemy and thousands of dated cuneiform documents written on clay tablets, which agree throughout as to the total of regnal years for each king, it is possible to arrive at exact dates for each of the kings reigning in the period between the two astronomical tablets. (pages 96-97)

{ The recognised Absolute Dates

{ The need for Ptolemy's Canon

14. Does the Nabonidus Chronicle provide the Absolute Date of 539 B.C.? (See SI, pages 282, 335).

Hardly! How could the Ancients have known the dating system introduced 2000 later? (And with some miscalculations as to the year of Jesus Christ's birth!)

Tablets, such as the Nabonidus Chronicle, "are 'dated' in the sense that they refer to the year, month and day of a particular king's rule" AID, page 329. See also the Watchtower, Aug. 15, 1968; Horn and Wood, page 96.

The WTS supplies a rendering of the Chronicle from "Ancient Near Eastern Texts" by J. Pritchard, in SI, page 335. In this quotation, the WTS has intruded the date "October 11-12, 539 B.C.", even though it does not appear in the original.

No. The Nabonidus Chronicle by itself does not even supply the date according to our calendar systems, let alone state that it is an Absolute Date.

15. The WTS cites the Jewish historian Josephus on pages 164-5 of BF, stating that these quotations prove Jerusalem lay razed and depopulated for 70 years.

Do these passages from Josephus, or any other, REALLY support the WTS's stand?

The first quotation's translation is not identified, although it appears in Whiston's translation at Book 1 verae 19. It is set in Nabopolassar's final year and says "our city was desolate during the interval of seventy years" (Whiston). Thus it is not set in Nebuchadnezzar's 19th year, as the WTS's teachings demand, nor does it specify for what portion of "the interval of seventy years" the city was desolate.

Further, two verses later, Josephus says,

"Nebuchadnezzar, in the nineteenth year of his reign, laid our temple desolate, and so it lay in that state of obscurity for fifty years." Book 1 verae 21, Whiston's translation

B.C.

yrs

614

FLAVIUS JOSEPHUS

605

562

560

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43 "Nabuchodossor, after he had begun to build the forementioned wall, fell sick, and departed this life, when he had reigned forty-three years; whereupon his son Evilmerodach obtained the kingdom. He governed public affairs after an illegal and impure manner, and had a plot laid against him by Neriglissor, his sister's husband, and was slain by him when he had reigned but two years. After he was slain, Neriglissor, the person who plotted against him, succeeded him in the kingdom, and reigned four years; his son Laborosarched obtained the kingdom, though he was but a child, and kept it nine months; but by reason of the very ill-temper and ill practices he exhibited to the world, a plot was laid against him also by his friends, and he was tormented to death. After his death, the conspirators got together, and by common consent put the crown upon the head of Nabonnedus, a man of Babylon, and one who belonged to that insurrection. In his reign it was that the walls of the city of Babylon were curiously built with burnt brick and bitumen; but when he was come to the seventeenth year of his reign, Cyrus came out of Persia with a great army; and having already conquered all the rest of Asia, he came hastily to Babylonia. When Nabonnedus perceived he was coming to attack him, he met him with his forces, and joining battle with him, was beaten; and fled away with a few of his troops with him, and was shut up within the city Borsippus. Hereupon Cyrus took Babylon, and gave order that the outer walls of the city should be demolished, because the city had proved very troublesome to him, and cost him a great deal of pains to take it. He then marched away to Borsippus, to besiege Nabonnedus; but as Nabonnedus did not sustain the siege, but delivered himself into his hands, he was at first kindly used by Cyrus, who gave him Carmania, as a place for him to inhabit in, but sent him out of Babylonia. Accordingly Nabonnedus spent the rest of his time in that country, and there died."

21. These accounts agree with true history in our books; for in them it is written that Nebuchadnezzar, in the nineteenth year of his reign, laid our temple desolate, and so it lay in that state of obscurity for fifty years; but that in the second year of the reign of Cyrus, its foundations were laid and it was finished again in the second year of Darius. I will not add the records of the Phoenicians; for it will not be altogether superfluous to give the reader demonstrations more than enough on this occasion. In them we see the times of their

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note

The second quotation cited by the WTS comes from "Antiquities Of the Jews," Book 10, Chapter 9, last paragraph, Whiston's edition. In this quotation, the WTS wishes to make it appear that the 70 years began when Jerusalem was razed in Nebuchadnezzar's 19th year. However, the WTS does not reveal that

- this quotation is set in "the fifth year after the destruction of Jerusalem, which was the twenty-third of the reign of Nebuchadnezzar's".
- that it begins the quotation in the middle of a sentence; the first part of the sentence places the setting in Nebuchadnezzar's 23rd year, when "he fell upon Egypt ... and he took those Jews that were there captives, and led them away to Babylon; and such was the end of the nation of the Hebrews".
- that it finishes its quotation in the middle of a sentence. The balance of the quotation disagrees with the WTS's chronology.

7. And when they were there, God signified to the prophet that the king of Babel was about making an expedition against the Egyptians, and commanded him to foretell to the people that Egypt should be taken, and the king of Babel should slay some of them, and should take others captive, and bring them to Babel; which things came to pass accordingly; for on the fifth year after the destruction of Jerusalem, which was the twenty-third of the reign of Nebuchadnezzar, he made an expedition against Coele Syria; and when he had possessed himself of it, he made war against the Ammonites and Moabites; and when he had brought all those nations under subjection, he fell upon Egypt, in order to overthrow it; and he slew the king that then reigned, and set up another; and he took those Jews that were there captives, and led

them away to Babel; and such was the end of the nation of the Hebrews, as it hath been delivered down to us, it having twice gone beyond Euphrates; for the people of the ten tribes was carried out of Samaria by the Assyrians in the days of king Hoshea; after which the people of the two tribes that remained after Jerusalem was taken [were carried away] by Nebuchadnezzar, the king of Babel and Chaldaea. Now as to Shalmaneser, he removed the Israelites out of their country, and placed therein the nation of the Cutheans, who had formerly belonged to the inner parts of Persia and Media, but were then called Samaritans, by taking the name of the country to which they were removed; but the king of Babel, who brought out the two tribes, placed no other nation in their country, by which means all Judea and Jerusalem, and the temple, continued to be a desert for seventy years; but the entire interval of time which passed from the captivity of the Israelites to the carrying away of the two tribes proved to be a hundred and thirty years, six months, and ten days.

who adds the years of their chronology, from Noah himself to Nabulassar king of the Babylonians and Chaldeans, with an account of this king's exploits. He tells us that he sent his son Nabuchodonosor with a mighty army into Egypt and Judea where, upon his being informed of a revolt, he reduced the people to subjection, set fire to our temple at Jerusalem, and carried off our whole nation in captivity to Babylon. After this our city lay desolate during (an) interval of seventy years, till the days of Cyrus, King of Persia. —Book 1, section 36, of *To Epaphroditus on the Antiquities of the Jews in Answer to Apion*.

the "in Whiston

And such was the end of the nation of the Hebrews; it having twice gone beyond Euphrates. For the people of the ten tribes were carried out of Samaria by the Assyrians, in the days of King Hoshea. After which the people of the two tribes, that remained after Jerusalem was taken, were carried away by Nebuchadnezzar, King of Babel and Chaldaea. Now as to Shalmaneser, he removed the Israelites out of their country, and placed therein the nation of Cutheans who had formerly belonged to the interior of Persia and Media; but were then called Samaritans; by taking the name of the country to which they were removed. But the King of Babel, who brought out the two tribes, placed no other nation in their country. By which means all Judea, and Jerusalem, and the temple, continued to be a desert for seventy years.—Book 10, chapter 9, last paragraph, of *Antiquities of the Jews*, edition by Whiston.

Thus the seventy years that Jeremiah foretold was a period occupied completely by the desolation of Jerusalem and the land of Judah. They did not include a period of captivity of part of the Jewish nation in Babylonia. Even captivity of some Jews in Babylonia did not begin in the third year of King Jehoiakim, or in Jehoiakim reigned eleven years, or into the reign of Nebuchadnezzar of Babylon, which

was left desolate in the seventh month, without man or beast, as Jeremiah had foretold.

Five years after Jerusalem was destroyed the king of Babel is reported as deporting Jews to Babylonia. Jeremiah 52:30 says: "In the twenty-third year of Nebuchadnezzar, Nebuzar-adan the chief of the body-guard took Jews into exile, seven hundred and forty-five souls." These, however, were not taken off the land of Judah but were captured when Nebuchadnezzar, as Jehovah's symbolic cup, made nations that bordered on the desolated land of Judah drink the bitter potion of being violently conquered.—Jeremiah 25: 17-29.

In 537 B.C., when King Cyrus released a Jewish remnant and they left Babel...

On BF 165 (above) the WTS uses Josephus' description of Nebuchadnezzar's 23rd year to show when the 70 years began.

But on BF 167 it says that this event does not refer to the commencement of the 70 years (see left).

16. Does the damaged Babylonian tablet quoted on AID, pages 326-7 REALLY prove that historians depend upon conjectures and attempts at restorations?

Hardly! actually there are TWO of these tablets the WTS is referring to. The WTS cites the damaged one, whereas the UNDAMAGED tablet, although discovered FIFTEEN YEARS before the publication of AID book, and likewise also described in ANET by Pritchard, is not mentioned by the WTS.

Significantly, the undamaged tablet proves the WTS chronology to be wrong, and confirms the postulated reconstruction of the damaged text.

What is thought to be a memorial written either for the mother or the grandmother of Nabonidus, gives some chronological information for this period, but many portions of the text are damaged. In the following translation of one section (taken from Pritchard's *Ancient Near Eastern Texts*, pp. 311, 312). ^{AID pp 326, 327} The words and figures in brackets represent the historian's attempts at restoring the damaged parts of the text. To appreciate how truly fragmentary the text is, read it passing over these bracketed words and figures.

"[During the time from Ashurbanipal, the king of Assyria, [in] whose [rule] I was born—(to wit): [21 years under Ashurbanipal, [4 years under Ashur-etillu-ilani, his son, [21 years under Nabopolassar, 43 years under Nebuchadnezzar, [2 years under Evil-Merodach], 4 years under Neriglissar, [in summa 95 years. [the god was away] till Sin, the king of the gods, [remembered the temple] . . . of his great godhead, his clouded face [shone up], [and he listened] to my prayers, [forgot] the angry command [which he had given, and decided to return] to the temple e-hul-hul, the temple, [the mansion,] his heart's delight. [With regard to his impending return to] the [temple, Sin, the king of [the gods, and (to me)]: 'Nabonidus, the king of Babylon, the son [of thy womb] [shall] make [me] en[ter/sit down (again)] in (to) the temple e-hul-bull' I carefully obeyed the orders which [Sin], the king of the gods, had pronounced (and therefore) I did see myself (how) Nabonidus, the king of Babylon, the offspring of my womb, reinstalled completely the forgotten rites of Sin." Farther along in the text Nabonidus' mother (or grandmother) is represented as crediting Sin with granting her long life "from the time of Ashurbanipal, king of Assyria, to the 6th year of Nabonidus, king of Babylon, the son of my womb, (that is) for 104 happy years."

It can be seen that the only figures actually stated in the first part are the 43 years of Nebuchadnezzar's reign and 4 years of Neriglissar's reign. The text does not actually say that Neriglissar's reign ended at 4 years. It could indicate merely that it was at this point in his reign that the alleged promise from the god Sin was given. At any rate, there is no definite way of knowing from this damaged text how far within the reign of Ashurbanipal the birth of Nabonidus' mother (or grandmother) is supposed to have taken place, nor the length of the reigns of Ashur-etillu-ilani, Nabopolassar or Evil-merodach. So, this fragmentary text does little toward providing definite information for the chronology of this period. It does not mention Labashi-Marduk, who is acknowledged to have ruled between Neriglissar and Nabonidus. And, interestingly, the conjectured total of 95 years, supplied by the historian on the basis of Ptolemy's canon, when added to the "6th year of Nabonidus" gives a total of 100 or at most 101 years instead of 104 years as stated in the text,

note: ANET means Ancient Near Eastern Texts, by Pritchard.

The Mother of Nabonidus

On two stelae found in Harran, one in 1906 and one as recently as 1956, we have what appears, stylistically, as a tomb inscription of the mother of Nabonidus. The fact that two such objects are found in proximity seems, however, to suggest that they represent some atypical form of memorial tablets, since these stelae were placed, together with two likewise identical stelae of Nabonidus himself (see p. 562), in an architecturally oriented arrangement in or near the temple in Harran, the reconstruction of which is clearly the main concern of both texts. The present translation is based on the stela called H, B by Gadd (see below) because it is better preserved and more complete than the stela found and first published by H. Pogonon (H, A according to Gadd). Publication: C. J. Gadd, "The Harran Inscription of Nabonidus" in *AnSt*, viii (1958), pp. 35-92, especially pp. 56-65. The older stela has been treated most recently by B. Landsberger, "Die Basaltstela Nabonids von Eski-Harran" in *Habil Edhem Hatiro Kitabi* (Ankara, 1947), pp. 115-151, Plates 1-3 (with literature on earlier discussion *ibid.*, p. 120 f.). Literature: For studies dealing with the historical background of this stela, see the literature cited sub p. 311.

ANET, pp 560, 561
(i)

I am Adad-guppi,¹ the mother of Nabonidus, king of Babylon, a devotee of Sin, Ningal, Nusku and Sadarnunna, my gods, with whom (lit.: with whose godhead) I always, even since my childhood, took refuge, I who—(even) in the 16th year of Nabopolassar king of Babylon, when . . .

On AID 326, 327, the WTS quotes a damaged memorial of Nabonidus' mother, from ANET pages 311, 312.

However, there is an undamaged identical tablet also in ANET.

Part of this undamaged tablet is reproduced on the next page.

... for them. I did
precious possession I had but brought
to them (as votive offering).

From the 20th year of Ashurbanipal, king of Assyria, when I was born, until the 42nd year of Ashurbanipal, the 3rd year of his son Ashur-etil-ili, the 21st year of Nabopolassar, the 43rd year of Nebuchadnezzar, the 2nd year of Awel-Merodach, the 4th year of Neriglissar, during (all) these 95 years in which I visited the temple of the great godhead of Sin, the king of all the gods in heaven and in the nether world, he looked with favor upon my pious good works and listened to my prayers, accepted my vows.

(Eventually) his wrathful heart quieted down and he became reconciled with the temple Ehulhul, the temple of Sin in Harran, the divine residence in which his heart rejoices, and he had a change of heart. Sin, the king of all the gods, looked with favor upon me and called Nabonidus, my only son, whom I bore, to kingship and I gave him with the kingship of Sumer and Akkad the countries from the border of the Euphrates to the Lower Sea. Then I lifted my hands, [I asked] him to have

Chronological data contained in the undamaged memorial of Nabonidus' mother. Note the lack of brackets.

(Postscript:) She died a natural death in the 9th year of Nabonidus, king of Babylon. Nabonidus, king of Babylon, the son whom she bore, laid her body to rest [wrapped in] fine [wool garments and] shining white linen. He deposited her body in a hidden tomb with splendid [ornaments] of gold [set with] beautiful

see ANET
p 306
4th year of Nabonidus

-ANET page 561

17. Under the heading "Lunar Eclipses" in the article on Chronology in the AID book, the WTS says "Professor Neugebauer ('The Exact Sciences In Antiquity', page 98) states that Ptolemy complained about 'the lack of reliable planetary observations [from ancient Babylon]. He (Ptolemy) remarks that the old observations were made with little competence", page 331.

Is the WTS justified in using Neugebauer in this way to try and show that the lunar observations, upon which Ptolemy based his canon, were unreliable?

Actually, the WTS has quoted only half of Professor Neugebauer's sentence! It reads

"Ptolemy states that practically complete lists of eclipses are available since the reign of Nabonassar (747 B.C.) while he complains about the lack of reliable planetary observations".

... even more the supposed
... the synchronization. The chart accompanying
this article shows Ahab's death as occurring c. 919
B.C.E. with the start of Jehu's reign coming about
905 B.C.E.

Lunar eclipses

These have been used to try to substantiate the
dates given for particular years of the Neo-Babylonian
kings on the basis of Ptolemy's canon and data in
the cuneiform records. But even though Ptolemy may
have calculated accurately or recorded the dates of
certain eclipses in the past (a modern astronomer
found three-fifths of Ptolemy's dates correct), this does
not prove that his transmission of historical data is
correct, that is, that his correlation of the
reigns of the kings...

... celestial events
... occurring close to the horizon, at
the rising or setting of the moon or of the sun.
However, the horizon as viewed from Babylon is
frequently obscured by sandstorms. Commenting on
these factors, Professor Neugebauer (*The Exact Sci-
ences in Antiquity*, p. 98) states that Ptolemy
complained about "the lack of reliable planetary
observations from ancient Babylon. He [Ptolemy]
remarks that the old observations were made with
little competence, because they were concerned with
appearances and disappearances and with stationary
points, phenomena which by their very nature are
very difficult to observe."

Secondly, the fact is that the great majority of the
astronomical diaries found were written not in the
time of the Neo-Babylonian...

A10
p 331

admitted that we know next to nothing about the details of
horoscopic astrology in Mesopotamia in sharpest contrast to the
overwhelming abundance of astrological documents from Hellenis-
tic Egypt and the Roman and Byzantine period.

Finally it has been repeatedly remarked by competent observers
that the almost proverbial brilliance of the Babylonian sky is
more a literary cliché than an actual fact...
desert with its sand...
This is...

THE EXACT SCIENCES IN ANTIQUITY

... of the
... the western horizon. The
... happens at the eastern horizon. Dis-
... and reappearance of the planets are phenomena close
to the horizon and it seems that also "opposition" of a planet
was defined as rising or setting at sunset and sunrise respectively.
Only eclipses and occultations will usually be observable under
favorable conditions. It is certainly the result of this situation
that Ptolemy states that practically complete lists of eclipses are
available since the reign of Nabonassar (747 B.C.) while he
complains about the lack of reliable planetary observations. He
remarks that the old observations were made with little com-
petence, because they were concerned with appearances and dis-
appearances and with stationary points, phenomena which by
their very nature are very difficult to observe. It is worth not-
ing that this precise description of the...

Under the heading of "Lunar
eclipses," A10 331 (above) only
quotes half of a sentence
from Neugebauer's book (see
left), even though that
sentence refers to the

subject of lunar eclipses.
The preceding sentences in A10
also come from this page of
Neugebauer's book.

But the WTS ignores half of
one sentence.

Elsewhere, Prof. Neugebauer again differentiates between lunar and
planetary observations.

"The planetary theory was not developed to the same degree of refinement
as the lunar theory" *Journal of Near Eastern Studies* 4, No. 1, January 1945.

Thus the WTS has quoted only part of the sentence, to misrepresent
Neugebauer's message, and hide what he said on a point that is embarrassing to
the WTS.

18. One lunar eclipse is dated by authorities at April 22, 621 B.C. Is the WTS correct in saying

"Another eclipse could be cited twenty years earlier, in 641 B.C. (June 1) to correspond with ... our chart ... This earlier eclipse was TOTAL (i.e. 12 digits or more) as compared to the very minor one of only 1.6 digits 621 B.C." AID 331.

No. Ptolemy selected the eclipse of 621 B.C., not because it WAS total, but "because the moon was at its greatest distance from the earth ... one-fourth of the moon's diameter was eclipsed". A History of Astronomy, by A. Pannekoek, page 155.

19. In its 1961 book, "Let your Name be Sactified", the WTS states that Russell anticipated the war of 1914 (page 304-9). Is this true?

To Russell the 40 years from 1874 to 1914 constituted the Time of Trouble. When this period finished, Russell believed all institutions would be overthrown, the Kingdom of God would have been set up on Earth under physical Iarael.

Russell said he believed 1914 "will be the farthest limit of the rule of imperfect men ... At that date the Kingdom of God ... will have obtained full, universal, control ... The great 'time of trouble' ... will reach its culmination and will end at that date; and then men will have learned to be still". Millennial Dawn, volume 2, pages 77, 78, 79.

(When these, and other, predictions failed, the WTS changed the offending words, and continued selling the books, under a different title, claiming in volume 7 that Russell was the Angel of Rev 8:3; chapter 10; 22:6; 19:2).

These are highly questionable tactics, especially as the WTS does not admit to them, even in its latest publications.

That the deliverance of the saints must take place some time before 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long before 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work, in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

This is an enlarged photographic reproduction from page 228 in Vol. 3. Please notice that the glorification of the saints MUST happen BEFORE 1914 because the Jews are to be delivered then. Notice that any war after that, will be contrary to Divins commands "authoritively" given.

That the deliverance of the saints must take place very soon after 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long after 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

~~WTS:10 About the date of the deliverance~~
 This is a similar reproduction from the 1923 edition of the same page and book. Consider that any false prophet since the world began, could have saved his face if permitted to make such significant changes as BEFORE and AFTER. Both reproductions are enlarged.



*You owe it to
 your loved ones
 and to yourself
 to ask the WTS
 why it does not
 tell you these things.*



*Check the facts
 for yourself.*

20. *Is the WTS completely honest and open in everything it does today? Does it still teach error?*

The answers lie not only in the answers to the preceding Questions, but are also specifically referred to by the present leaders of the WTS in a court case held in Scotland in 1954 (Douglas Walsh vs. The Right Honorable James Latham Clyde).

The page numbers following each except below indicates the page numbers of the court transcript.

HAYDEN C. COVINGTON

Question: It was promulgated as a matter which must be believed by all members of Jehovah's Witnesses that the Lord's Second Coming took place in 1874?

Answer: 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.

Question: And that had to be believed by the whole of Jehovah's Witnesses?

Answer: Yes, because you must understand we must have unity

Question: Back to the point now. A false prophecy was promulgated?

Answer: I agree to that.

Question: It had to be accepted by Jehovah's Witnesses?

Answer: That is correct.

Question: If a member of Jehovah's Witnesses took the view himself that that prophecy was wrong and said so he would be disfellowshipped?

Answer: Yes, if he said so and kept persisting in creating trouble, because if the whole organization 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 ... Our purpose is to have unity

Question: Unity at all costs?

Answer: Unity at all costs ...

Question: A unity based upon an enforced acceptance of false prophecy?

Answer: That is conceded to be true. (pages 340-343)

Question: But then it is the case is it not, that on occasions you have not spoken what is true?

Answer: I have agreed to that many times, and I will agree to it many times more, that we have made mistakes and proclaimed error and have had to correct ourselves many times (pages 351).

FRED W FRANZ

Question: Yesterday's errors cease to be published do they?

Answer: Yes, we correct ourselves.

Question: So that what is published as the truth today by the Society may have to be admitted to be wrong in a few years?

Answer: We have to wait and see.

Question: And in the meantime the body of Jehovah's Witnesses have been following error?

Answer: They have been following misconstructions on the Scriptures.

Question: Error?

Answer: Well, error. - pp. 112-114

Question: A witness has no alternative, has he, to accept as authoritative and to be obeyed instructions issued in "The Watchtower" or "The Informant" or "Awake"?

Answer: He must accept those. - p 123

GRANT SUITER

Question: Indeed can he in the view of Jehovah's Witnesses have an understanding of the Scriptures apart from the publications of Jehovah's Witnesses?

Answer: No.

Question: Only by the publications can he have the right understanding of the Scriptures?

Answer: That is right.

Question: Is that no arrogance?

Answer: No.

Question: You heard the evidence about 1874 having been found to be wrong as a material and crucial date, and about 1925 being a wrong date. On these two items, acceptance and absolute acceptance as Truth was imposed upon all Jehovah's Witnesses at the time?

Answer: That is right - pp. 499-500

HAYDEN C. COVINGTON

Question: Do you know of any religion of the world, as you would put it so called which has as its set up of publishing what is later proven to be untrue but requiring of its members that under pain of spiritual death they must accept that untruth?

Answer: I do not know of any other organisation except Jehovah's Witnesses
- p. 351.

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