

## THE CROSS

Members of the Watchtower organization play a game called follow-the-leader. The Organization's rules, however, are uniquely different in that they require their members to play the game blindfolded. In other words, the Society needs their members to close their eyes, follow, never question, and believe whatever they say; in other words, to obey and accept the Watchtower's truth as absolute. This may seem very strange to people outside the Organization, but it is a way of life for all insiders. Those who live within the proverbial bubble of the Society (a closed or isolated system), feel safe, secure and protected. However, one of the many problems living this way is that all the members are prevented from investigating or learning from outside sources.

Consequently, when Jehovah's Witnesses preach or answer questions, they are unwittingly forced to use circular reasoning (only using Watchtower truth).

This article will reveal information that has been hidden from the eyes of Watchtower members on one such topic — the cross.

### The Watchtower's Position

According to the Watchtower, Jesus Christ was crucified on a single pole stake. Attached as **Exhibit B** is an Appendix from the Watchtower publication, "The Kingdom Interlinear Translation of the Greek Scriptures" (1969) pgs. 1155-1156.

The book the Watchtower uses to support its single stake teaching is called "*De Cruce Liber Primus*" by Justus Lipsius (extremely rare and difficult to find). To quote from such an obscure source, the Society hopes their members will not be able to discover for themselves what Lipsius actually believed and taught. However, the book can be found in Australia at the Victorian State Library in Melbourne (Volume III of Lipsius' *Opera Omnia* (complete works).<sup>1</sup> To assist in finding it, it helps to know that the book *De Cruce Liber Primus*, or *De Cruce Liber I* (presumably "The Cross, Book I") is one of three books — the other two being *De Cruce Liber Secundus*, or *De Cruce Liber II* ("The Cross, Book II") and *De Cruce Liber Tertius* or *De Cruce Liber III* ("The Cross, Book III").

The Watchtower uses scholar Justus Lipsius' credentials to validate its teaching on crucifixions, as follows:

"A cross is only a later meaning of crux ... crux means a mere stake. Such a single stake for impalement of a criminal was called crux simplex, and the method of nailing him to such an instrument of torture is illustrated 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." (Quoted from the Appendix attached as Exhibit A, see paragraph 4; the photo is included in the compilation attached as Exhibit C and is addressed in more detail below.)

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As a former member of the Watchtower organization, I remember one scholar being quoted to prove the Organizations' John 1:1 interpretation (the "a-god" interpretation). The scholar they used was Dr. Julius Mantey, a world class Greek grammarian. However, after leaving the Watchtower, I discovered what most Jehovah's Witnesses do not know — once Dr. Mantey found out that the Watchtower had used his works to prove their John 1:1 "a-god" interpretation, he became very upset and demanded a retraction (see attached **Exhibit A**), because he never taught what the Watchtower claimed he did, and they quoted him out of context. In an interview with Dr. Walter Martin, he called the Watchtower "diabolical deceivers." A public retraction was never provided, but the Watchtower did stop quoting him.

Because members of the Watchtower live within a "closed and isolated system," the Society is able to deceive through misrepresentation, and call it Jehovah's truth. So when we investigate the Organization's teaching about the cross, we are not surprised to discover that its members have once again been duped.

Scholar Lipsius' book contains 16 "woodcuts" (pictures), 9 of which depict various forms of crucifixion. However, the Watchtower conveniently revealed and relied on only one of those photos, and purposefully omitted all the rest. Just as they misrepresented the true teaching of Dr. Julius Mantey (quoting him out of context) to support their interpretation of John 1:1, they have misrepresented Dr. Lipsius' photos to support their position concerning the cross and deceived their members.

In reality, Dr. Lipsius taught the following, quoting Pope Innocent III (1161-1216 AD):

"In the Lord's cross there were four pieces of wood, the upright beam, the crossbar, a tree trunk (piece of wood) placed below, and the title (inscription) placed above." *De Cruce Liber Primus*, pg. 47. See **Exhibit C** attached for a compilation of the other photos that the Watchtower omitted.

The traditional shape of the cross is further described as follows: "A man nailed by each hand and both feet (i.e. 3 nails total) to a † shaped two-beamed cross [left], made out of two round (in cross-section) tree-trunks. This is the first of two examples that Lipsius gives of the *crux immissa* (also known as the Roman or Latin cross). This is traditionally the shape of the cross on which Jesus was executed (Finegan, 1992, p.352; Zugibe, 1988, p.32; *Encyc. Brit.*, 1984, p.iii: 256; Green, 1984, pp.21-22; Scott, 1984, p.287; Torrance, 1982, p.253; Unger, 1966, p.227), because it best fits the Biblical data of the nail marks in his hands ... where the *nails* [plural] were' (Jn 20:25-27 NIV) and 'Above his *head* [not above his *hands*] they placed the written charge against him' (Mt 27:35-37 NIV)."

He also quoted Irenaeus (120-200 AD) who said, "The construction itself of the cross has five ends, two on the vertical and *two on the horizontal*, and one in the middle where the person attached with nails rested," and Tertullian (160-225 AD), who said, "They divide the cross into five ends ('points' Tertullian calls them), those four which are known (familiar) and extend out; and the fifth which they place in the middle of the

cross, where *the transverse beam cuts and crosses the fixed beam.*" (Emphasis added).

Therefore, it is clear that Lipsius believed and taught that Jesus was crucified on a cross, not a single pole, and his teachings do not support the Watchtower's position.

### **What the Bible Says**

Although members of the Watchtower are taught that Christ was nailed to single tree; one nail through the feet; one nail through the hands, God's word describes a different picture:

*"Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."* John 20:25

Thomas needed evidence proving Christ had risen. I like Thomas because he questioned things. He needed to see the hands of Christ with the imprint of the *nails* (plural), before he would believe. I remember having a discussion with an elder friend of mine during my tenure as a Watchtower member, and he questioned this passage — "Why does the Bible say two nails were used which indicates a cross not a single pole as the Society teaches?" He then suggested that we must wait on the Society for clarity, which, of course, never came.

The Watchtower has also taken unauthorized liberties with the wording of Matthew 10:38:

*"And he who does not take his cross and follow after Me is not worthy of Me."*  
Matthew 10:38

The Watchtower's version of Matthew 10:38 differs, in that they add the word "torture" to the text, as follows:

*"And whoever does not accept his torture stake and follow after me is not worthy of me."* (Emphasis added.)

Their Kingdom Interlinear Translation of the Greek Scriptures, Appendix, pg.1152, provides the following explanation regarding Matthew 10:38 "Torture Stake":

*"This is the expression used in connection with the execution of Jesus at Calvary. There is no evidence that the Greek word 'stau-ros' meant here a 'cross' such as the pagans used as a religious symbol for many centuries before Christ to denote the sun-god."*

Here is another example of Watchtower deception — they have inserted the word "torture" into Matthew 10:38, adding a word that God did not inspire. It is also very strange that the Society has an obsession with the cross being a "pagan phallic symbol" yet they argue that a pole, described many times as a pagan fertility symbol, was used

to kill Jesus. They also say, “There is no evidence that the Greek word ‘stau-ros’ meant here a cross.” However, a world class Greek scholar refutes this, as follows:

“Stauros”

“masc. noun from histemi (2476), to stand. A cross, a stake, often with a cross-piece, on which criminals were nailed for execution. The cross was an instrument of most dreadful and agonizing torture. This mode of punishment was known to the Persians (Ezra 6:11; Esth. 7:10); and the Carthaginians. However, it was most common among the Romans for slaves and criminals, and was introduced among the Jews by the Romans. It was not abolished until the time of Constantine who did so out of regard for Christianity.

Persons sentenced to be crucified were first scourged and then made to bear their own cross to the place of execution. A label or title was usually placed on the chest of or over the criminal. Crucifixion was at once an execution, a pillory, and an instrument of torture.

- (I) A Roman cross consisting of a straight piece of wood erected in the earth, often with a transverse beam fastened across its top and another piece nearer the bottom on which the crucified person’s feet were nailed, as was the cross on which the Lord Jesus suffered (Matt. 27:32, 40, 42; Mark 15:21, 30, 32; Luke 23:26; John 19:17, 25, 31; Phil. 2:8; Col. 1:20; 2:14).
- (II) It denotes the whole passion of Christ and the merit of His sufferings and death (Eph. 2:16) as well as the doctrine concerning this (1Cor. 1:17; Gal. 6:12, 14; Phil. 3:18. Used in an absolute sense (Gal. 5:11); “the word of the cross” ([ 1.Cor. 1:18] a.t.).

When we read of the antagonism to the cross of Christ, we must understand it as antagonism to a redemption which was accomplished by the deepest humiliation, not by the display of power and glory (Gal. 6:14; Phil. 2:5-8). … The cross of Christ represents His death as sacrifice and connects it with the OT sacrifices. The cross of Christ represents His death as suffering and connects it with the curse of sin. The cross shows this peculiar manner of His death as that which entailed suffering, shame, rejection, and humiliation. In Col. 1:20, Paul reaches a high point in his cross - theology by combining these two words and saying that God has ‘made peace through the blood of his cross’ (a.t.).

- (III) The expressions “taking up the cross” or “carrying the cross” allude to the Romans custom of making the criminal carry the cross on which he was to suffer (John 19:17).

*The Complete Word Study Dictionary New Testament*, by Spiros Zodhiates Th.D., pgs. 1308-1309, zulon (3586), tree, cross Stauroo (4717), to crucify.

The Greek word stauros means “a cross, a stake, often with a cross-piece, on which criminals were nailed for execution.” In the first century, it is described as follows: “A

Roman cross consisting of a straight piece of wood erected in the earth, often with a transverse beam fastened across its top and another piece nearer the bottom on which the crucified person's feet were nailed, as was the cross on which the Lord Jesus suffered." (Matt. 27:32, 40, 42; Mark 15:21, 30, 32; Luke 23:26; John 19:17, 25, 31; Phil. 2:8; Col. 1:20; 2:14)

From the above, it is clear that "stauros" as used in the New Testament does mean "cross," contrary to the Watchtower's teaching.

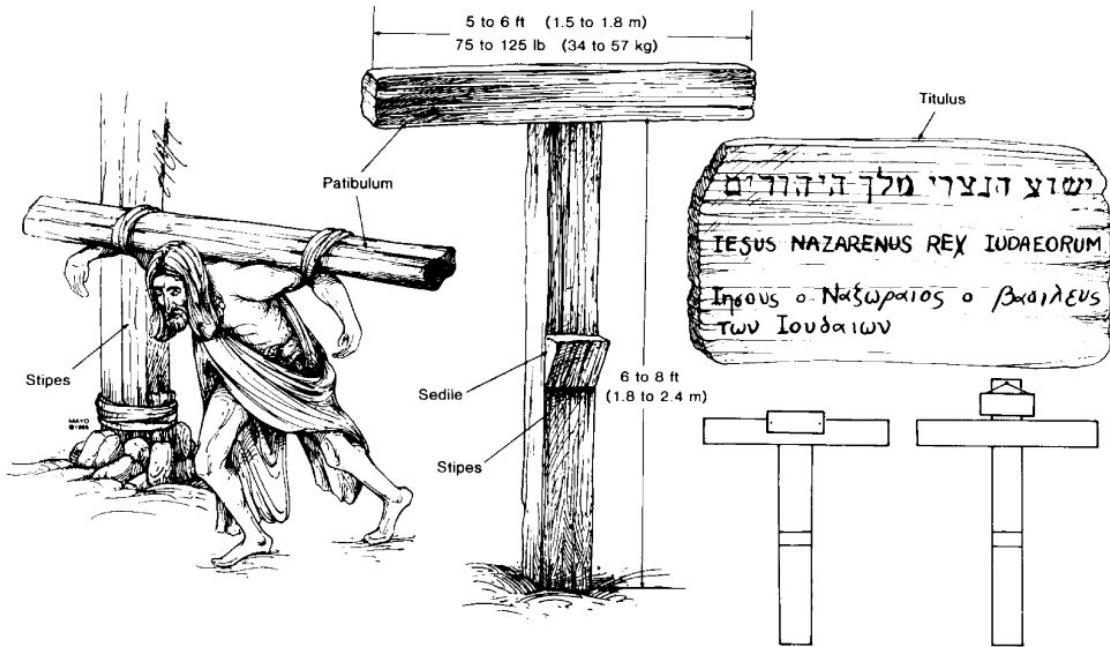
In John 19:17, the Bible also says:

*"They took Jesus therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew Golgotha."* John 19:17

The significance of this passage is discussed below:

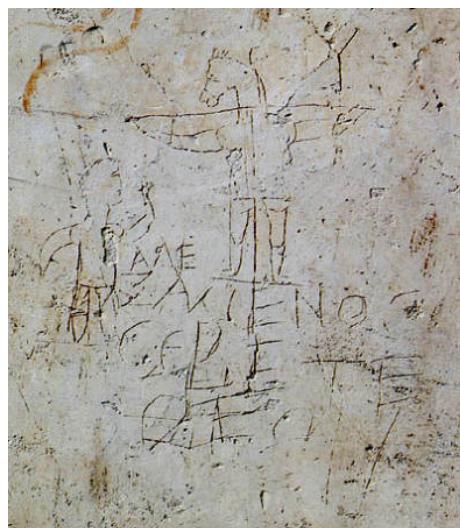
"This is the decisive text, and it is one that is almost never mentioned in discussions on the cross in Watchtower literature. But it is very important because it is an explicit reference to the Roman practice of *patibulum*-bearing. Note that the verb *bastazón* "carrying" is the same verb used by Chariton (i.e. "taking up [*bastazón*] his cross") and Artemidorus to refer to the same thing (i.e. "the man who is to be nailed carries [*bastazei*] it beforehand"), and Artemidorus was quite explicit that the same victim who carries the *stauros* would hang from a two-beamed *stauros*. The Latin sources mentioned earlier, which more clearly distinguish the *patibulum* from the cross by having a distinct term for each, are quite explicit that it is the crossbeam that is carried and not the *stipes* (upright pole). In fact, nowhere in ancient sources is a prisoner ever described as dragging a pole without a crosspiece, and such a practice would have nothing to do with the well-attested ancient Roman practice of forcing prisoners or slaves to bear a *patibulum* while walking through the city or a public area. The synoptic gospels also refer to cross-bearing but claim that Simon of Cyrene carried Jesus' cross. The original version in Mark 15:31 (cf. also Matthew 27:32) says that Simon *lifted* Jesus' cross (*aré ton staurou autou*), but the Lukan version has a more elaborate depiction of the event: "And as they led him away, they seized one Simon of Cyrene, who was coming from the country, and *laid on him the cross* (*epethékan autó ton stauron*), *to carry it* (*pherein*) behind Jesus" (Luke 23:26). The verb *pherein* "to be bearing" was also used by Chariton and Plutarch to refer to cross-bearing, and the verb *epethékan* "placed upon" is especially suggestive of a *patibulum* placed squarely upon the victim's back (as Plutarch described it) or across his chest and shoulders (as Dionysius of Halicarnassus put it). Compare with the use of the same verb in Luke 15:5, describing a shepherd *placing* his lost sheep *on his shoulders* (*epitithésin epi tous ómous*), or its use elsewhere to refer to the soldiers placing the crown of thorns on Jesus' head (Matthew 27:29, John 19:2) or the people putting their garments on a donkey so Jesus could sit on it (Matthew 21:7)."

See illustration below which depicts the various parts of the cross:



## Archeology Findings

Historical findings have also substantiated the traditional cross. The earliest surviving image of the crucifixion appears to be an anti-Christian graffiti discovered in 1857, carved in plaster on a wall near the Palatine Hill in Rome, now in the Palatine Antiquarium Museum. A Greek inscription, translated as "Alexamenos worshipping his God," is scratched on the graffiti causing it to be known as the "Alexamenos Graffito." It is a drawing of a crucified ass [donkey]; a mockery of a Christian prisoner who worships Christ. The Romans were no doubt amused that Christians worshiped this Jesus whom they had crucified on a cross." Biblical Archaeology Review (Jan/Feb 1985). See below:



Probably the Earliest Surviving Image of the Crucifixion: A Graffito  
(Circa 50 CE – 250 CE)

In a follow-up article on this archeological find in Biblical Archaeology Review (Nov/Dec 1985), this statement is made:

"According to the (Roman) literary sources, those condemned to crucifixion never carried the complete cross, despite the common belief to the contrary and despite the many modern re-enactments of Jesus' walk to Golgotha. Instead, only the crossbar was carried, while the upright was set in a permanent place where it was used for subsequent executions. As the first-century Jewish historian Josephus noted, wood was so scarce in Jerusalem during the first century A.D. that the Romans were forced to travel ten miles from Jerusalem to secure timber for their siege machinery." (p. 21)

Similar details mentioned under "Cross" in the *New International Dictionary of New Testament Theology*:

"It is certain only that the Romans practised this form of execution. But it is most likely that the *stauros* had a transverse in the form of a crossbeam. Secular sources do not permit any conclusion to be drawn as to the precise form of the cross, as to whether it was the *crux immissa* (+) or *crux commissa* (T). As it was not very common to affix a *titlos* (superscription, loanword from the Lat. *titulus*), it does not necessarily follow that the cross had the form of a *crux immissa*.

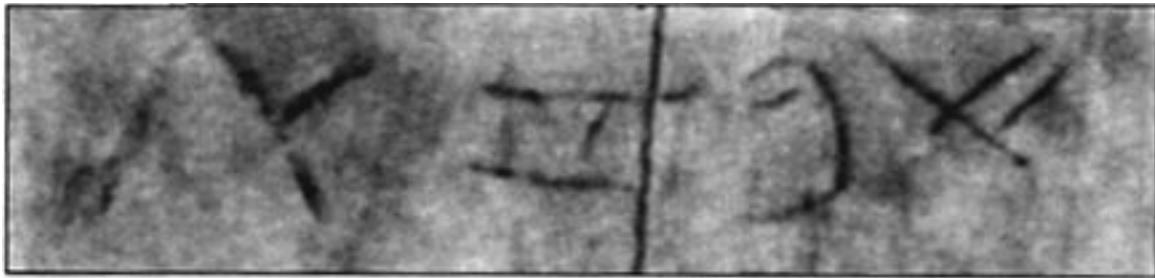
There were two possible ways of erecting the *stauros*. The condemned man could be fastened to the cross lying on the ground at the place of execution, and so lifted up on the cross. Alternatively, it was probably usual to have the stake implanted in the ground before the execution. The victim was tied to the crosspiece, and was hoisted up with the horizontal beam and made fast to the vertical stake. As this was the simpler form of erection, and the carrying of the crossbeam (*patibulum*) was probably connected with the punishment for slaves, the *crux commissa* may be taken as the normal practice. The cross would probably have been not much higher than the height of a man." (Vol. 1, p. 392)

"Many ossuaries were discovered that date to the 1st century in a cave near Bethany. Inscribed in Greek and Hebrew with names of many Christians listed in the New Testament (NT). Some had inscribed crosses, some not. Listed names in Hebrew include: Salome, wife of Judah (with a cross); Judah (with a cross); Simeon the Priest; Martha, daughter of Pasach; Eleazar, son of Nathalu; and Salamston, daughter of Simeon the Priest. In Greek: Jesus (twice repeated with a cross); Nathaniel (with a cross).... Another found several years ago: Inscribed with 'Alexander, son of Simon of Cyrene,' as well as a cross.... In 1945, many more found with crosses, 2 inscribed with name of Jesus, and one had a coin minted in A.D. 41 for King Herod Agrippa I, indicating it was sealed by A.D. 42."

"The first century catacomb uncovered by archaeologist P. Bagatti on the Mount of Olives contains inscriptions clearly indicating its use, 'by the very first Christians in Jerusalem.' A 'head stone', found near the entrance to the first century catacomb, is inscribed with the sign of the cross."



One of the first-century coffins found on the Mt. of Olives is inscribed with crosses and the unique name "Shappira" - a name which is not found in any other first-century writings except for the Book of Acts (5:1)



All in all, more than 100 first-century coffins were found on the Mount of Olives, many bearing additional names and cross marks. While not all the remains and inscriptions were preserved well enough to be identified or deciphered, the overall conclusion was clear. As Professor Finegan wrote: "[In these tombs], there are signs that can be [considered] Christian, and names that are frequent or prominent in the New Testament... It surely comes within the realm of possibility that at least this area in particular is a burial place of families, some of whose members had become [the very first] Christians."

#### Other Archeological Finds:

In 1873, a famous French scholar, Charles Clermant-Ganneau, reported the discovery of a burial chamber or cave on the Mount of Olives. Inside were some 30 ossuaries (rectangular chests made of stone) in which skeletal remains were preserved after their bodies had disintegrated. . . . One (ossuary) had the name "Judah" associated with a cross with arms of equal length. Further, the name "Jesus" occurred three times, twice in association with a cross. (Ancient Times, Vol. 3, No. 1 (July 1958), p. 3.)

In 1939, excavations at Herculaneum, the sister city of Pompeii (destroyed in 78 A.D. by volcano), produced a house where a wooden cross had been nailed to the wall of a room. According to Buried History, Vol. 10, No. 1 (March 1974), p. 15: "Below this (cross) was a cupboard with a step in front. This has considered to be in the shape of an ara or shrine, but could well have been used as a place of prayer. . . . If this interpretation is correct, and the excavators are strongly in favor of the Christian significance of symbol and furnishings, then here we have the example of an early house church."

In 1945, a family tomb was discovered in Jerusalem by Professor E.L. Sukenik of the Museum of Jewish Antiquities of the Hebrew University. Professor Sukenik is the world's leading authority on Jewish ossuaries. Note his findings: "Two of the ossuaries bear the name "Jesus" in Greek. . . . The second of these also has four large crosses drawn. . . . (Prof. Sukenik) concluded that the full inscriptions and the crosses were related, being expressions of grief at the crucifixion of Jesus, being written about that time. . . . Professor Sukenik points out . . . (that) the cross may represent a "pictorial expression of the crucifixion, tantamount to exclaiming 'He was crucified!'" As the tomb is dated by pottery, lamps and the character of the letters used in the inscriptions--from the first century B.C. to not later than the middle of the first century A.D. this means that the inscriptions fall within two decades of the Crucifixion at the latest. (Ancient Times, Vol. 3, No. 1 (July 1958), p. 35; see also Vol. 5, No. 3 (March 1961), p. 13.)

Finally, there is the following evidence of these early crucifixions:

"From ancient literary sources we know that tens of thousands of people were crucified in the Roman Empire. In Palestine alone, the figure ran into the thousands. Yet until 1968 not a single victim of this horrifying method of execution had been uncovered archaeologically.

In that year I excavated the only victim of crucifixion ever discovered. He was a Jew, of a good family, who may have been convicted of a political crime. He lived in Jerusalem shortly after the turn of the era and sometime before the Roman destruction of Jerusalem in 70 A.D.

In the period following the Six Day War—when the Old City and East Jerusalem were newly under Israeli jurisdiction—a great deal of construction was undertaken. Accidental archaeological discoveries by construction crews were frequent. When that occurred, either my colleagues at the Israel Department of Antiquities and Museums or I would be called in; part of our job was to investigate these chance discoveries." Crucifixion - The Archaeological Evidence, by Vassilios Tzaferis.

### **Medical Evidence**

Medical evidence also proves that Jesus was crucified on a cross rather than a single pole.



Years ago, Le Bec and Barbet concluded that a person hung by his arms overhead would suffocate in a manner of minutes, due to the inability of the lungs to expand and contract in such a position. Additionally, an Austrian radiologist, Hermann Moedder, experimented with medical students in the 40's, hanging them by their wrists with their hands directly above their heads (much like the Watchtower pictures of Jesus on a stake). In a few minutes, the students became pale, their lung capacity dropped from 5.2 to 1.5 liters, blood pressure decreased and the pulse rate increased. Moedder concluded that the inability to breathe would occur in about six minutes if they were not allowed to stand and rest.

The same would apply to Christ, if he were suspended on a stake as the Watchtower depicts him, hung from hands bound directly overhead. He would have suffocated in a matter of minutes.

Frederick T. Zugibe, an adjunct associate professor of pathology at Columbia University College of Physicians and Surgeons, and author of *The Cross and the Shroud - A Medical Examiner Investigates the Crucifixion*, also researched and performed experiments on this issue. He discovered that if students were hung by hands outstretched to the side at 60-70 degrees, they would have no trouble breathing for hours on end. Since Luke 23:44 and Matthew 27:45, 46 show that Christ was on the cross for about three hours, the evidence points again to death on a traditional cross.

Zugibe carried out his experiments using a number of volunteers who were willing to try hanging from a cross with several variations (none requiring the mutilation of their flesh or bodily damage). Special leather gloves were used to attach the hands to the crossbeam. To demonstrate that a nail through the hand could hold several hundred pounds, Zugibe, in another experiment, used the severed arms of fresh cadavers, nailing them through either of two locations in the palm of the hands and suspending weights from the arms.

As a result of his experiments, Zugibe concluded that:

- (1) Jesus did not die of asphyxiation, but rather from shock and trauma. Additionally, an impaled man with arms stretched straight over his head (as the Watchtower depicts) would suffocate in minutes, whereas a man with hands outstretched to the side at an angle of 60-70 degrees (as on a cross) could live for hours without suffocating.
- (2) There are two locations in the palm of each hand that will allow a nail to penetrate and carry the full body weight up to several hundred pounds, making the "wrist theory" unnecessary to explain how Christ's arms were attached to the cross.

So if Jesus did not die of asphyxiation, what was the cause of his death? Let's review the events of the day Christ died.

First, Jesus experienced loss in blood volume both from perspiration and from the sweating of blood, due to his mental anguish. After being arrested, he was scourged with a leather whip that had metal weights or bone chips at the ends. As the tips penetrated the skin, the nerves, muscles and skin were traumatized. Exhaustion with shivering, severe sweating, and seizures would follow. Much body fluid would be lost. Even before being hung on the cross, Jesus may have already entered a state of shock, due to the scourging, the irritation of the nerves of the scalp due to the crown of thorns, and by being struck several times. Finally, he was nailed to the cross by large, square iron nails driven through both hands, as well as his feet. The damage to the nerves brought incredible pain, adding to the shock and loss of water. Over a period of three hours, every slight move would have brought excruciating pain. Death would result from extreme shock due to a combination of exhaustion, pain and loss of blood.

In 1986, *The Journal of the American Medical Association* carried an article entitled "A Medical Report On the Physical Death of Jesus Christ" by William D. Edwards, Wesley J. Gabel and Floyd E. Hosmer, in which they conclude:

- Ossuary findings and the Shroud of Turin have documented that the nails [*plural*] commonly were *driven through the wrist rather than the palms*.
- After both arms were fixed to the crossbar, the patibulum and the victim, together, were lifted onto the stipes. On the low cross, four soldiers could accomplish this relatively easily. However, in the tall cross, the soldiers used either wooden forks or ladders.
- Next, the feet were fixed to the cross, either by nails or ropes. Ossuary findings and the Shroud of Turin suggest that nailing was the *preferred Roman practice*. Although the feet could be fixed to the sides of the stipes or to a wooden footrest, they usually were nailed directly to the front of the stipes. To accomplish this, flexion of the knees may have been quite prominent, and the bent legs may have been rotated laterally.... The length of survival generally ranged from three or four hours to three or four days and appears to have been *inversely related to the severity of the scourging [and also the type of cross]*. However, even if the

scourging had been relatively mild, the Roman soldiers could hasten death by breaking the legs below the knees.

These findings would not correlate with a person being crucified to the crux simplex or stake. With the arms fully stretched *above the head*, it would be impossible to flex the elbows and abduct the shoulders, and death by asphyxiation would quickly result.

### **Church Fathers**

1. Polycarp - AD 69-155: Was taught directly from the Apostles. In his writings, he refers to the instrument which crucified our Lord (the cross), and identified those who failed to confess the testimony of the cross as being of the devil:

Polycarp 7:1

For every one *who shall not confess that Jesus Christ is come in the flesh, is antichrist*: and whosoever shall not confess the testimony of the Cross, is of the devil; and whosoever shall pervert the oracles of the Lord to his own lusts and say that there is neither resurrection nor judgment, that man is the firstborn of Satan.

Polycarp 8:1

Let us therefore without ceasing hold fast by our hope and by the earnest of our righteousness, which is Jesus Christ who *took up our sins in His own body upon the tree, who did no sin, neither was guile found in His mouth*, but for our sakes He endured all things, that we might live in Him.

2. Irenaeus of Lyons - AD 130-202: Was the greatest theologian of the second century and student of Polycarp. He described the cross as follows:

"The very form of the cross, too, has five extremities, two in length, two in breadth, and one in the middle, on which [last] the person rests who is fixed by the nails." *Against Heresies, Book II, Chapter XXIV*, par. 4, *Folly of the Arguments Derived by the Heretics from Numbers, Letters, and Syllables*.

3. Justin Martyr - AD 100-165: Was a Christian apologist in about 160 CE (before Constantine). He mentioned the shape of the cross at least twice:

"And the human form differs from that of the irrational animals in nothing else than in its being erect and having its hands extended . . . and this shows no other form than that of the cross." "First Apology" in Roberts & Donaldson (ed) *Ante-Nicene Fathers, Vol I*, Eerdmans (1969), p. 181.

"For the one beam is placed upright, from which the highest extremity is raised up into a horn, when the other beam is fitted on to it, and the ends appear on both sides as horns joined on to the one horn." "Dialogue With Trypho", Chapter XC in *Ante-Nicene Fathers, Vol I*, Eerdmans, p. 245.

#### 4. Other Christian Writers:

In 197 AD, Christian writer Tertullian wrote:

"Every piece of timber which is fixed in the ground in an erect position is a part of a cross, and indeed the greater portion of its mass. But an entire cross is attributed to us, with its transverse beam, of course, and its projecting seat." "Ad Nationes", Chapter XI in Ante-Nicene Fathers, Vol III, p. 122.

"A Roman citizen of no obscure station, having ordered one of his slaves to be put to death, delivered him to his fellow-slaves to be led away, and in order that his punishment might be witnessed by all, directed them to drag him through the Forum and every other conspicuous part of the city as they whipped him, and that he should go ahead of the procession which the Romans were at the time conducting in honour of the god. The men ordered to lead the slave to his punishment, having stretched out both hands and fastened them to a piece of wood (tas kheiras apoteinantes amphoteras kai xuló prosdésantes) which extended across his chest and shoulders as far as his wrists, followed him, tearing his naked body with whips. (*Roman Antiquities*, 7.69.1-2)."

It is important to note that these writers lived in a period when crucifixions were still carried out and could witness these executions firsthand. Both Justin and Tertullian referred to specific cases where Christians were crucified. (See Ante-Nicene Fathers, Vol I, Eerdmans, p. 254; Vol III, p. 28).

#### 5. Non-Christian Writers:

We also find testimony about the form of the cross by early non-Christian writers. The Greek writer Lukianos (c. 120-180 AD) wrote that the letter T had received its "evil meaning" because of the "evil instrument tyrants put up to hang people upon them." "*Ludicium Vocalium 12*", in Martin Hengel in Crucifixion, Fortress Press (1982), pp. 8-9.

### **Conclusion**

There is no proof to uphold the Watchtower's teaching that Christ died on a single pole tree. In fact, the preponderance of evidence — medical evidence, Church Father testimonies, Archaeology discoveries, Pictures, Roman Antiquities, New Testament Greek — is to the contrary, painting a vivid picture of this horrific event.

Without any tangible evidence supporting their position, the Watchtower's posturing on this issue is without merit. Their dogmatic assertion is totally arbitrary. On the other hand, all of the evidence provided here proves beyond a reasonable doubt that our Lord died horrifically on a tree, yes, but with cross beams attached. Thus, the Society's deceptiveness has been exposed.

## **Why Wear The Cross?**

*The Cross Represents Good News!*

The Gospel means “Good News.” God’s salvation plan is told through the story of the cross. The cross represents the redemption which He won for us. Christ paid for our sins and delivered us from God’s wrath.

*“for He says, ‘AT THE ACCEPTABLE TIME I LISTENED TO you, AND ON THE DAY OF SALVATION I HELPED you’; behold, now is ‘THE ACCEPTABLE TIME,.’ behold, now is ‘THE DAY OF SALVATION.’” 2 Cor. 6:2.*

Today is the day of salvation, and that is the good news of the gospel message. The good news of the gospel is represented in the symbol of the cross. So why do people wear the cross? Because they are not ashamed of what Christ did for them, but extremely grateful and excited to share God’s salvation plan through Christ on the cross to the world!

### ***LIST OF WEBSITE SOURCES:***

[http://www.kotiposti.net/raamattu/it/oppi/risti/#justus\\_lipsius\\_de\\_crucis\\_liber](http://www.kotiposti.net/raamattu/it/oppi/risti/#justus_lipsius_de_crucis_liber)  
<http://members.bib-arch.org/publication.asp?>  
<http://www.earlychristianwritings.com/text/irenaeus-book2.html>  
<http://paradisecafediscussions.org/forum/showthread.php?tid=731>  
<http://leaderu.com/theology/burialcave.html>  
<http://www.frugalsites.net/jesus/cross.html>  
<http://www.earlychristianwritings.com/text/polycarp-lightfoot.html>  
<http://www.newadvent.org/fathers/0103224.htm>  
<http://jesusisyhwh.blogspot.com/2008/03/justus-lipsius-de-cruce-liber-tres.html#FJANT1992p352>

## EXHIBIT A

Letter dated July 11, 1974

Watchtower Bible & Tract Society  
117 Adams St.  
Brooklyn, New York 11201

Dear Sirs:

I have a copy of your letter addressed to CARIS in Santa Ana, California, and I am writing to express my disagreement with statements made in that letter, as well as in quotations you have made from the Dana-Mantey Greek Grammar.

(1) Your statement: "their work allows for the rendering found in *the Kingdom Interlinear Translation of the Greek Scriptures* at John 1:1." There is no statement in our grammar that was ever meant to imply that "a god" was a permissible translation in John 1:1.

A. We had no "rule" to argue in support of the trinity.

B. Neither did we state that we did have such intention. We were simply delineating the facts inherent in Biblical language.

C. Your quotation from p. 148 (3) was in a paragraph under the heading: "***With the Subject in a Copulative sentence.***" Two examples occur there to illustrate that "the article points out the subject in these examples." But we made no statement in this paragraph about the predicate except that, "as it stands the other persons of the trinity may be implied in ***theos***." And isn't that the opposite of what your translation "a god" infers? You quoted me out of context. On pages 139 and 149 (V1) in our grammar we stated: "without the article ***theos*** signifies divine essence...***theos en ho logos*** emphasizes Christ's participation in the essence of the divine nature." Our interpretation is in agreement with that in NEB and the TEV: "What God was, the Word was"; and with that of Barclay: "The nature of the Word was the same as the nature of God," which you quoted in your letter to CARIS.

(2) Since Colwell's and Harner's articles in *JBL [Journal of Biblical Literature]*, especially that of Harner, 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.

(3) Your quotation of Colwell's rule is inadequate because it quotes only a part of his findings. You did not quote this strong assertion: "A predicate nominative which precedes the verb cannot be translated as a indefinite or a 'qualitative' noun solely because of the absence of the article."

(4) Prof. Harner, vol. 92:1 (1973) in *JBL*, has gone beyond Colwell's research and has discovered that anarthrous predicate nouns preceding the verb function primarily to express the nature or character of the subject. He found this true in 53 passages in the Gospel of John and 8 in the Gospel of Mark. Both scholars wrote that when indefiniteness was intended the gospel writers regularly placed the predicate noun after the verb, and both Colwell and Harner have stated that ***theos*** in John 1:1 is not indefinite and should not be translated "a god." Watchtower writers appear to be the only ones advocating such a translation now. The evidence appears to be 99% against them.

(5) Your statement in your letter that the sacred text itself should guide one and "not just someone's rule book." We agree with you. But our study proves that Jehovah's Witnesses

do the opposite of that whenever the “sacred text” differs with their heretical beliefs. For example the translation of **kolasis** a **cutting off** when punishment is the only meaning cited in the lexicons for it. The mistranslation of **ego eimi** as “I have been” in John 8:58. The addition of “for all time” in Heb 9:27 when nothing in the Greek New Testament supports it. The attempt to belittle Christ by mistranslating **arche tes ktiseos** “beginning of the creation” when he is magnified as “the creator of all things” (John 1:2) and as equal with God” (Phil 2:6) before he humbled himself and lived in a human body here on earth. Your quotation of “The Father is greater than I am” (John 14:28) to prove that Jesus was not equal to God overlooks the fact stated in Phi. 2:6-8, when Jesus said that he was still in his voluntary state of humiliation. That state ended when he ascended to heaven. Why the attempt to deliberately deceive people by mispunctuation by placing a comma after “today” in Luke 23:43 when in the Greek, Latin, German and all English translations except yours, **even in the Greek in your KIT**, the comma occurs after *lego* (I say)-“Today you will be with me in Paradise.” Also 2Cor 5:8, “to be out of the body and at home with the Lord.” These passages teach that the redeemed go immediately to heaven after death, which does not agree with your teachings that death ends all life until the resurrection. Cf. Ps. 23:6 and Heb. 1:10.

The above are only a few examples of Watchtower mistranslations and perversions of God’s Word.

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 had no relevance to the absence of the article before **theos** in John 12:1. And please write to CARIS and state that you misused and misquoted my “rule.”

On the page before the *Preface* in the grammar are these words: “All rights reserved -- no part of this book may be reproduced in any form without permission in writing from the publisher.”

If you have such permission, please send me a photocopy of it. If you do not heed these requests you will suffer the consequences.

Regretfully yours,

Julius R. Mantey

## EXHIBIT B

### APPENDIX

1155

#### Matthew 10:38 — "torture stake"

(σταυρός, *stau·ros'*, Greek; צָבֵב, *ts'ab'* or צָבֵב, *ts'abab'*, Hebrew; *crux*, Latin)

This is the expression used in connection with the execution of Jesus at Calvary. There is no evidence that the Greek word *stau·ros'* meant here a "cross" such as the pagans used as a religious symbol for many centuries before Christ to denote the sun-god.

In the classical Greek the word *stau·ros'* meant merely an upright stake or pale, or a pile such as is used for a foundation. The verb *stau·ro'* meant to fence with pales, to form a stockade or palisade, and this is the verb used when the mob called for Jesus to be impaled. To such a stake or pale the person to be punished was fastened, just as when the popular Greek hero Pro-methe-us was represented as tied to a stake or *stau·ros'*. The Greek word which the dramatist Aeschy-lus used to describe this means to fasten or fix on a pole or stake, to impale, and the Greek author Lucian used *a·na·stau·ro'* as a synonym for that word. In the Christian Greek Scriptures *a·na·stau·ro'* occurs but once, at Hebrews 6:6. The root verb *stau·ro'* occurs more than 40 times, and we have rendered it "impale," with the footnote: "Or, 'fasten on a stake or pole.'"

The inspired writers of the Christian Greek Scriptures wrote in the common (*koi-ne'*) Greek and used the word *stau·ros'* to mean the same thing as in the classical Greek, namely, a stake or pale, a simple one without a crossbeam of any kind or at any angle. There is no proof to the contrary. The apostles Peter and Paul also use the word *xy'los* to refer to the torture instrument upon which Jesus was nailed, and this argues that it was an upright stake without a crossbeam, for that is what *xy'los* in this special sense means. (Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24) At Ezra 6:11 we find *xy'lon* in the Greek *Septuagint* (1 Esdras 6:31), and there it is spoken of as a beam on which the violator of law was to be hanged, the same as at Luke 23:39; Acts 5:30; 10:39.

The fact that *stau·ros'* is translated *crux* in the Latin versions furnishes no argument against this. Any authoritative Latin dictionary will inform the examiner that the basic meaning of *crux* is a "tree, frame, or other wooden instrument of execution" on which criminals were impaled or hanged. (Lewis-Short) A cross is only a later meaning of *crux*. Even in the writings of Livy, a Roman historian of the first century B.C., *crux* means a mere stake. Such a single stake for impalement of a criminal was called *crux simplex*, and the method of nailing him to such an instrument of torture is illustrated 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.

Religious tradition from the days of Emperor Constantine proves nothing. Says that monthly publication for the Roman Catholic clergy, *The Ecclesiastical Review*, of September, 1920, No. 3, of Baltimore, Maryland, page 275: "It may be safely asserted that only after the edict of Milan, A.D. 312, was the cross used as the permanent sign of our Redemption. De Rossi positively states that no monogram of Christ, discovered in the catacombs or other places, can be traced to a period anterior to the year 312. Even after that epoch-making year, the church, then free and triumphant, contented herself with having a simple monogram of Christ: the Greek letter *chi* vertically crossed by a *rho*, and horizontally sometimes, by an *iota*. [sic] The oldest crucifix mentioned as an object of public worship is the one venerated in the Church of Narbonne in southern France, as early as the 6th century."

Rather than consider the torture stake upon which Jesus was impaled a relic to be worshiped, the Jewish Christians like Simon Peter would consider it to be an abominable

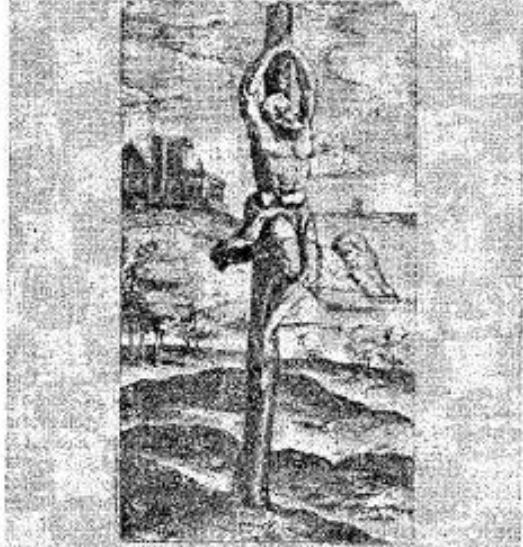
thing. At Galatians 3:13 the apostle Paul quotes from Deuteronomy 21:22, 23, which reads: "If any man has committed a sin deserving death, and if he is put to death by being impaled upon a stake, his corpse must not remain all night upon the stake; you must be sure to bury him the same day, for an impaled man is under God's curse."—Moffatt; *An Amer. Trans.*

Hence the Jewish Christians would hold as accursed and hateful the stake upon which Jesus had been executed. Says the celebrated Jewish authority, Moses Maimonides, of the 12th century: "They never hang upon a tree which clings to the soil by roots; but upon a timber uprooted, that it might not be an annoying plague; for a timber upon which anyone has been hanged is buried; that the evil name may not remain with it and people should say, 'This is the timber on which so-and-so was hanged.' So the stone with which anyone has been stoned; and the

sword, with which the one killed has been killed; and the cloth or mantle with which anyone has been strangled; all these things are buried along with those who perished." (I. Cassaubon's *Exercitationes contra Baruchum*, 16, An. 34, No. 134.) Says Kalinski in *Vaticinia Observationibus Illustrata*, page 342: "Consequently since a man hanged was considered the greatest abomination—the Jews also hated more than other things the timber on which he had been hanged, so that they covered it also with earth, as being equally an abominable thing."

The book *The Cross and Crucifix*

stabilis. Quam differentia crucis sapientiae.  
Pallas Atene, vel Cereris Forca, que sine effigie,  
rudi pila & informi ligno proficit. Nam in  
dem secundum palum componit & affixat enim



Crucis. Sed in eius verbis iuganda de Cerere  
Forca. Cum simile appelleretur crucis. Tunc  
dicitur crucis. Tunc non omnis Crux sic est.  
Et sed extra diuina & in loco crucis voluit

Crux simplex illustrated by  
Justus Lipsius. See page 1155

tion by Hermann Fulda, Breslau, Germany, 1878, says: "Trees were not everywhere available at the places chosen for the public execution. So a simple beam was sunk into the ground. On this the outlaws, with hands raised upward and often also with their feet, were bound or nailed. . . . This simple cross was the oldest instrument erected by human hand for punishment with crucifixion; and because of its very simplicity it has maintained itself in this form alongside its somewhat more artificial double down to the end. After submitting much proof, Fulda concludes: "Je-